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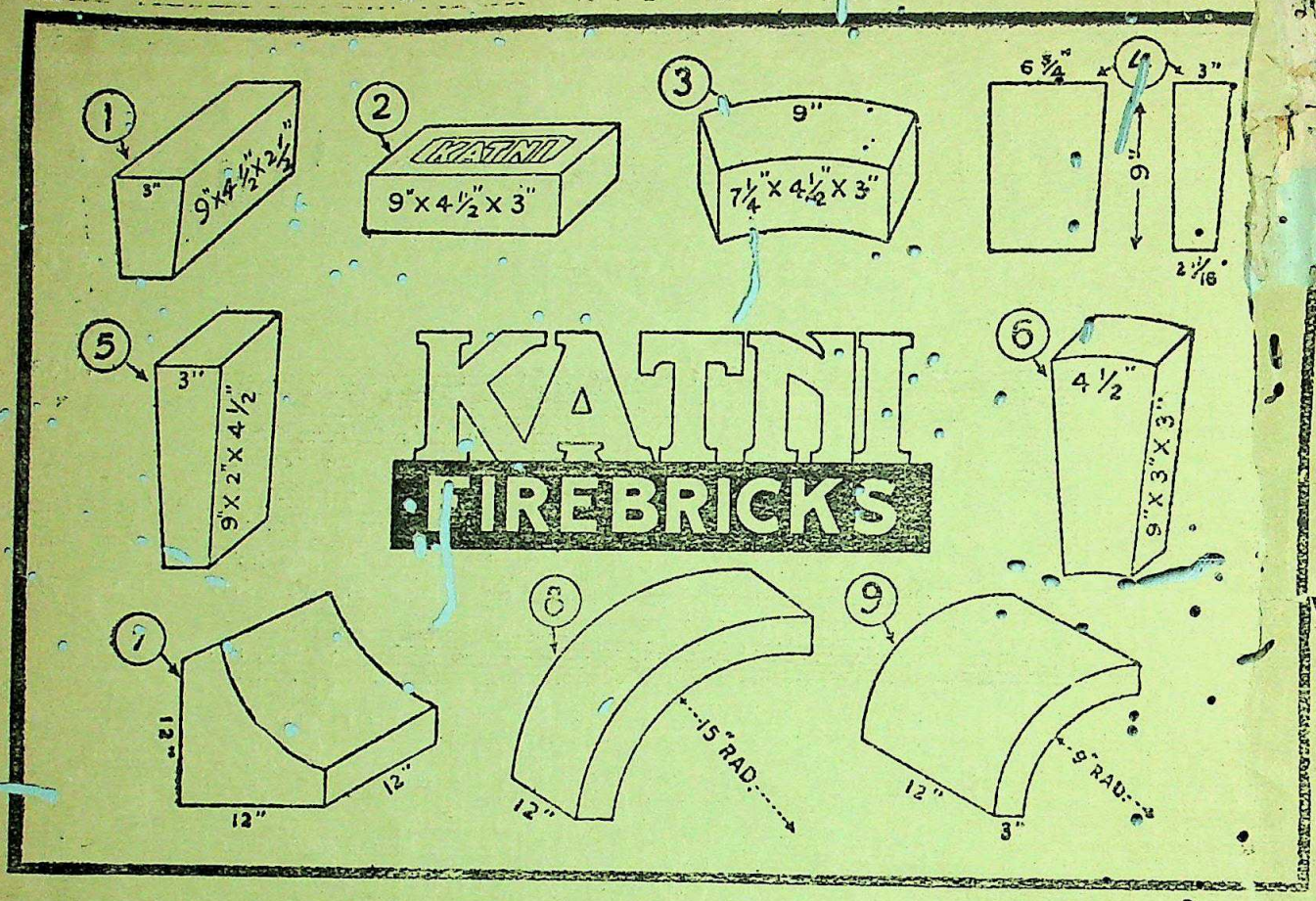
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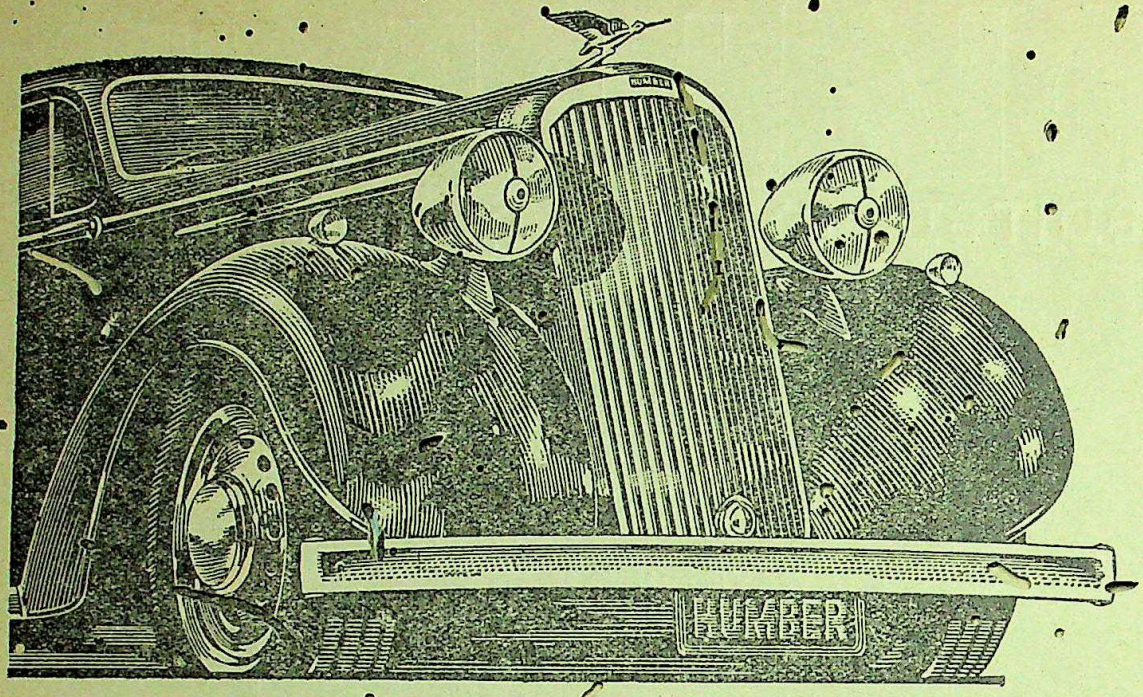
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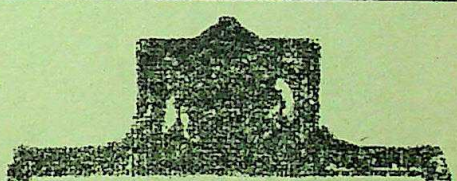
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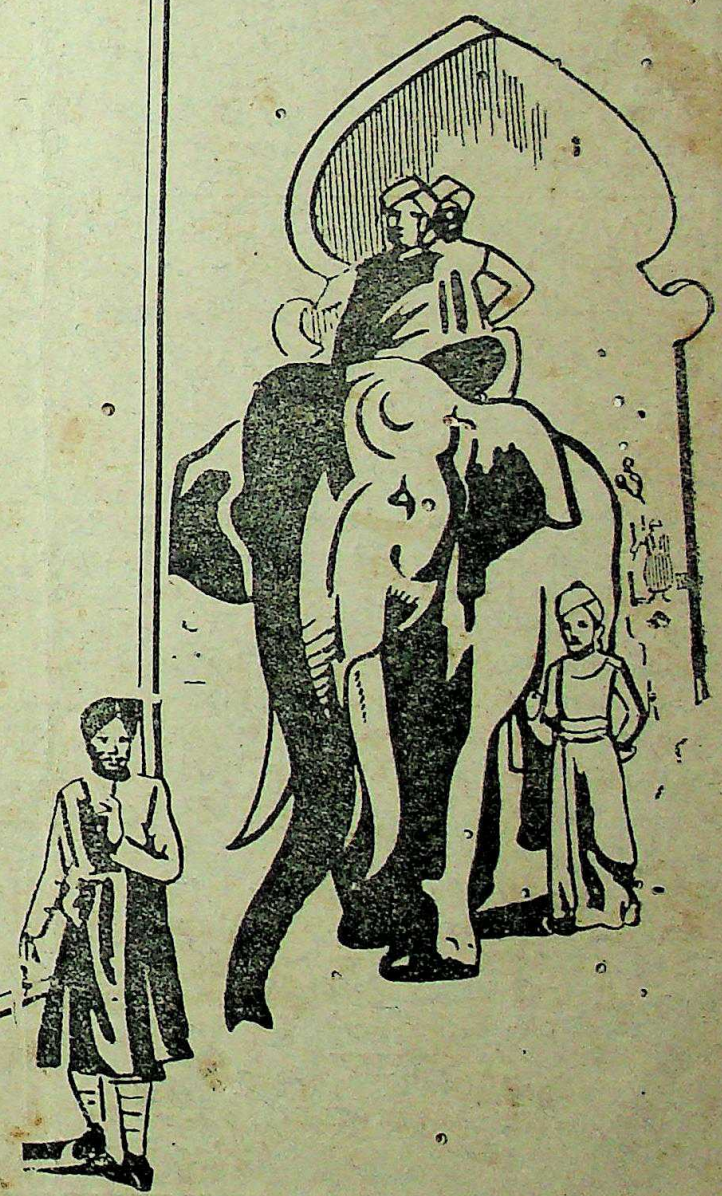
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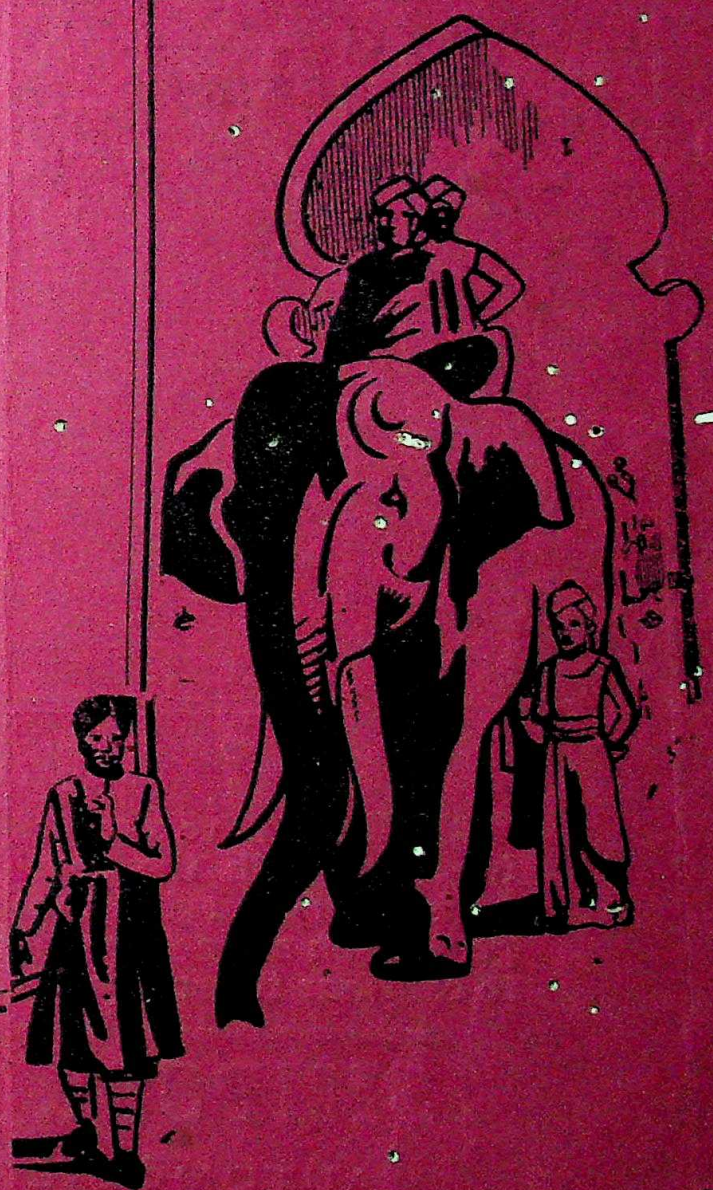
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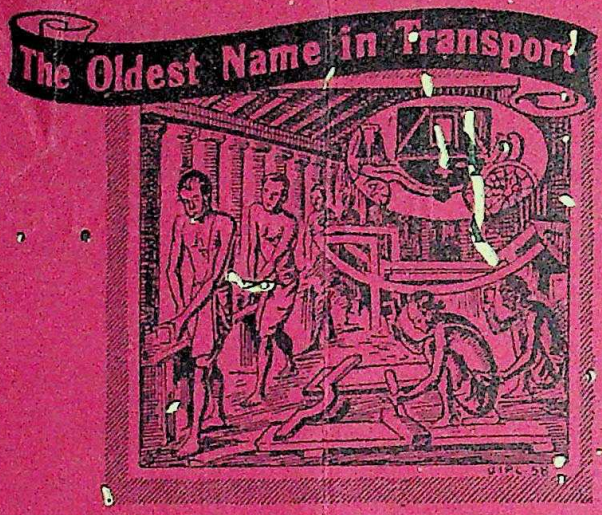
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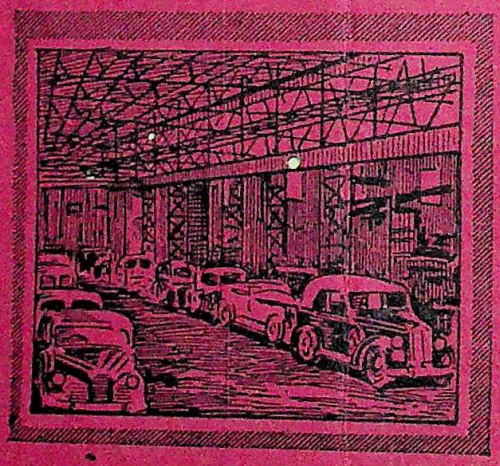
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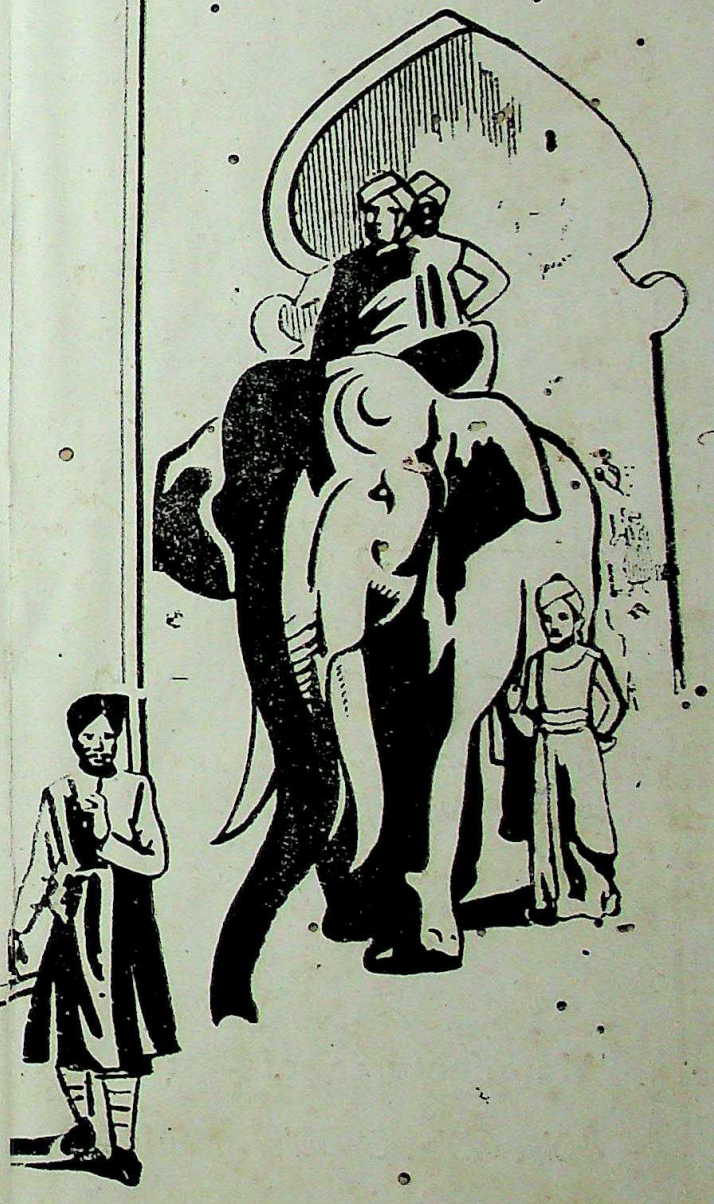
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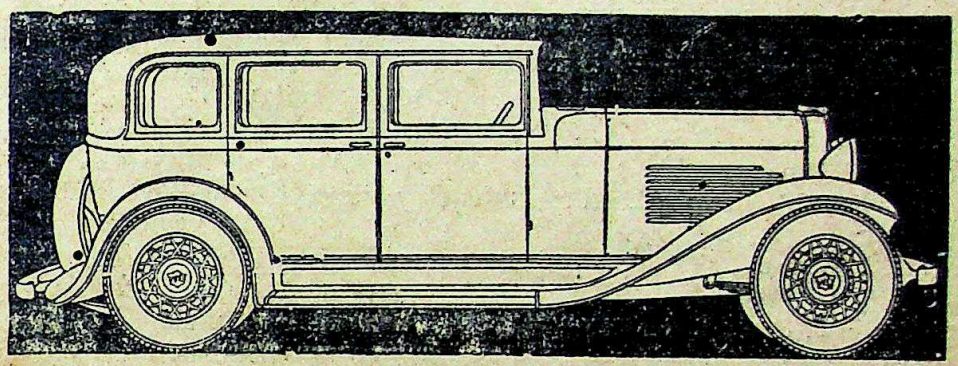
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MON.	2	9	16	23	30	6	13	20	27		6	13	20	27		3	10	17	24	
TUES.	3	10	17	24	31	7	14	21	28		7	14	21	28		4	11	18	25	
WED.	4	11	18	25		1	8	15	22		1	8	15	22	29	5	12	19	26	
THU.	5	12	19	26		2	9	16	23		2	9	16	23	30	6	13	20	27	
FRI.	6	13	20	27		3	10	17	24		3	10	17	24	31	7	14	21	28	
SAT.	7	14	21	28		4	11	18	25		4	11	18	25		1	8	15	22	29

	MAY.					JUNE.					JULY.					AUGUST.				
SUN.	7	14	21	28		4	11	18	25		2	9	16	23	30	6	13	20	27	
MON.	1	8	15	22	29	5	12	19	26		3	10	17	24	31	7	14	21	28	
TUES.	2	9	16	23	30	6	13	20	27		4	11	18	25		1	8	15	22	29
WED.	3	10	17	24	31	7	14	21	28		5	12	19	26		2	9	16	23	30
THU.	4	11	18	25		1	8	15	22	29	6	13	20	27		3	10	17	24	31
FRI.	5	12	19	26		2	9	16	23	30	7	14	21	28		4	11	18	25	
SAT.	6	13	20	27		3	10	17	24		1	8	15	22	29	5	12	19	26	

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SUN.	3	10	17	24		1	8	15	22	29	5	12	19	26		3	10	17	24	31
MON.	4	11	18	25		2	9	16	23	30	6	13	20	27		4	11	18	25	
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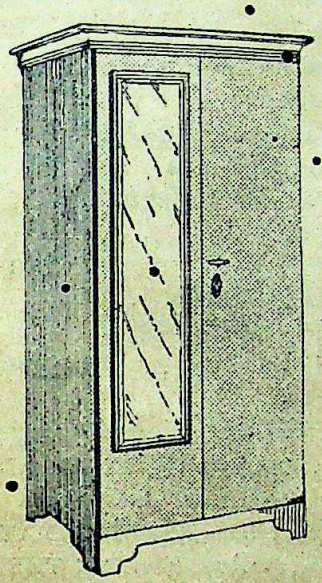
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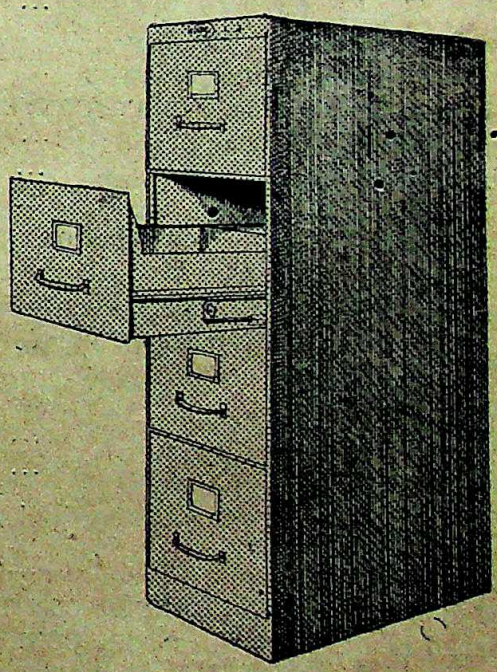
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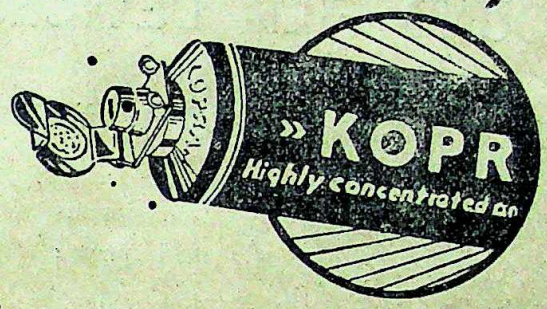
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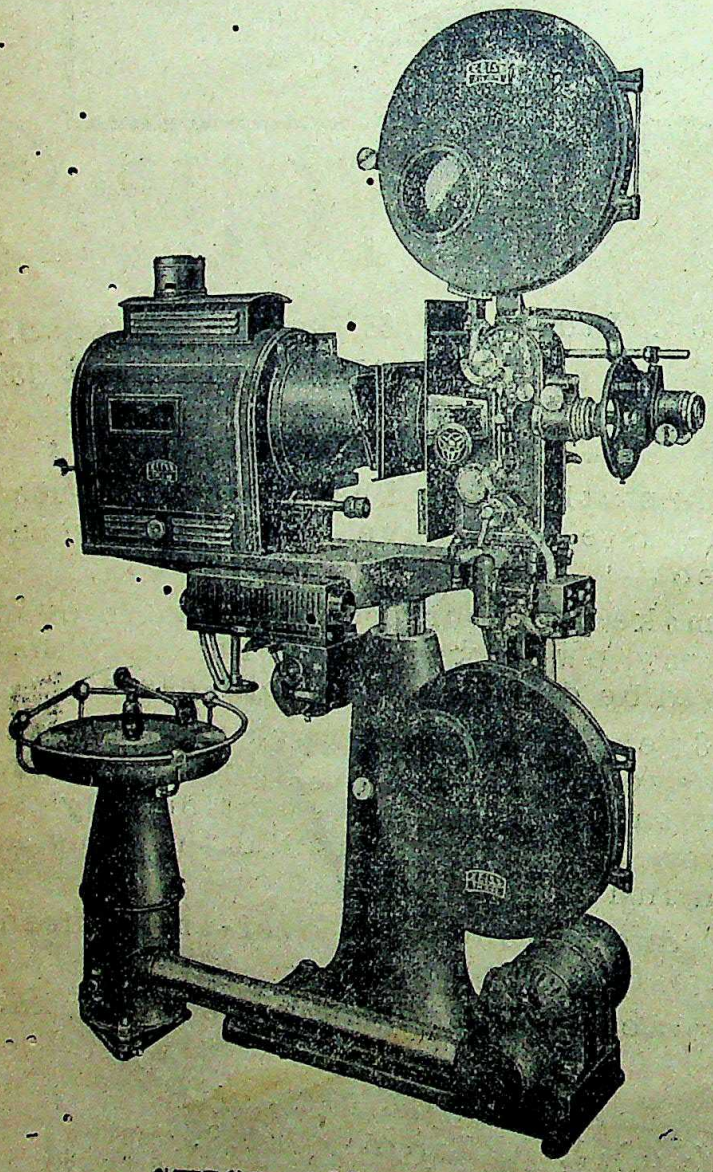
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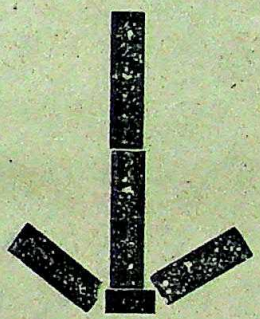
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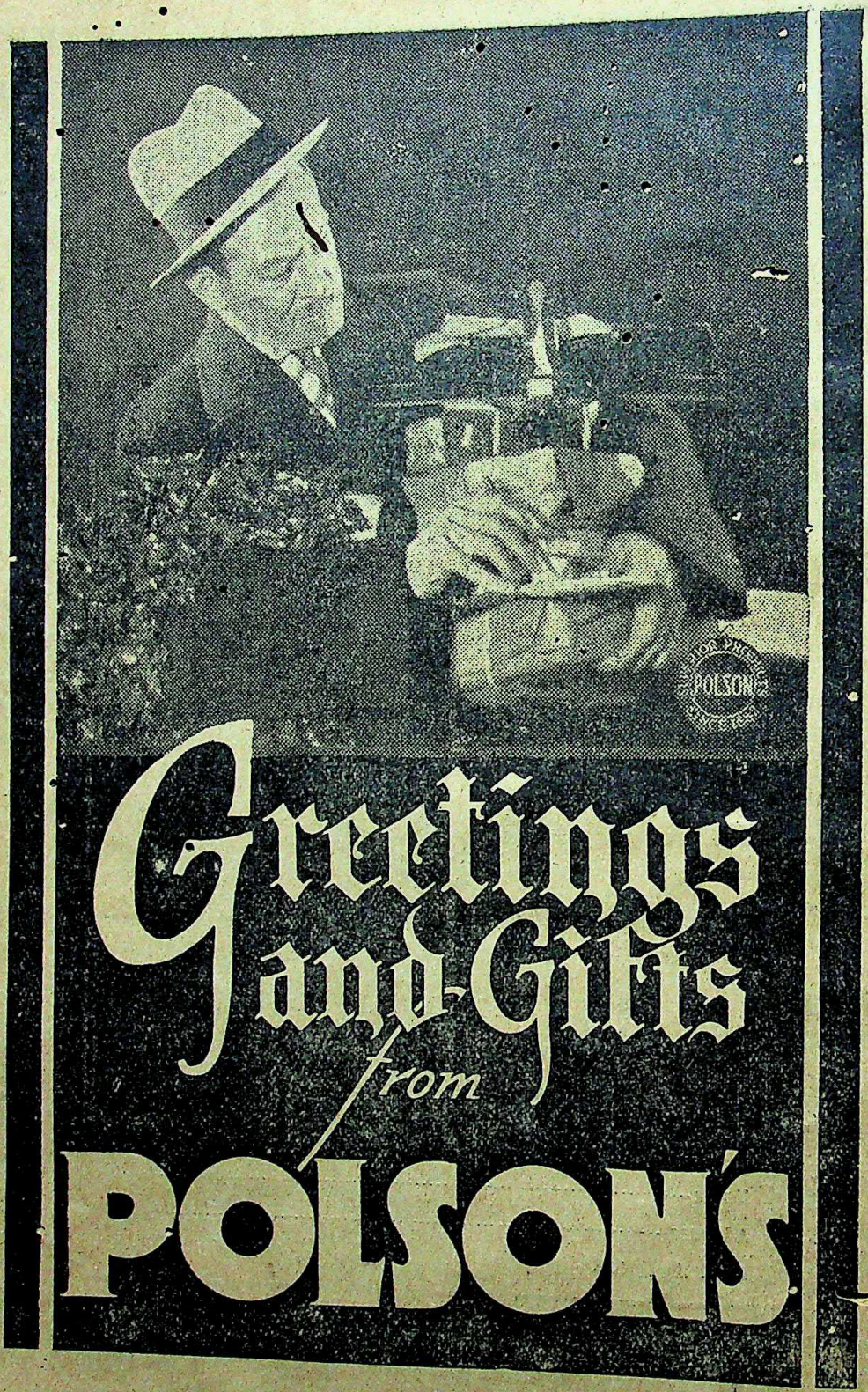
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A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST
EDITED BY MR. G. A. NATESAN

VOL. XXXIV.] JANUARY 1933 [NO. 1.

Responsible Government and Dominion Status

BY PROF. A. BERRIEDALE KEITH, D.C.L., D.Litt.

IT is often asserted in the United Kingdom as for instance by Professor J. Coatman, once Director of Information at Delhi, that there is a vital distinction between responsible government, as held forth as the goal of Indian reform in Mr. Montagu's announcement of August 20, 1917, and Dominion Status. Responsible government, it is claimed, meant the authority conferred on the Colonies in 1860 which gave powers in internal matters only. All the wider powers attained since then by the Colonies, now styled Dominions, whether as regards tariffs, immigration, defence or foreign affairs, belong to Dominion Status, and were not included in the promise of 1917. If Dominion Status has since then been stated as the true goal, that is a departure from the promise of 1917.

I am unable to accept this doctrine as possessing any validity, and its unsoundness seems to admit of clear demonstration by legal arguments. When the promise of responsible government was made in 1917, what was understood by those who made it and those to whom it was made? Obviously and necessarily the responsible government referred to was that government as known to Mr. Montagu to exist in the Dominions and as understood in India. I doubt very much indeed whether Mr. Montagu or any of his colleagues could have explained what self-government was in 1860, but they perfectly well knew what it was in 1917, and if they meant by their offer to promise something as it existed in 1860, they would have acted dishonestly in not saying so expressly.

The real question is a very different one and ought certainly to be posed. Did the phrase "responsible government" mean merely the status enjoyed in 1917 by the Dominions, or did it include advantages conceded after 1917 to the Dominions? In the abstract the issue might be contested, but there are two fundamental facts which prove that the British Government from the first gave it the wider interpretation. Firstly and decisively, when in 1919 the British Government insisted on securing distinct representation for the Dominions as members of the League of Nations, it demanded of its own initiative the same status for India. There is no more convincing proof of intention of the makers of a promise than their action after the promise. Secondly in the case of the Irish Free State, the treaty of 1921 accorded the status of Canada. In the treaty itself there is nothing whatever to show whether this meant the status of Canada in 1921 or any future advances achieved by that Dominion. But from the first the British Government admitted that the status of Canada must be regarded as including all advantages attained after 1921 by that Dominion. In face of these facts doubt as to the true meaning of the promise of 1917 is out of the question.

Nevertheless one objection should be noted, for the promise of 1917 contemplated government within the Empire. Dominion Status, it has been claimed by Indian politicians, connoted the right of secession, and, if this were so, it might be contended that what was contemplated in 1917

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is something different from Dominion Status. The answer is that the only authority for the view that Dominion Status includes the right of secession is the Prime Minister of the Union of South Africa. General Hertzog's opinion has never been homologated by the Imperial Conference, never accepted as a matter of law by any British Minister of State, never adopted by any other Dominion Government, and is flatly contradicted by the Preamble to the Statute of Westminster, concurred in by the Paliaments and Governments of all the Dominions including the Union of South Africa, under which any change in the succession to the throne of any part of the Empire requires concurrence by all the Dominions as well as the British Parliaments. That a Dominion or India may secede is not a matter of legal right under the constitution of the Empire. It is an extra legal process which, when it happens, will have to be legalised by fresh legislation throughout the Empire.

I conclude therefore that to promise Dominion Status is merely the necessary outcome of the promise of 1917 as understood by the Government which made it and by those to whom it was addressed.

Harijans and Temple Entry

BY MR. T. R. VENKATARAMA SASTRY, C.I.E.

THE Editor of the *Indian Review* has asked me to give my answers to three questions in regard to the problem of temple entry now engaging the public mind:

1. Whether legislation is absolutely necessary to give to Harijans the right to enter the temple?

2. Whether such legislation is permissible in law?

3. Whether assent can be withheld for the introduction of a Bill.

I am of opinion that at no time will it be possible to have an unquestionable right to temple entry without legislation. It cannot be doubted that under the existing law Harijans have no right to enter the temple. It would be a breach of trust on the part of the trustees to permit them to enter. Even with the consent of the majority, he will not be justified in allowing the temple entry. In a public trust the beneficiary is the general public or that section of it for whose benefit the trust was founded. It is a question whether even the consent of all the persons who belong to that section will enable the trustee to travel outside the express or implied rules of the foundation. In a private trust the beneficiary may assent to the trustee doing what is not permissible under the deed of trust. The reason for the difference is, that in a private trust the beneficiaries, one or many, can consent or waive what is solely for their benefit. On the other hand in a public trust not only the generation that is alive, but future generations as well, are the beneficiaries and the Legislature alone can act on behalf of the beneficiaries present and future.

In a certain class of cases the Court as representing the Sovereign who is the protector of trusts can sanction acts being done or where the trust fails the cypres application of funds. But changes like these can be authorised by the Legislature. While it is true that if no one took the matter to the Court, the entry will stand permitted, you can never be sure that it will not be objected to by somebody at some time and until the Court is in a position to say that by a long lapse of time the change has become so established that it is no longer questionable, the position cannot in any sense be assumed to

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be stable. Legislation is therefore necessary to make the entry into temple unquestionable.

The Legislature will not be wise in enacting temple entry in general terms so as to be applicable to all temples in the land until public opinion definitely asserts itself in its favour all over the country. The Legislature can enact temple entry as to any temple in regard to which there is the favourable opinion of the local worshipping public. This then is the form that the legislation must take—that given the favourable opinion entry should be allowed. There must be procedure prescribed as to the manner of eliciting opinion.

The second question is whether it is open to the Legislature to legislate on this topic. There may be a question of expediency but there can be no question as to the power of the Legislature. The Government of India Act by Section 67 recognises the existence of such a power. The Hindu Religious Endowment Act, Madras, is an instance of the legislative intervention in matters pertaining to religious endowments. It is legislation alone that can clothe the entry of the Harijans into the temple with legal authority.

A point is raised by an eminent writer on Hindu Law as to whether the Harijans are Hindus. There is a great deal of ingenuity exercised by the controversialists on both sides and there is nothing but controversial cleverness in the contention that Harijans are not Hindus. Courts have always applied Hindu Law to them and at no time has it been suggested that they were not Hindus. Decisions can be cited that even as regards worship they are within the pale of Hinduism though there may be restriction as to the place from which they should worship. Even in the temple of Guruvayur they have a right of access into the temple though it is only for three days in the year.

It is stated that the fact that they are governed by the Hindu Law is no proof that they are Hindus because some Muslims are also governed by Hindu Law. I should like to know any case in which Hindu Law governs people who are not Hindus or were never before Hindus. It is in every case either because the persons are Hindus or because they were Hindus and are still retaining their old Hindu Law that Hindu Law is applied to them. If it has to be conceded that at one time they were treated as Hindus and therefore Hindu Law came to be applied to them, the question will arise when did they cease to be Hindus ?

The other point that is urged is that some of the Harijans take part in the Mohurram festivities and therefore they are not Hindus. There are Brahmins who fulfil vows to Nagore Durga and no one doubts that they are Hindus. There are Hindu families from which the eldest man passes to the place of a *sajjadanashin* of a Durga, there are intermarrying Hindus and Christians and there are Muslims and Christians retaining in part Hindu customs, without anybody questioning the membership of such persons in their respective communities. All this only furnishes proof that the leaders of the Hindu community have failed to discharge their duty of maintaining a hold on members of their community or imbue them with due respect for their own culture. And it may be added that one who neglects any limb of his community as undeserving of attention or careful protection will have the difficulties that we encounter at home and abroad. That they should cling to the Hindu community which cares so little for them is wholly to their credit and to our eternal discredit.

When people talk of the rules of the foundation, it is oftentimes forgotten that no foundation in connection with temples will include an express prohibition against the entry of the Harijans. Their non-entry was so much a matter of course that it would hardly have occurred to anybody to say that at no time should Harijans be

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admitted into temples. While for legal purposes there may not be much difference between an express prohibition and one necessarily inferrable from custom, there is nevertheless the difference that when the entry is allowed and it goes on without complaint for a long time, it cannot be said that the rules of the foundation are being contravened thereby. That the prohibition arises from reversible tradition rather than the rules of the foundation which cannot be altered is clear from the past history of many of these institutions. That the Harijans are also included in the beneficiaries is clear in many cases. In how many big temples is not the car dragged or the drums beaten by the Harijans. In how many temples are not gifts made and accepted from them. The Guruvayur temple accepts their offerings at a shed built two furlongs west of the temple and hands over the *prasadams* also at the same place.

The third question is simple. The right to withhold assent is with the Governor-General. But under well established rules of procedure it is unusual to withhold assent to the introduction of the Bill. This assent does not commit the Governor-General to give his assent when the Bill is passed. He may still refuse assent to the Act as finally passed. The Act may not be passed at all. It seems to me hardly likely that the Governor-General should withhold his sanction at the early stage of introduction of the Bill with a view to eliciting the opinion of the Legislature.

Marlborough at His Zenith

BY THE HON. SIR FRANK NOYCE

IT is now some thirty years since the writer of this review first met George Macaulay Trevelyan. If memory serves aright, the occasion was a meeting of the Trinity College Historical Society in Lord Acton's rooms in Trinity College, Cambridge, at which Giles Lytton Strachey read a paper on Warren Hastings. The paper gave little indication that Strachey would set a new fashion in biography but it is interesting to recall that it defended Hastings, as Professor Trevelyan does Marlborough in the trilogy of which this is the second volume against the strictures of Macaulay. A greater even than Lord Acton, Trevelyan or Strachey was also present in the person of John Neville Figgis, whose untimely death following on the sinking of the *Lusitania* by a German submarine, deprived the world of one who, had he lived, would have been universally recognised as the profoundest political thinker of his generation.

All his contemporaries at Cambridge felt certain that Trevelyan had a great future before him and it required no gift of prophecy to predict that he would eventually succeed Lord Acton as Professor of Modern History. He has gone from strength to strength and each of his successive works has been better than the last. Every whit as readable as his famous great-uncle, he is far less biased and far more accurate. The only criticism which can be brought against the book now before us is, that it has not been published simultaneously with the other two volumes of the series. In the first volume, we had Marlborough's rise to greatness, in this we have him at his zenith ; in the one to come we shall have his decline and fall. One wishes that one could read all three as a connected narrative and thus get a clearer picture not only of Marlborough himself but of the other chief actors in the drama, Sarah, his "brimstone of a wife", as Bishop Burnet described her ; her rival Mrs. Masham ; Queen Anne, not entirely the nonentity that popular esteem considers her ; Godolphin, the Lord Treasurer, with his Gladstonian ideas of the importance of good

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finance; Harley; St. John; and the rest. With one of them, Peterborough, that eccentric and erratic genius, whose vagaries finally extinguished all hope of ousting the Bourbons from Spain, Professor Trevelyan has been able to deal faithfully and finally.

Although the 450 odd pages of the book* cover only a little over the four years, from the winter after Blenheim to that of 1708-09, there is not a page too many. Professor Trevelyan leads his readers very skilfully through the maze of that most complicated of all European Wars, the War of the Spanish Succession. He makes them appreciate fully Marlborough's increasing difficulties both at home where he became less and less in affinity with his Tory friends of the first part of Queen Anne's reign and abroad where he was in constant trouble with the Dutch, whose geographical position made them look at the War from a different angle from that from which the English regarded it, and the Austrians who desired to get all and give nothing. Professor Trevelyan has an eye for a battle-field and his descriptions of Marlborough's campaigns, more especially of the battles of Ramillies which set the seal on his fame, and of Oudenarde are extremely well done.

Those students of history who regard campaigns and battles as of secondary importance will find the five Chapters on the State of Scotland in the reign of Queen Anne, the events leading up to the Union and the framing and passing of the Union Treaty entirely to their liking. In these Professor Trevelyan is at his best and most satisfying. The unwisdom the English statesmen displayed in not concluding peace with France as soon as it became apparent that Louis XIV's grandson could not be dislodged from Spain was fortunately not shown in their dealings with Scotland. The Union of 1707 for which on the English side, Marlborough, Godolphin, Somers and Harley; and on the Scottish, Queensbarry and Argyle were responsible, stands out, in Professor Trevelyan's view, as a thing apart in the eighteenth century, an unwonted and surprising act of wise Imperial initiative. For the manner in which it was brought about, what it meant to both countries and the way in which the ship of Union nearly foundered soon after she had set out on her voyage, we can only refer the reader to the book itself.

In this volume, Professor Trevelyan makes no attempt to sum up Marlborough's character and achievements. That must naturally wait for his final volume. But, as has been indicated, he gives a far more favourable picture of him than does Macaulay. He pays tribute to his clemency, to his inexhaustible patience which never allowed anger to disturb his courtesy and moderation and to his large heartedness shown not only in his care for his own Englishmen but for all who served under him. On the eve of Ramillies, he dictated and signed a letter to Berlin to beg a pension for the widow of a brave Prussian Officer recently dead. The deep affection he bore his wife is shown in the letter he wrote to her after Ramillies:

> Monday May 24th, 11 o'clock. I did not tell my dearest soul, in my last, the design I had of engaging the enemy if possible to a battle, feeling the concern she had for me might make her uneasy; but I can now give her the satisfaction of letting her know that, on Sunday last, we fought, and that God Almighty has been pleased to give us a victory. I must leave the particulars to this bearer, Colonel Richards, for having been on horseback all Sunday, and after the battle marching all night, my head aches to that degree it is very uneasy for me to write. . . . Pray believe me that I love you more than I can express.

Although avarice was undoubtedly Marlborough's besetting sin and although, as Professor Trevelyan says, "behind the facade of his impenetrable reserve and godlike calm, strange debates were too often held between his baser and his nobler self", it was certainly not his guiding motive. He refused the Governorship of the Netherlands which the Emperor of Austria pressed upon him and the £60,000 a year the appointment carried with it, because he found that acceptance would involve a breach with Holland that would have been fatal to the Alliance.

The importance in British history of the four years, Professor Trevelyan so vividly describes, can best be stated in his own words:

> In spite of Queen Anne, Harley, Godolphin and Marlborough, and partly through the defects of their respective qualities, the attempt to govern England on non-party lines had come to an end, after a not inglorious period of trial. Party henceforth was to rule in alternate manifestations of Whig and Tory; but the foundations of Great Britain and her place in the world had been well and truly laid if party could be wise enough to treat them with respect. The temptations to violence in public life are always great; but of the two parties that one which should first recover its temper and walk in the ways of prudence would be the winner in the end and would be the true successor of the great traditions of patriotic government which had been established under the ministry of Marlborough and Godolphin.

* ENGLAND UNDER QUEEN ANNE. Ramillies and the Union with Scotland. By George Macaulay Trevelyan, O.M., Regius Professor of Modern History in the University of Cambridge. Longmans Green & Co. 21s. net.

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Some Aspects of the Ottawa Trade Agreement

By Prof. H. L. Chablani, M.A.

(Delhi University)

THE Ottawa trade agreement is undoubtedly one of the most outstanding events of the year 1932. It has excited keen controversies both within and outside the Central Legislature, recalling the sharp division of opinion between the people and Government over the ratio controversy in 1927. Both the parties to the ratio controversy were bent on stabilising the rupee at a fixed rate; only a few independents protested strongly at seeking to fix the gold value of the rupee when gold prices were continuously falling. Subsequent events have shown that the few were right and the many were wrong. I venture to think that a similar fate awaits the Ottawa Agreement; for the present is the most inopportune time for entering into any trade agreements or for calculating, with any approach to accuracy, the profit and loss likely to ensue from any particular bargain with the outside world. There must be some *firma terra* for a complicated trade agreement, some sure justification for a radical departure in the trade and tariff policy of a vast country like India. There is no such *firma-terra* at the present moment and no such justification for the sudden and large disturbance to trade, industry and finance inevitable in a complicated agreement like the Ottawa Pact.

The Minority of the Select Committee on the Ottawa Agreement make a passing reference to the effect of linking the rupee to sterling and point out that they "do not find any reference in the report of the Delegation to show whether they have taken this fact into consideration in the *value of the preference given to the United Kingdom.* It is a pity that the full implications of this fact have not been realised even by the Minority, for they could otherwise have easily proved that owing to the substantial weakening of the cross rate since 19th September when the India Delegation signed their report, India had already granted preferential treatment to Empire goods *far in excess* of the ten per cent. preference contemplated in the Ottawa Agreement. On 19th September the dollar value of the sterling was 3·47; on 29th November when the Select Committee made their report, the sterling weakened to $3·15; on 2nd December when the Assembly was deciding the fate of the Ottawa Agreement, it stood at $3·20. A simple arithmetical calculation would show that goods worth 100 gold dollars imported from gold standard countries on 19th September would have then cost the Indian purchaser £36 including the 25 per cent. duty; that the same goods at the same external prices cost £39 on 2nd December with the result that the depreciation of the sterling meant *in effect* a raising of the duty from £7·2 to £10·25 on goods imported from non-Empire gold standard countries, *i.e.*, a preference of 42·3 per cent. on Empire goods. If the duty on Empire goods is reduced by 5 per cent. and that on other imports raised by 5 per cent., goods worth 100 dollars or £28·8 on 19th September would pay a duty of only £5·76 while the same goods from gold standard countries would rise in price from £28·8 to £40·62 as the combined result of the Ottawa preference and the depreciation of sterling —a preference of nearly 100 per cent. in actual effect. Granting then that the Ottawa Agreement was a fair deal on September 19th, it ceased to be such when the Assembly was asked to sanction it. Where the factors operating on the value of the sterling to which our rupee is linked are so speculative and uncertain, it is absurd to prepare a balance-sheet of profit and loss from a supposed ten per cent. preference as some of our Assembly members have attempted to do. The whole trade with non-Empire countries has become a gamble in sterling-dollar exchange, a much more dominating factor than the nicely calculated ten per cent. preference of the Ottawa Agreement.

While the Select Committee was sitting, some economists outside the Assembly, who have now been summarily dismissed by the party leaders as mere academic men, pointed out that the Indian trade problem was essentially different from that of Great Britain, and that whereas the latter suffered from lack of external markets for her manufactured goods owing to the ever rising tariff walls in her principal markets, Indian export trade suffered not so much from lack of markets but from an exceptionally severe fall in raw material prices, a diminished world demand for agricultural produce, increase in agricultural production and still greater increase in the world stocks of wheat, cotton, etc. The majority of the Select Committee attempt to rebut this argument by saying: "Many of India's exports

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are subject to increasingly high tariffs in foreign markets which restrict her trade and tend to keep down the prices she obtains for her goods;" and cite in support of their contention instances of high duties imposed in different countries on articles which India exports. But a detailed examination of their list shows how slender is the basis of their reasoning. Among the countries mentioned in this list are Czechoslovakia and Switzerland, our export trade with which is so insignificant that these countries do not figure at all in Table 12 of the annual review of the Trade of India which gives the value of India's trade with principal countries, distinguishing principal articles. Nor is any mention in this Table of some other articles and countries in this imposing list, such as our exports of tea to Holland, of unmanufactured tobacco to Germany and France, of tanned hides to Germany, of woollen carpets and rugs to Germany, France, and the United States, of pig-iron to Germany and France, of paraffin wax to France, and of wheat to Germany. Totalling up the figures of exports of the remaining articles subject to high duties in this list, the total value of these exports in 1930-31 amounted to only 1887·5 lakhs out of a total of 22,563 lakhs, *i.e.*, about 8·4 per cent. and in 1929-30 to 3,492·57 lakhs out of a total of 31,793 lakhs, *i.e.*, about 10·9 per cent. of the total. In other words, 90 per cent. of our exports are free from the restrictive influence of high tariffs in other countries. Our problem is thus materially different from that of Great Britain which suffers severely from lack of free markets in the world.

These figures point to another interesting conclusion. The biggest items in the totals given above for 1929-30 are: (*a*) the exports of jute fabrics to the United States amounting to 1,876·66 lakhs, and (*b*) those of ground-nuts to France amounting to 964·64 lakhs. According to the mathematical calculations of Dr. Ziauddin Ahmad, the total market in the United Kingdom capturable by India may be valued at £12,000 for oil-seeds including ground-nuts and at £285,000 for jute manufactures. In other words, out of Rs. 2,841 lakhs worth of these exports in 1929-30, goods worth only 54·33 lakhs will gain by diversion under preference, and the total capacity of the Ottawa Agreement to relieve India of the consequence of these high duties in other countries is limited to 3,492 *minus* 2,787 lakhs, *i.e.*, 705 lakhs worth of goods only. Can any man with a sense of proportion consider this as an adequate incentive to a trade agreement of this sort?

In his brief but lucid statement before the Ottawa Conference Committee on monetary and financial questions, Sir George Schuster invited attention to the main maladies that afflict India, *viz.*, (*a*) the low prices of her agricultural produce, and (*b*) the menace of an adverse balance of trade in merchandise. The first is obviously a part of the world-wide depression in agriculture due primarily to the fact that since 1925 the efforts to restore Europe to its pre-War position in the world's economy without compensatory readjustments in the rest of the world have led to a considerable degree of maladjustment in the supply and demand for essential raw materials and foodstuffs,* to a rapid increase in the world stock of important agricultural commodities† and a marked discrepancy between the fall in prices of raw materials and foodstuffs and that in finished manufactured goods. Does the Ottawa Agreement afford any prospect of relief from this malady or will it only aggravate the disease? A glance at our trade returns will show that 76·19 per cent. of our exports in 1930-31 consisted of 5 main items, *viz.*, (1) cotton, raw and waste 21·19 per cent. and cotton manufactures 2·37 per cent.; (2) jute, raw 5·84 per cent. and jute manufactures 14·46 per cent.; (3) grain, pulse and flour 13·55 per cent.; (4) tea 10·68 per cent.; and (5) seeds 8·10 per cent.. The Ottawa Agreement will not give us any higher prices for our cotton; for the British Delegation made it plain to India's representatives that they could not entertain the suggestion of a duty on foreign cotton in the United Kingdom *vide* para 48 of the Report of the Indian Delegation. Our exports of cotton manufactures to the United Kingdom are *nil*, and we have secured no preference even from colonies like Kenya, Zanzibar and Pemba. Our jute is promised only a free entry which cannot lead to any increase in price. Besides, according to the Indian Delegation itself, "India possesses what is practically a monopoly and the only competition is in an indirect form, namely, the use of manufactures of other substances as substitutes for jute goods." (Para 44.) Of grain, the Ottawa Agreement deals with only wheat and rice. At present India is not a net exporter of wheat at all and is threatened with competition from

* World Economic Survey, 1931-32, p. 26.
† World Economic Survey, 1931-32, p. 93.

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Australia in her home market. In any case the preferential treatment cannot lead to any increase in the price of wheat for the obvious reason that Article 5 of the Agreement expressly provides that "it is agreed that the duty on either wheat in grain or lead as provided in the Agreement *may be removed* if at any time Empire producers of wheat in grain and lead respectively are unable or unwilling to offer these commodities on first sale in the United Kingdom at prices *not exceeding the world prices* and in quantities to supply the requirements of the United Kingdom". Moreover, the world prices are bound to go down if, as the result of restrictions in the British Empire market, the world's accumulated stock of wheat is thrown on a restricted market. Nor is it anything but an idle dream that India will compete successfully with Canadian and Australian wheat at competitive rates. Of rice, the capturable market in the United Kingdom amounts to £878,000 according to Dr. Ziauddin's estimates. Almost the whole of this will come for Burma which in all likelihood will be a separate country very soon. But whatever hopes may be entertained of better prices for this limited quantity of rice in the United Kingdom, it is idle to expect that India will get better value for its rice export on the whole. Shut off from the British market, India's competitors in rice will throw all their supplies on other markets where 95 per cent. of India's exports of rice command a sale at present. Even a slight fall in prices on 95 per cent. of our exports will mean a huge net loss which cannot be balanced by a slight rise in price in the limited British market. The official trade review for 1930 rightly points out that "the problem in rice trade is one of overproduction in relation to effective demand" and that "for such a state of affairs the only solution is a decrease in supply or an increase in demand". The Ottawa Agreement promises us neither the one nor the other in the world as a whole. There remains only tea. This may possibly profit from British preference but here too there are dangers ahead. Far from rising, the world prices of tea may even fall; for the industry is plainly suffering from overproduction in the world. The agreement to restrict the output between the producing countries effected in 1930 was given up in 1931 and the output is expected to increase unless new agreements are made with other producing countries. And apart from the fact that the most serious competitor of India in the British market is Ceylon which will enjoy the same preference, prices outside the United Kingdom will very likely fall because of stiffer competition in other countries to which India sends at present at least 16 per cent. of its tea exports. These factors point to a probability of a net loss rather net gain even in our tea trade. Thus the Ottawa Agreement is bound to prove a dismal failure as a solution of our agriculturists' difficulties.

Will the Ottawa Agreement help India to provide a remedy for that heavy unfavourable balance of trade which Sir George Schuster viewed with serious misgivings in his statement at a meeting of the Ottawa Conference Committee on Monetary and Financial questions on 28th July 1932? Should the gold exports cease, and cease they must very soon, will it give India a favourable balance of trade to the extent of at least 50 crores (£37½ millions) which Sir George Schuster regards as the minimum to enable India to maintain an even keel? Normally India has an unfavourable balance in her trade with Great Britain or for the matter of that with the British Empire. To what extent will this trend be reversed by the Ottawa Agreement, neither the report of the Indian Delegation nor that of the Select Committee has cared to enlighten the public upon. We pay for our external debts by round about trade; "round about trade never exists without good cause".—(Marshall). Will that good cause vanish with the Ottawa Agreement without any injury to India? Normally India has a favourable balance in her trade with the non-Empire countries. Will not that be materially affected by the restrictive influence of the Ottawa tariffs on their purchasing power or by the probable retaliatory answer to the Ottawa menace to their economic position? Do we not know for certain that the position of a country producing raw materials and cereals is exceptionally weak in economic warfare in these days of overproduction and accumulation of world stocks of these commodities? But why bother ourselves with these misgivings when we can hope and pray that this will *not* happen? One is reminded of Mr. Baldwins' reply to the query put in the House of Commons: "What will Ottawa give us"? "We do not know" was his sage reply. What if the Indian Legislature too do not know? Let us plunge and pray to-day, for to-morrow we die. It is for our successors to live and learn the folly and the unwisdom of British panic and Indian loyalty.

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The Study of the Buddha Dharma

By Sri DEVAMITTA DHARMAPALA

A systematic study of Buddhism by European scholars began with the publication of "The Lotus of the Good Law" by Eugene Burnout who was the first to translate the Saddharma Pundarika into French. In 1824, Brian Houghton Hodgson obtained from Nepal the collection of Buddhist texts which he sent to Paris, London, and Calcutta. In Denmark, Fausboll began the study of Pali. In 1834, Turnour, who studied Pali in Ceylon, translated the "Mahawansa" from Pali into English, which helped James Prinsep to identify Piyadas Devanampiya with the Emperor Asoka in 1837. The first European philosopher to accept the philosophy of the Buddha Dharma was Schopenhauer, Barthelemy, St. Hilaire, Julien Stanislaus, Leon Feer, Foucaux, Barth, Senart, Huber, Grimblot in France; and Spence Hardy, Gogerly, Clough, Rhys Davids, Edwin Arnold, Edkins, Morris, Cowell, Bendall, Neil, Chalmers, Francis, Rouse, and Caroline Rhys Davids in England helped to popularise Pali Buddhistic studies in England; in Germany Remusat, Schlaginweit, Koepper, Winternitz, Weber, Westergaard, Boetlink, Oldenberg, Spiegel, Eitel, Franke, Trenkner, Wassiljew, Neumann, Siedenstucker have helped the study of the Bhuddha Dharma; in Italy there is Prof. Lorenzo who has translated the Majjhima Nikaya into Italian; and in Russia at present Stcherbasky is translating Northern Sanskrit texts into Russian; and in Belgium there is Lavallee Poussin who is also translating Sanskrit texts into French; in the United States of America Lanman, Warren, Burlingame are working in the field of Pali literature. In Japan Takakusu, Anesaki, and Tachibana are known as Pali Sanskrit scholars. With the exception of the two last, European scholars are all Christians. In the home of the Buddha Dharma, where it flourished for nearly 1,500 years, there are no scholars who have made a systematic study of the Buddha Dharma either in Pali or Sanskrit. A few Bengalee University graduates write on Buddha Dharma on the critical method of British scholars and what they write is rather hostile to the true Doctrine of the Lord Buddha. * * *



SRI DHARMAPALA

Excepting Prof. N. K. Bhagwat of Bombay, there is hardly any one who writes on the Buddha Dharma in English, to explain what the Lord Buddha taught to the people of Middle India 2,500 years ago. India is a barren soil to-day to sow the seed of the Buddha Dharma.

The Lord Buddha was of the Ikhsvaku royal family, and as a prince of pure Kshatriya blood He was brought up as such. The Sakyas of Kapilavastu were independent and declined to bow down to the Brahmans as we see in the Ambattasutta of the Dighanikaya. The Prince Siddhartha made the great renunciation in his 29th year, and in the jungles of Uruvela in Magadha went through the severest form of bodily mortification for six years in the expectation of realizing Truth. He fell down in a swoon at the final ending of the Fast but could not find happiness. Then He began to take a small quantity of food to recover flesh, but the five disciples who were with Him, left Him because He took the small quantity of food. He failed as a Prince in the enjoyment of luxuries to discover the Way to Happiness, and after six years' fast and penance He failed to discover Happiness. He was a pupil of the two great Rishis: Alara and Ramaputra, who taught Him the way to reach the formless state of Brahma, but He was not satisfied. Philosophy of the Brahma, the luxuries of the palace and the six years of asceticism did not give Him what He wanted. He wanted the *ekanta sukha*, happiness in consciousness here and hereafter.

In His 35th year sitting under the Bodhi Tree at Uruvela on the bank of the river Neranjara on the full moon day of Vesakha, He realized the state of the supreme enlightenment of Abhisambodhi. He became the All-knowing Buddha. For seven weeks at Uruvela, He enjoyed the bliss of Nirvana in solitude. He had annihilated anger and was full of all embracing Love, He had annihilated sensuous passions and obtained the Happiness of passionlessness, and He had destroyed all egoistic tendencies which make man to say "I am". He looked to the infinite past and He looked to the infinite future and He found the link that joins the past with the present in this life which is to be lived avoiding the extremes of sensualism and asceticism; the middle path of right insight, right aspirations, right speech, right activities, right livelihood, right effort, right mindfulness

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and right concentration of purifying thoughts. Right insight and right aspirations form what is called pragna; right speech, right activities and right livelihood form what is called sila; right effort, right mindfulness and right concentration of purifying thoughts form what is called samadhi. The consummation of sila, samadhi and pragna is Vimutti (vimukti). The Buddha Dharma therefore is the science of supreme emancipation which is Nirvana.

When our Lord began His ministry, He had 1,250 Arhat disciples—all Brahman ascetics of Gaya and near Rajgir. In His first visit to Kapilavastu in the tenth month of the Buddhahood, 500 Sakya Princes became disciples. At Benares, He had fifty disciples of the Vaishya families during His three months' stay.

The three characteristics that He formulated is, that everything is changing throughout the universe, that which is liable to change cannot produce happiness and therefore there is nothing within the skhandas or outside to cling to and call this is mine, this is I. In Pali, they are Anicca, Dukkha, Anatta. All Brahman teachers and ascetics enunciated the theory that within the body there is a separate entity residing either in the heart or in the belly, which transmigrates at the dissolution of the body, and this is called either by the name of atman or jiva. The grand discovery that the Bodhisatva made at the Bodhi Tree is called the pratitya samutpada. It begins with avidya, and avidya as the cause the effects are samkharas which produces vignana, which produces namarupa, which produces sadayatana, which produces sparsha, which produces feelings, which produces trishna, which produces upadana, which produces bhava, which produces jati, which produces jra, marana, soka, parideva, dukkha, domanassa, upayasa. Therefore what Our Lord taught was to destroy avidya and trishna. This is called the bhava cakra or samsara. The Buddha Dharma is a biological psychical science. It had no dogma of a permanent atman, or a creator, and no prayer is needed because everything is changing with electronic rapidity.

The doctrine that is so much emphasised to-day by the unscientific theological dogmatists is a creating God, who is all powerful, who is all merciful, who is all knowing, and to whom prayers have to be made to appease his anger because he is able to destroy. In ancient India, philosophers did not bother their head about a creating Brahma. What they wanted was to get their atman out of the body by either ascetic living or by yoga. The creator idea came into India with the advent of the Arabian Moslems. In ancient Arabia, the people believed in the Horeb god who met Moses and who called himself Jehovah or "I am I". From the time of Exodus to the Babylonian captivity, Jehovah and the prophets could not prevent the Jews from going after other gods. * * *

When the Buddha Gautama began to preach His Saddharma, the people of India had no knowledge of Jehovah, the God of Jesus and the God of Mohammad. To accuse Buddha as an atheist is foolish, because the Vaishnavas say that He is the avatar of Vishnu like Sree Krishna or Ramachandra. * * *

Judaism, Jesusism, Allahism originated in the Semitic soil of Arabia and Galilee. In South India, Sankara began to preach the doctrine of Advaitic Vedanta which is only for the Brahman. The Veda and the Vedanta are not for the Sudra. They are only for the aristocratic castes but not for the Mlecchas. Our Lord Buddha had compassion on all living beings. He wanted that all should be happy. Well, Sankara disturbed the solidarity of the Aryan social polity, and the Brahmans became the top dog. The Depressed Class came into existence, which was not in the Buddhist period. For two or three centuries, the Brahmans were all powerful and they destroyed the seats of learning of the Buddhists in the South India. Then came the Moslems with cyclonic fury and the Brahmanical centres throughout India were all destroyed.

* * * *

India lost the freedom of solidarity, a Depressed Class was created, millions of the native born were converted to Islam and the result is: India is UNHAPPY. Let me quote a passage from the Mahatma's letters to A. P. Sinnett, p. 252:

> There was a time when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth? These you may say are beautiful visions. . . Yes, and now we are in the midst of a conflicting people. . . seeking to know the truth, yet not able to find it, for each seeks it for his own private benefit and gratification. . . Slavery will endure without the emancipating and compassionate doctrine of the All-Merciful Lord Buddha.

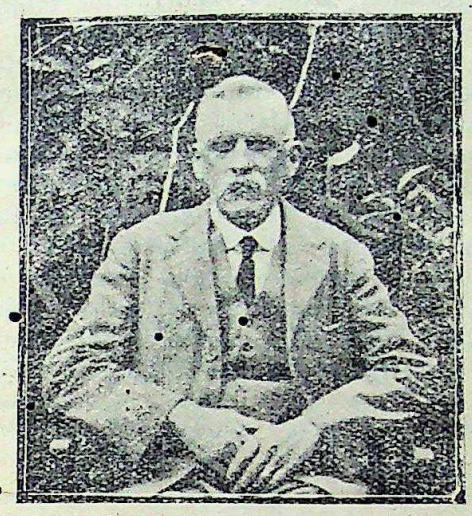
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Historical Research in India

By Sir EVAN COTTON, M.A., C.I.E.

THE field of historical research in India is so wide, indeed so unlimited, that it is impossible within the compass of a short article



Sir EVAN COTTON

to attempt anything in the nature of a comprehensive survey. I shall therefore confine myself to the period in which I am specially interested and which is known conventionally as the British period of Indian history. In so doing, I must not be thought to be unmindful of the labours of those who have so materially enriched and enlarged our knowledge of ancient India. But a man naturally writes of the period which he has studied and which exercises a particular fascination for him.

There are innumerable records throughout India relating to the period between 1757 and 1857 which stand in urgent need of examination, classification and publication for the use of scholars and students. Especially is this the case with the rich storehouse of historical material which is to be found at Satara, in the Southern Mahratta country, in the Parasnis' Museum and Library. Rao Bahadur D. B. Parasnis has devoted his life and his means to the collection of documents of inestimable value which deal with every phrase of the "Mahratta Epic". He is in possession of the original news letter written to Nana Fernavis by the Peshwa's agents at Calcutta, Pondicherry, Goa, Delhi, and Lucknow. These throw a flood of light upon contemporary events: and now that the Government of Bombay have provided a suitable building for their accommodation, Satara should become a place of historical pilgrimage. The contents of these documents have been utilized from time to time by historians of the Mahratta period and it is to be noted that Mr. Parasnis is the possessor also of the Persian correspondence of the Mogul Emperors with Sivaji and his successors Shahu and Sambhaji. These were collected under the orders of Raja Pratap Singh for the use of Grant Duff. He owns in addition the original *rakhats* or Marathi chronicles compiled by Mathav Rao Chitnis; the hereditary biographer of the Bhonsle family.

The mention of these few items from Mr. Parasnis' famous collection will suffice to show what a rich quarry remains to be worked. But the papers are all written in the Marathi running script, and until they have been translated, must remain beyond the reach of those who do not possess a knowledge of this peculiar form of writing. Here then is an opportunity for the great Maharatta Princes to endow a Research Fellowship. The Government of Fort Saint George has published the translation of the diaries of Ananda Ranga Pillai, the dubash of Dupleix. I have no desire to detract from the value of this undertaking, when I affirm that the Parasnis' papers are of equal, if not superior, importance and interest. But until the funds for their transcription and translation are forthcoming, they must remain a sealed book for the general public. I have offered this example as an illustration of the thesis upon which I am basing this article. It is too much to expect from Government that it shall embark upon the endowment of historical research. The Government of India has, in my judgment, discharged its obligation in this respect by the establishment in 1919 of the Indian Historical Commission. This body has met in different centres successively. It is naturally concerned primarily with the cataloguing and preservation of such records as are in the custody of Government. But here again there is ample scope for private liberality. There are a number of tracts on historical subjects in the Madras Record Office which were collected by Colin Mackenzie and Robert Orme. Such of these as are in English have been transferred to the India Office and have been carefully catalogued by the late Mr. J. S. Cotton and Mr. S. C. Hill: those which remain in Madras are in the different South

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Indian languages and need the same attention. At Poona we have the collection known as the Peshwa's duftar which is now being examined by a Committee appointed by the Government of Bombay and which must undergo a searching process of selection for the documents of which it is comprised are incredibly miscellaneous in their composition. Once more we have ample justification for the employment of skilled and scholarly investigators.

I will take another instance of the important contributions to historical literature which can be made by the collection and comparison of material at different centres. In his recently published biography of Begam Samru, Mr. Brojendra Nath Banerjee makes mention of no less than one hundred documents relating to this remarkable person, which may be found in the Imperial Record Department. He has consulted them all: but how many more must there be in the possession of private individuals which have yet to be unearthed. The complaint is often heard in England that representatives of historic territories pay little heed to the treasures which lie concealed and neglected in their record rooms. It is to be feared that the same charge must be brought against the Indian possessors of historic names. In some of the States such as Baroda, Kashmir, Mysore, and Indore, interest in their records has been awakened as the result of the activities of the Historical Records Commission: but a wealth of materials must be lying undisturbed unless indeed the precious documents have become the prey of white ants or suffered to perish from damp. The descendants of Beniram Pandit, the vakeel of the Bhonsle Rajah at Calcutta, who befriended Hastings at the time of his memorable and disastrous visit to Benares in 1780, must own papers of undoubted value and importance. What has happened to the record room of the Mahratta Rajahs of Tanjore? The list might be prolonged indefinitely. I plead for the appearance of an Indian Mascenas.

Crimes and Criminal Cases

BY MR. R. N. AINGAR, BAR.-AT-LAW

AS long as humanity values opulence and prizes intellectual vigour, so long will the Legal Profession continue to flourish and fascinate people. The conflict of mind with mind, trained in the arts of persuasion and sharpened by experience, is ever of absorbing interest. Knowledge diligently acquired, subtlety of thought, clarity of expression, cogency of reasoning and ingenuity of interpretation give the profession of law, the conduct of trials in courts, and even a study of their records an ever increasing attraction to lawyer and layman alike. Cases are won no doubt by the justness of the cause; but also materially aided by hard industry and apt precedent, by clear presentation and crushing reply, by force of personality and dint of persuasion. Some cases are best laughed out of court; others are often bluffed out of court. Then again ability of counsel is shown not only in winning cases but even when losing them. That is why, one supposes, the Judges often compliment the lawyer against whose client they are deciding the case. High character and reputation for integrity contribute largely to the ultimate success of a lawyer. And here, as elsewhere, nothing succeeds like success. Add to all this the valuable consideration, that leading lawyers command very high fees and with a few years of good practice amass big fortunes, one can understand the glamour that attaches to the lawyer and his work. In this profession much that glitters *is* happily gold. And though there is unfortunately ample room at the bottom, yet there is always space enough at the top. The Bar is the best, though not the easiest road for the poor man to attain fame and fortune.



MR. R. N. AINGAR

Civil litigation is important, and in many cases supremely so, to the parties concerned. They often involve many difficult and intricate problems of Law and Procedure and serve to bring out the best in Lawyer and Judge. But, with a few exceptions, they lack that poignant interest and those dramatic crises which characterise the criminal trials. And it is not unnatural that popular imagination should be deeply stirred by the tragic events and dire consequences of criminal offences; that popular interest should centre round criminal trials; that there should

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be an appreciable halo surrounding the careers of the great criminal Lawyers and Judges.

Take the progress of a criminal trial: "The quiet, careful opening statement of prosecuting counsel, who, by tradition now firmly established, must confine himself strictly within the bounds of a relation of those facts which he intends to prove and of well-grounded inferences from those facts: the unfolding of the story by successive witnesses: the swaying backwards and forwards of the case as here and there defending counsel, cross examining, weakens a witness's testimony by casting a doubt on his veracity, or on the accuracy of his recollection, or extracts an admission or a piece of positive testimony in favour of the prisoner; the endeavours of the prosecution to make good by the evidence of subsequent witnesses and weakness disclosed by the cross examination of the earlier ones; and in the end an atmosphere established in court pointing to guilt, or to innocence, or to doubt."

It is a fundamental principle of English Criminal Law that an accused person is entitled to be acquitted unless he is proved to be guilty which is by no means the same thing as saying that an accused person is entitled to be acquitted if he is innocent. This makes all the difference between the English system of legal procedure and the Continental. Proof, therefore, the quantum and mode of proof, have a supreme importance in criminal trials, especially in murder cases, where one human life has already been taken away and another is at stake by the law of the country. The handling of witnesses and their testimony in such cases is of vital concern both to the prosecution and to the defence. And on that fabric the cases are built up or broken down. It has justly been observed that it is more difficult to examine a winess-in-chief than to cross examine him. This, on the same principle, that it is more difficult to be constructive than to be destructive—a principle that obtains in all departments of life and its activity.

In "Notable Trials",* Mr. Storry Deans, himself a Barrister-at-law, recounts the progress of six famous criminal cases in the English Courts. They range in date from 1694 to 1914. The trials are those of Andrew Macrae, Bywaters and Mrs. Thompson, Baron Byron of Rochdale, Ball and Eltoft, "Free-born John" Lilburne and John Canham Read. He gives clear pen-pictures of the Judges and Counsel engaged in the cases—biographical character sketches which add much to one's understanding of the trials. Many familiar names are there portrayed: Mr. Justice Kennedy, Sir Thomas Inskip, Mr. Gordon Hewart, Mr. F. E. Smith, Mr. Frank Lockwood, Baron Pollock, Lord Atkin and others. He relates the various incidents in these trials graphically, quotes material pieces of evidence, oral and documentary, as the case proceeds, interspersing the account with his own comments on the relevant points of law and evidence and procedure, and finally points to the moral in each case.

How one trial shows that it is even more important that the law should be shield to the innocent than that it should be a sword to the guilty; another, that it is most necessary to preserve the principle of law that he who eggs on another person to commit a crime so that he does it is as guilty of the crime as the person whose hand executes it; yet another, that a man who constantly goes armed, though he does so for protection in the first place, is not unlikely to use his weapons for aggression; still another, that it is not always safe to judge of the truthfulness of a witness by his demeanour; another, that a guilty prisoner is far more likely to be convicted when the Judge behaves with cold impartiality than when, after forming an impression of the man's guilt, he allows that impression to become too apparent. And the last trial is a commentary on the sufficiency of proof required in criminal cases depending on a number of small points—if you add nothing to nothing the result is nothing, or, as one Judge remarked: a number of nothings don't make something.

Pathos is here in plenty; humour too is not lacking. We read for instance of Mr. Thomas Brown, a man of great natural gifts, lecturer on forensic medicine and chief expert for the Crown in many cases; how he took to drinking coffee in excessive quantities; how the caffein affected his brain; and how, eluding for the moment the attentions of his attendant, he leapt from the window of an upper story and killed himself. Or again of Mr. Frank Lockwood convulsing a court with laughter by unconsciously exhibiting to the Jurymen, among some maps and drawings, a piquant caricature he had made of plaintiff and defendant in the action.

These trials reveal in an astonishing degree that Truth is often stranger than fiction; and combined with the vivid story telling of Mr. Storry Deans, they provide reading of an intensely interesting and instructive character.

* NOTABLE TRIALS. By Mr. R. Storry Deans, of Gray's Inn, Barrister-at-Law, Recorder of Rotherham. Chapman and Hall, London.

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The Vidusaka in Some Indian Dramas

BY PROF. J. K. DAS GUPTA, M.A.

(Lecturer, School of Oriental Studies, University of London).

MORE than hundred years ago, H. H. Wilson wrote: "As Schlegel observes, every theatre has its buffoon, and the Vidusaka plays that part in the theatre of the Hindus. He is



PROF. JAYANTA KUMAR DAS GUPTA, M.A.

the humble companion, not the servant, of a Prince or man of rank, and it is a curious peculiarity that he is always a Brahman. He bears more affinity to Sancho Panza perhaps than any other character in Eastern fiction, imitating him in his combination of shrewdness and simplicity, his fondness of good living and his love of ease. In the Dramas of intrigue, he exhibits some of the talents of Mercury, but with less activity and ingenuity and occasionally suffers by his interference. This character is always lively and sometimes almost witty, although in general his facetiousness does not take a very lofty flight." The appeal that the Vidusaka made to Wilson makes the same kind of appeal to readers of the Sanskrit dramas in modern days. There are no doubt critics who think differently. Schuyler is not very kind to this character. To him, the Vidusaka is a person of slow intelligence, whose uncouth attempts at wit seem often lacking in every element of humour. He wondered why the figure of "a degraded and besotted Brahman" should be allowed to appear as a typical stage-figure. As an explanation of this seeming inconsistency, he had suggested that as drama had its origin in the religious dances and ceremonies of the common people who were mainly non-Brahmanic, this contemptible figure was retained by the Brahman writers although derogatory to their class. But a careful study of Sanskrit dramas makes it clear that the Vidusaka is not entirely devoid of humour, nor such a despicable person as Schuyler regarded him to be.

Mricchakatika is one of the oldest Sanskrit dramas. The hero, Charudatta, has a friend Maitreya, who is the Vidusaka of the play. Maitreya had once seen better days. But when the play opens, he is in straits, seeking food at other people's houses as his patron has been reduced to penury. There is a tragic tone in his utterances. He roamed formerly "chewing cud like a high-fed city bull", but now he has to go from house to house like "a tame pigeon". In his conversation with his friend he evinces a philosophic mind. He knows that greedy friends and guests are uncertain. He has no fascination for courtesans, rakes and other low class people. He is thus a complete contrast to the Vita, a pandit, hanger-on of Sakar, the king's brother-in-law. Maitreya is a generous man though simple-minded. When the Vita solicits his pardon, he readily forgives him. He really feels for Charudatta and will only laugh when the latter will regain his former position. He does not regard himself as a fit companion for Vasantasena. That honour he leaves for his friend. He is a poor Brahman and people would pounce upon him when they see him with the beautiful woman. He is not fond of men singing softly nor of women who read the Vedas. Although he knows that he is a worthless fellow, he is conscious of his Brahmanical dignity and is therefore easily enraged when the servant asks him to wash Charudatta's feet. His unconscious mutterings in sleep about the ornaments help Sarbilaka to steal them. When sent to Vasantasena's palatial residence its grandeur and beauty touch his imagination, and it is through him that the dramatist describes that house. There are bits of humour which show that he was fond of good food and that he is capable of cracking jokes even with women. But he does not like his friend to be mixed up with an undesirable woman. His place is by the side of Charudatta and in the court he

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repudiates the alleged theft, abuses Sakar for his roguery and hits him with his stick. That he is worthy of Charudatta's confidence is clearly understood from the task that Maitreya is asked to do—to convey his last respects to his mother and to take charge of his son. As he feels very much the impending separation, he offers his own life instead of Charudatta being executed. The parting of the two friends is full of pathos and Maitreya thinks of following his friend after placing the boy in his wife's care. Even when his friend's wife is preparing to fling herself in the fire, the Brahman is there. His joy knows no bounds when he finds his friend alive. No wonder that a very distinguished critic should have paid tribute to his morality and his devotion to his friend. He is the type of friend described by Sanskrit didactic poets as one who is helpful in times of festivity, pastimes, famines, revolutions in the courts and at the cremation-ground.

That royal author Sri Harsa's two dramas, Priyadarsika and Nagananda, have two Vidusakas. Priyadarsika has nearly the same plot as the Ratnavali, and according to critics it has a better dramatic value in as much as the magic-charms which are introduced in Ratnavali are absent from this play. The Vidusaka who attends upon king Udayana has already had a taste of captivity in Ujjain. He has to act as a priest in all functions of the inner apartments of the royal palace in spite of his ignorance of the number of the Vedas. But he is clever in another art. When the king is in love, it is his advice that has to do a great deal. To him the king is foolish as he does not act up to the Vidusaka's suggestions. His greatest dread is for the queen. Still he can manage things and is not an utter dunce as he is thought to be. Once only he betrays his tactlessness when he is asleep at the door of the picture-gallery and his letting out of the king's secret creates an unpleasant situation. His prompt advice that Aranyaka could be rescued from prison by an attack on the inner apartments was not accepted by the king. But he takes a leading hand in making over the princess to his friend when the whole story about her is revealed. He has acted as the go-between and now is the match-maker, a part which is not inconsistent with his character.

In Nagananda, Atreya is Jimutavahana's Vidusaka. He is "a Vidusaka whose typical qualities are accentuated far beyond the limits which were imposed by their religious tendencies upon the other dramatists of ancient India". Atreya visits Malaya hill with his friend. He enjoys the picturesque natural scenery. There is poetry in his feelings. He tells his friend that there is nothing improper in looking at an unmarried girl. He is delighted that his friend is charmed with the girl and there is thus an opportunity for showing his own intelligence. The Brahman is a clever fellow. He appeals to Malayavati's sense of hospitality, so that in the meanwhile his friend might have a good look at her. But the poor man is hungry when his friend is in love. What a ridiculous situation for him! The idea of becoming guests of hermits does not very much appeal to him. To get the prince out of his lovesickness, the Vidusaka reminds him of his duties. As the companion of the prince, he draws a portrait of the princess to lessen his friend's lovelornness. When the marriage is sanctioned, Atreya thinks that his desire for a feast is fulfilled. He is happy. But while walking dressed as a woman in the clothes presented to him at the wedding, he is entangled in a very funny situation with the Vita who makes Atreya's life a torture. Still, good-humouredly he accepts the drinks that are offered to him. Yet he thinks of a sacred bath to purify himself from the sin of contact with a drunkard. The maidservants blacken his face and his humiliation before the prince and the princess cuts him to the quick. During the rest of the play he is deemed as unnecessary and is therefore altogether omitted. His role is finished with the marriage of the prince.

In Bhattanarayan's Venisamhara there is no Vidusaka. As this is a play in which the "vira rasa" preponderates, the character of a comic person would have been out of place. In Visakadatta's Mudraraksasa this type of character finds no place as it is a kind of political drama. In Kshemisvara's Chandakausika, a mythological drama about king Harischandra, there is a Vidusaka who is on very intimate terms with the king, who discusses with him even his private affairs. But like Madhabya in Sakuntala, he has also a dislike for hunting when he has to wander about in forests up and down through thorns and suffer from hunger. It is in the forest that we lose sight of him and in the subsequent career of the king he would have been an interloper whose character does not fit in with more serious events.

Rajasekhar's Karpuramanjari introduces us to another Vidusaka. Kapinjal is in the service of king Chandrapal. The time is spring. The Vidusaka, who thinks himself to be a learned

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man on the claim of his father-in-law's father-in-law having been a carrier of books in the houses of learned men, begins to describe the spring-time. But his description reeks of rice and buffalo-milk. He does not possess a cool temper and is soon annoyed. In his word-duel with the queen's maid-of-honour, he is worsted and showers some opprobrious epithets. But he is a gallant and spreads his own scarf as a seat for the heroine. He has the right word for the right place and once writes a poem on the state of being in love. The king regards him as a man of action and along with Bichaksana he is one of the chief agents in the love-intrigue. Once he concocts a dream and describes it to the king as a reply to the latter's love-sick imagination-reverie. He can fluently talk on love also. As a reward for his service as priest at the marriage, one hundred villages are presented to him. Always a willing assistant his services are not unrewarded by the bountiful king. The Brahman dances in joy at this news. He must have been pretty hard up so long though he served a king.

Rajasekhar's Viddhasalabhanjika is an interesting drama. The term "salabhanjika" is of ancient origin. It is found in the Avadanasataka and the Pali Jatakas and meant a certain festival in which women participated. Panini refers to the word. J. Ph. Vogel, the European orientalist, in the Acta Orientalia, has discussed the "salabhanjika" fully in its relation to Indian art and literature. He says: "The graceful pose of a woman bending down the flowery branch of a tree to pluck its flowers was dear to the heart of Indian poets and artists alike." In plastic art the woman holding the blossoming tree-branch became a favourite theme specially with the Bharhut stupa and Mathura pillar sculptors. Asvaghosa's Buddhacharit compares a sleeping woman with a "toranasalabhanjika". Later on it came to mean a female statue carved on pillars as in Bana's Harsacharit and Kadambari, Kalhana's Rajatarangini, and works like the Kathasaritsagara and Kathakosa. The stupas of Bharut, Sanchi, Bodh Gaya and the mounds of Mathura, the art of Gandhara and even the ruins of Eran, furnish examples of the conception of the "salabhanjika" in different shapes.

In this play a wooden statue of a princess so much charms king Vidyadharmalla that he falls in love with it. His Vidusaka, Charayana, finds him muttering something one early morning. He is eager to know the king's secret. He is a man of free speech and his motto is "Take what you get to-day rather than better luck on the morrow." He appreciates the beauty of spring and describes the women of Ceylon, Carnatic, Maharastra and Dravida lands who are all equally influenced by this season. Charayana to his own wife was a heavenly creature but the parrot who sees his portrait in the pleasure-palace thinks him to be a ghost. This displeases him. The statue of the woman frightens him and he thinks of it as a dream which held the king in spell. His natural inclination is to pull it down with his crooked stick and show his own strength. The queen plays a prank upon the Vidusaka by getting him married to a servant in disguise. He is angry and sad. But soon regains his former jocularity. Even the king is not immune from his jokes. "You are like a load-carrying bullock," he tells the king. The king compliments him thus: "Everything is possible with you. You have all sweetness within you." As a remedy against ghosts, he asks the king to tie up his tuft of hair. Although not very clever he is able to pay back mischief played upon him. When he brags he is rather funny, but the king went too far when the Vidusaka is pulled by the ears. His wife chafes him as somebody else's son-in-law referring to his false marriage. Thus he is in a queer plight. A bald-headed person he feels the heat of the sun. His conversation verges on rustic humour. Some people in the palace regarded him as the king's evil star, others thought of him as the irascible Durbasa as he had a nasty temper. Yet, he is never without his resourcefulness. When Kubalayamala's fate was hanging in the balance, Charayana remembers that the servant was the property of the master and thus the girl is married to the king. Another trait in his character is what most of his class lacked. He knew good literature. The composition of good poets adorned with "vakrokti alamkara" is used as a simile by him to remind the king of the beauty of the maiden who wears the necklace of pearl. Thus is he distinguished from the rest of the same type.

The Vidusaka in the Sanskrit Drama has an analogue in the Sanskrit Novel. The confidant of the hero in Sanskrit novels is usually a Brahman, although he has no comic characteristics. In the dramas the Vidusaka speaks in a Prakrit dialect, but in the novels the hero's confidant speaks only Sanskrit. Thus Rajavahana and Apaharavarmana in Dasakumaracharit, Pundarik in Kadambari and Kandarpaketu in Vasavadatta each have their confidant, a device which in all probability was due to the influence of the dramatists.

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Commercial Safeguards

BY PROF. KRISHNA KUMAR SHARMA, M.A., B.Com.

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BRITISH interests demand protection for their commercial rights under the future responsible system of Government in India. Undoubtedly they have a right to demand this protection, but the question is whether they have a right to the same measure of protection and assistance to which Indian indigenous industries are entitled. There should be no racial discrimination as such and the principle of "fair field and no favour" should be followed in practice. The leaders of British commercial opinion at the last Round Table Conference made it clear that unless the rights of the British commercial community were constitutionally protected most clearly and unequivocally, they would not give their consent to the transfer of responsibility to India.

The question is, what specific commercial safeguards are regarded as essential by the British commercial interests and in what way they want them to be secured. Will these safeguards proposed by them be in the interests of India also? If they are in the interests of India, Indians should have no objection to them; if not, Indians should have nothing to do with them. If such safeguards do not find a place in any constitution, and consequently if they are unreasonable, Indians can under no circumstances agree to them.

RECIPROCAL TREATMENT

Mr. Benthal claimed what was laid down in the Government of India's Despatch, namely, that subject to India's right to receive reciprocal treatment, citizens of the Empire should be allowed to enter India freely and engage in any trade and should receive just treatment. Trading rights enjoyed by Indians in Great Britain are demanded for Britishers in India. It means that as British subjects, people of all Empire countries will be entitled to any act which allowed State aid to industry. Britishers point out that India in the past has been benefitted by British capital and enterprise and that this capital and enterprise should be protected. Mr. Benthal gave the instance of railway development in India which, he said, had been of immense advantage to Indian industrial development as being entirely due to British capital. It is true that railways in India have been developed with British capital; but Indians feel very strongly that this capital in railways and other undertakings brought certain handicaps also. "In any ordinary country, beyond the system of railways which developed from 1846 till 1900 and up till to-day, there would have been developed all those subsidiary industries necessary in order that all component parts of the railways could be built in India. . . . . As long as this control was here (in England) with the companies they insisted upon sending out the materials from here (London) and the greatest of pressure was required to bear by His Excellency the Viceroy and Commerce Member in India. . . . to get the company-managed railways on to the policy of purchasing their stores in India." —(Sir Purshottamdas Thakurdas.) The capital lent by England to India has been paid over several times not only in a return by way of interest, but in the form of heavy artificial handicaps put on the economic development of the country generally and particularly on our industries. Prior to the Great War, Indian economists and politicians had expressed their discontent with the economic dependence of India upon foreign capital and money. According to them the domination which the capital, enterprise and skill of England exercised over the trade and manufactures of India had "an insidious influence which paralysed the springs of all the various activities which together make up the life of a nation."—Ranade, "Essays on Indian Economics". 3rd Edition, pages 92.

India, therefore, would welcome capital on such terms only as would mean no political shackles and she does not want capital which, by creating vested interests, opposes the advancement of the country.

Reciprocity of trade with Great Britain will be of no advantage to India. In spite of the relations between Great Britain and India during the last one hundred years, there is no Indian firm established in England which does commercial business with England on as large a scale as British Houses do in India. Sir Purshottamdas Thakurdas referred to the House Paper in England and to the rule of the Bank of England that any paper discounted by it should be

* The first article on "Financial Safeguards" by the same author appeared in the December issue.—Ed. "I.R."

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endorsed by at least one British Party or Bank and also to the closing of the Baltic Exchange and the Jute Sale Rooms to Indians till recently as instances where discrimination was shown against Indian firms. He did not criticise these facts and did not complain about them, but only mentioned them to prove his point. If after a hundred years, the enterprise of Indians in London is at such a low ebb as this, I only wish to point out that reciprocity cannot be much to us for a long time.

Mr. Benthal also referred to the question of Imperial Preference and to the Most Favoured Nation Clause agreements. In this connection it may be noted that India will be prepared to consider these questions if England recognized India's right to be on a footing of equality with Dominions. Till then, England is not justified in asking India to agree to Imperial Preference. Let England establish terms of goodwill and trust with India willingly and not as a condition precedent to be entered in a covenant or as a part of the constitution which involves compulsion. It is unnecessary here to mention the way in which in the past Imperial Preference has been sought to be enforced upon India against a solid mass of Indian public opinion. When India is free, she must go to England for trade preferences and not to other countries. The initiative and lead in this direction lies on the part of Britishers to convince Indians that the former mean business based on trust and goodwill.

UNFAIR COMPETITION

British commercial interests agree that in case of public utility monopolies, the future Government of India can impose conditions regarding capital, proportion of directorates and shareholders; but they are not prepared to admit that special circumstances might exist in case of undue competition of a powerful company against a small company which was trying to make its way. Lord Reading made it clear at the Round Table Conference that he would oppose root and branch any idea of discriminatory administration or legislation penalising by some means a powerful British concern to enable an Indian concern to flourish. He said that if competition was regarded unfair merely because a concern happened to have achieved great and powerful influence owing to its capital, association and resources, it would be unjust in his opinion. Under such circumstances he would not favour that the Indian Government could or ought to attempt to legislate against the British concern. However difficult it might be for an Indian indigenous company to progress in competition with a powerful neighbour company, Indians could not legislate or take administrative action against the competitor.

This demand of the Britishers is very unjust. Every country has a right to promote its national industry. If foreign competition is thwarting the progress of an industry of a country, the latter has a right to erect tariff barriers to protect that industry. Similarly if a foreign concern established in India is thwarting the development of a national concern, this country should have the right to grant such assistance to the national concern as is compatible with its success. Take the case of the Coastal Trade of India which is entirely in the hands of British shipping companies which, owing to their huge resources, the rebate system and by various "clubbing devices" do not allow Indian concerns to grow. Mr. Haji's Bill was attacked by the European and Government members as involving discrimination. This is really no discrimination and is merely an attempt to provide opportunities of development for Indian concerns. Coastal trade in cases of all countries is the natural right of the nationals of a country, and non-nationals can have an access to it as a matter of favour and not of right. All the Dominions have got such a legislation on their statute-books and the United States of America developed her shipping largely through such measures. England herself had for five or six centuries on her statute-books laws known as the Navigation Laws by which all the coastal trade of England and the trade between the colonies and the mother country was reserved exclusively for British ships. These laws were repealed only as late as 1849. If this legislative discrimination was justified in the case of England, surely it cannot be regarded unjust for India.

This question of unfair competition is in case of insurance companies and banks. Regarding the latter some advantage should be given to Indian banks over foreign exchange banks. In France, no foreign bank can be started without the ministerial sanction, and a discriminatory tax is levied on the investment of foreign capital. In Japan, foreign banks are subject to similar restrictions. In America, interstate restrictions have developed independent banks and the growth of branch banking has been restricted. When other countries exercise discrimination in

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the interest of their nationalities, there is no reason why India should be denied this right. If foreigners come and start their concerns in India, it is good for our trades and industries. But the evil arises when they begin borrowing in India, exploit our resources and then discriminate against our own nationals. This is what has been done by foreign concerns in banking, shipping and other industries in India and there is no reason why the future Government of India should not possess an unfettered right in this connection. With regard to insurance, we pay about 3 to 3½ crores of rupees annually to foreign insurance companies, and cases were brought to the notice of the Central Banking Enquiry Committee according to which the foreign exchange banks operating in India discouraged Indian insurance business. "A concrete case was quoted where one of the leading firms in Bombay, which used to insure its exports with an Indian insurance company, was told by one exchange bank that a limit of rupees four lakhs would be placed as a maximum amount which could be insured with that company. It was added that there were several such instances where Indian firms were not permitted to insure their goods with Indian companies."—(Central Banking Enquiry Committee Report, Para. 445.) When foreign concerns put such obstacles in the way of Indian concerns, there is no reason why the hands of the future Indian Government be tied down and why it should not be free to prevent this unfair competition. Britishers freely discriminate against Indian concerns and when Indians want power to prevent this racial discrimination, their just demand is opposed as being of a discriminatory nature. This is a tall order and Indians can never agree to it.

BOUNTIES AND SUBSIDIES

Britishers agree to the conditions laid down by the external Capital Committee Majority Report and they claim that concerns demanding concessions, whether national or non-national, should satisfy them. They, however, claim some thing more and that is that they want that these benefits should be given compulsorily to all concerns which satisfy those conditions whatever their capital and resources may be. It is easy to understand the demand for non-discrimination merely on racial or religious grounds, but it passes one's understanding when an extravagant demand is made by the Britishers that the bounty or subsidy should be granted to all concerns. If a national concern is newly started and cannot progress without Government help, why should it not be helped? And why should similar help be granted to the powerful concern which does not need that help? The future Indian Government should be left free to follow a policy in national interests subject only to the restriction that discrimination should not be used merely on racial or religious grounds. It is just possible the discrimination that is practised may be necessary on national grounds. It may happen to go against a national or non-national concern. This cannot be helped. What will happen if Belgian, Swedish, American and British Companies carry on business in India simply to take advantage of protection. On questions like these, the future Government of India should have an unfettered right to pursue any policy it thinks best in the national interests, irrespective of the fact whether it causes discrimination against a national or non-national concern. When the Legislature grants a subsidy to an industry, it comes out of taxation upon the people. The Government would only be justified in doing so if there was an expectation that as a consequence a purely indigenous industry would benefit. If there was a non-national industry, there would be no justification in taxing the people of the country. The future Government of India should have the power to give some protection to such industries which have just come into existence without giving the same to other industries not on the ground that they are British concerns, but because they can sustain themselves.

OVERDOING DISCRIMINATION

Mr. Benthal and Sir Hubert Carr were told by their advisers that "no set of words, however carefully drafted, could alone save us entirely from administrative discrimination by a purely Indian Government provided it was determined to discriminate". This explains why the Report on Trade Rights recommended a clause prohibiting both administrative and legislative discrimination. This portion was not accepted by the Indian business representatives and rightly so. The Report referred to above also says: "It is also plain that where the Governor-General or a Provincial Governor is satisfied that proposed legislation, though possibly not on the face of it discriminatory, nevertheless will be discriminatory in fact, he will be called upon in virtue of his special obligations in relation to minorities to consider whether it is not his duty to refuse his assent to the Bill." The question of a piece of legislation being in reality discriminatory, though

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not so on the face of it, passes one's understanding. These are . . . . efforts to overdo the discriminatory part and to oversafeguard it.

A CONVENTION PREFERRED BY BRITISHERS

Lord Reading said:

I would much prefer that an appropriate Convention should be made. It can then be scheduled to the Statute. Otherwise it will be necessary to have clauses in the Act with reference to the regulations. . . . which would take the place of a Convention and which, again, I would put into the schedule of the Act and, therefore, give them statutory effect. . . . He (the Governor-General) should thus have power of intervening if there is any oppression of Europeans by discriminatory legislation. He could interfere and either not give assent or reserve assent for His Majesty's pleasure. There is also the recourse to the Federal Supreme Court which could be resorted to whenever a subject thought that he had a right complaint.

It will be clear from the above that what the Britishers demand is more than the willingness of Indians to forego the right of racial discrimination. To quote Sir Purshottamdas Thakurdas: "The result of what Mr. Benthal required struck me, at any rate, as indicating: 'You shall not touch anything which any Britisher is interested in and we want provision for it from now.' I wish to submit that this is a tall order." Indians cannot agree to such sweeping commitments and the Britishers must display a spirit of trust and goodwill which alone will secure them their legitimate dues. It will promote better relations between India and England than can be done by any constitutional safeguards. As for Britain, let her look at the problem in a manner which will reflect credit and glory on all her statesmen of the past who gave hopes of freedom and liberty to India.

The Beauty That Is Bijapur

BY MR. ADI K. SETT, F.R.G.S., F.R.S.A.

THE Adil Shahi kings had one great passion and that was to build beautiful tombs during their lifetime at their capital, Bijapur. There was great rivalry between the kings and each vied with the other in leaving behind a tomb that would eclipse those of his predecessors. That is why Bijapur, the Palmyra of the Deccan, bears the right appellation: the City of the Dead.

The Gol Gumbaz is the special feature amongst the innumerable ruins. It is the largest and the most conspicuous building and is the *mukbara* of Mahomed Adil Shah who wished to outdo his father, Ibrahim the Second, who was just then buried in his tomb which was at that time considered to be the most marvellous of its kind in the Deccan. Mahomed Adil Shah wished to build a tomb for himself that would dwarf the one in which his father was buried: he wanted a colossal building that would arrest attention for miles around. He certainly succeeded in his design, for the building is colossal and its general appearance is that of a huge cube surmounted by a great hemispherical dome.

On each side there are four towers which possess seven arched openings from the base to the summit. From the dizzy heights of the highest and the last arched opening of a tower, a glorious panorama of the many ruined turrets and domes of Bijapur lie at our feet. For miles around you see nothing but stretches of palaces and mosques, built all alike of a dull brown stone. A staircase winds around each of the four different towers, each leading on to the flat roof. From here passages lead you to the famous Whispering Gallery, one of the wonders of the World.

The Whispering Gallery runs round the interior of the dome. One is struck dumb with astonishment at the loud and many varied echoes that fill the Gallery in answer to the least rap, whisper or footfall. Just one footfall of a person or the slightest rap is enough to counterfeit the tread of a regiment. Loud laughter is echoed with a thousand weird sounds. The slightest whisper, the softest conversation can be easily heard and carried on from one side of the Gallery to the other. Years ago a whisper was intensified over twenty-five times, but at present owing to many defects in the dome, it is enlarged to over ten times. Indeed, the Gol Gumbaz can verily be called one of the greatest architectural marvels of India. Its dome is the largest in the world, the second being that of the Pantheon of Rome. The mausoleum contains the tomb of Mahomed Adil Shah, his two wives, his daughter and his concubine, Rhumba. Near the Gol Gumbaz is the Museum, originally built as a Nagarkhana. You find here beautiful carved stones with inscriptions,

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carved screens, statues of Buddha, priceless porcelain and China, Persian rugs, old manuscripts, *firmans* and parchments and Indian paintings. All these relics are said to have been once in the possession of the Adil Shahi kings.

The Jami Masjid is the largest mosque in Bijapur. It was commenced by Ali Adil Shah and was enlarged and completed by his successors. The interior of the mosque, with the exception of the *mehrab*, is plain. The *mehrab* is gorgeously decorated with a rich gilding. Its entire front contains representations of tombs and minarets and is mixed with bands and medallions bearing inscriptions. Here are two choice ones: "Place no trust in life: it is but brief." "There is no rest in this transitory World."

The Mehetar Mahal, though called a *mahal*, is really only a gateway to a mosque. It contains several upper rooms and balconies where men were wont to assemble and converse. A legend has it that a *mehetar* or a sweeper was enriched by the generosity of a padshah and not knowing what to do with the wealth, built this gateway: hence it is known as the Mehetar Mahal. Another legend connects the name of a *fakir*, Mehetar Gada, to have been the builder of this gateway.

The Asar Mahal is perhaps the most sacred building in town as the Relic of the Prophet in the form of two hairs of his beard are enshrined here. The tourist enters a gigantic hall which was supposed to have been the audience hall of the padshahs. The roof is supported by immense teak pillars. A doorway leads on to a gallery looking into the hall below. Here the kings sat on their *masnad*. The ceiling is profusely decorated with ornate gilding. There are several ivory panels on the doors. From the gallery a door leads on to a room which is said to have been used for prayers by the padshahs and their begums. The walls of this room are decorated with divers designs. Carpets, which are used on special occasions by the pilgrims, are kept here.

The largest tank, the Taj Bawri, is said to have been built by Malik Sandal, a famous architect of Ibrahim the Second, in honour of Taj Sultana, the Queen. The tank is two hundred and twenty-three feet square.

The Malik-i-Maidan or the Monarch of the Plain, the celebrated gun, stands upon a high bastion. It is thick and dumpy and is like a huge howitzer. The muzzle of this gun is decorated with the head of a dragon and a few elephants. There are three inscriptions on the gun, the first being the name of the man who made it, the second being the date of the casting, and the third recording the conquest of Bijapur by Aurangzebe. There are many strange tales told about the famous Malik-i-Maidan. Here is perhaps the strangest of them all: During the siege of Bijapur, conducted by Aurangzebe, he was once observed from the ramparts, seated by the tank at the Ibrahim Rauza, washing his feet, preparatory to the prayers in the mosque. The padshah Sikander wished to take the life of his enemy and so ordered his gunner to charge the Malik-i-Maidan with ball and fire upon the Emperor. The gunner did not wish to kill Aurangzebe but at the same time wanted his master to know that he was willing to carry out the orders and so aimed as near as he could, thus knocking away the *lota* from the Emperor's hand. There was once a proposal to preserve this gun in the British Museum.

A visit amongst the ruins of Bijapur is not complete without the Ibrahim Rauza. Upon a high platform, with a large fountain in the middle, are two buildings facing each other. Once upon a time these two beautiful architectural objects were surrounded by a royal garden. As you enter, towards your left, is the mausoleum of Ibrahim the Second and his queen, Taj Sultana. Facing the *mukbara* is the mosque. Ibrahim the Second gathered together the cleverest architects with the result that he succeeded in having these two beautiful buildings built during his lifetime. His son, Mahomed, wished to go a step higher and had the Gol Gumbaz built specially to dwarf the Ibrahim Rauza, if not by quality at least by quantity. The minute carvings on the pillars and the arches of the *mukbara* and the mosque are exquisite in their workmanship. The exterior of the sepulchral chamber is very elaborately decorated. You should note the remnants of heavy chains hanging under the cornices of the mosque. Each of these has been carved out of a single block of stone.

Amongst the minor ruins, the tourist will be much interested with the Haider Burg, a tower, conspicuous for its immense size: the Sat Manjli, a palace built for the favourite of a Sultan; and the Gagan Mahal, beautiful even now in its desolation, giving us an impression of a remnant of a Grecian palace.

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Soviet Russia's Cultural Crusade

By Mr. HRISHIKESH ROY, M.A.

NOT long ago, to the capitalist-ridden Western countries, the very name of Soviet Russia was an anathema and all sorts of mischievous lies and half-truths were propagated to bring that country and its Government into universal contempt. To-day, the situation has taken a different turn and those very countries are now eagerly watching over there, albeit not sympathetically, the progress of one of the boldest social experiments that have ever been made in history.

In this brief article, an attempt will be made to deal with only one aspect of this experiment, *viz.*, the colossal campaign that country has launched to raise the cultural level of the masses. The Dictatorship of the Proletariat, it must be emphasized here, laid upon the Soviet Government the responsibility of finding out, for the reconstruction of the disintegrated national economy, skilled personnel from the ranks of workers and peasants who were bent down under the dead-weight of poverty, ignorance and superstition. The Soviet Government was thus early faced with the problem of devising effective steps for the cultural uplift of the unfortunate masses.

Of the numerous cultural activities of the Soviet Union, mention should be made first of their grim determination to drive out illiteracy from the land. "The liquidation of illiteracy," to quote their oft-repeated phrase, is their one watchword and no methods are spared to translate it into action. It need not be emphasized here how during the Czarist regime the masses were kept in crass ignorance. To serve imperialist ends, education was deliberately confined to a chosen few with the result that nearly two-thirds of the population did not know how to read and write. The Soviet Government, as soon as they snatched political power, resolved to rectify this state of affairs. But they were faced with overwhelming difficulties of which dearth of funds and efficient workers bulked large. However, the difficulties were temporarily tided over by the enthusiasm of the workers, professional groups and social organization which provided money. Peripatetic pedagogues went about the country sowing seeds of culture and education among the peasants and workers; but this first flush of enthusiasm gradually died out leaving matters practically as they were. However the inauguration of the Five Year Plan in 1928 gave a fresh impetus to this activity with the result that to-day 66 per cent. of the people can read and write as against 33 per cent. during the Czarist regime.

The Soviet Government have concentrated most of their attention to the education of the child, for on it depends to a large extent the success of the Revolution. For children of pre-school age (3 to 8 years) there are kindergartens and creches where the children of workers are looked after by competent pedagogues during their mother's absence. Besides these there are institutions of kindred nature called children's homes; communes and colonies which play a significant part in the mental and moral development of the children and aims at "polytechnic vocational education". "Children's squares" had been established in rural areas for the harvest period where the children of peasant mothers working in the fields are taken care of by a teacher or a nurse. All these devices have enabled Russian mothers to devote a good deal of time for self-culture which could not be dreamt of in Czarist days. There are now 6,786 kindergartens; 1,437 children's homes, communes and colonies; and 28,761 children's playgrounds scattered throughout the Soviet Union. By 1933 the last year of the Five Year Plan they are expected to swell further in number.

Elementary education in Russia, as in other capitalistic countries, begins at the age of 8 and lasts up to 12 years. But they differ from those of other countries. In the schools of the Soviet Union known as uniform labour schools, a labour bias is given. "In the system," to quote from Mr. Grinko's book 'the Five Year Plan', "academic education is carefully blended with practical and useful work." That is, boys acquire elementary knowledge by doing useful work such as washing, keeping clean the places where the boys live, taking care of domestic animals, gardening and such other things. Last year this general elementary education was made compulsory for children from 8 to 11 years. This year another significant step has been taken by the introduction of seven year courses of compulsory education from 8 to 15 years. The progress achieved by Soviet Russia in this sphere can very well be gauged from the fact that in 1914 there were 7,000,000 Russian children in the elementary schools; in 1928 there were 9,500,000, and by 1933 it is expected to reach the figure of 17,000,000. Technical education is available at trade schools, factory workshops and training

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workshops for juveniles. The number of pupils reading in such institutes in R. S. F. S. R. alone amounted in 1931 to 152,000; by the end of this year it would increase to 293,000.

There are numerous technical and agricultural institutes for adults, some providing whole-time and others part-time instruction. The Five Year Plan has made special provision for technical education, because the task of building up the nation's industry will require adequate supplies of skilled technicians—engineers, doctors, economists, skilled agriculturists, and trained managers. The number of students receiving instruction in these technical colleges was 491,000 in 1931, and by the end of the year would reach 700,000.

For the education of the peasants, there are Peasants' Houses scattered throughout the Soviet Union. These houses, besides giving instructions in scientific farming, carry on a great deal of cultural, social and educational work among the peasant masses. Lectures on various agricultural and social topics also are held in these houses and groups are formed to do away with illiteracy. Another feature is the museum invariably attached to them.

Higher University education is provided by two kinds of institutes: (*a*) Workers' Faculties, and (*b*) Universities. Workers' Faculties are the creation of the Revolutionary Government and impart to the graduates as complete a knowledge of the groundwork of the Natural Sciences as is possible along with a thorough grounding in Marxian principles. The course lasts for four years. As a writer in the recent Russian supplement of the *Nation* and *New Statesman* wrote: "They are more and more deliberately becoming the connecting link in an ordered system of educational institution by which workers of ability will be able to rise to the topmost heights of learning." The number of these Workers' Faculties was 694 in 1931, giving instructions to 150,823 students, and the number of University students in the Soviet Union was 246,000 in 1931; by the end of this year it would increase to 365,000. This means that the Soviet Union with 32 students to every 10,000 of the population will be ahead of Germany which has 14 to every 10,000; England which has 18 to every 10,000; and France with 8 to every 10,000.

For those adults desiring to educate themselves, there are numerous avenues opened, *e.g.*, Home study courses, evening and holiday classes, political schools, "reading huts", clubs, "travelling" libraries, and special itinerant bookstalls with cheap rates for peasants. In the beginning of 1929, there were in the U. S. S. R. 29,006 libraries; 5,585 clubs; and 29,441 cottage reading-rooms. Another method of spreading mass education is the "wall" newspaper, consisting of hand-written matters and drawings which is pasted in prominent positions in factories and clubs. The cinema and the radio have also been increasingly used as instruments for spreading mass education. A novel type of institution has been established in Moscow known as the Educational Theatre, which shows films depicting local life and customs of people, industrial and technical matters, medical and scientific subjects. By 1933, the last year of the Five Year Plan, the Government hope to increase the number of radio-receiving sets from 350,000 in 1928 to 700,000, and the number of cinemas to 50,000.

Scientific research has been given a great push; but the most noteworthy feature is, that it is no longer confined to the intellectuals alone, but proletarian class also are showing remarkable aptitudes for it. The introduction of pensions for scientific workers and their families has given a great impetus to the scientific progress of the country. Notable strides have been made in the realm of geography too, *e.g.*, discoveries of a wholly unknown mountain range covering an area as large as the Caucasus, and of three rivers in Siberia. Moreover, the Government have planned a thorough exploration of the entire Arctic region. A rough idea of the steps already taken by the Soviet Government for the furtherance of scientific research can very well be made from the following statistics, showing the growth of scientific research bodies in industries only during the period 1928-31:

Year.	1928.	1929.	1930.	1931.
Number of industrial scientific reserved bodies	30	65	141	205

The total increase in the strength of the scientific research personnel (in industries only) has the following:

Year.	Directing personnel.	Scientific workers.	Technical workers.	Aspirants.
1929	362	1,437	1,348	62
1930	1,033	4,943	5,203	248
1931	2,903	8,757	12,099	1,069

It should be borne in mind that the above figures indicate only those working for the development of industries only, and that an equally intensive development in scientific research is going on in education, agriculture and the

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transport system which all have their separate research bodies.

Alongside these various activities for the culture of the mind, the Soviet Government have pushed forward schemes for the physical culture and the improvement of the race too. Health propaganda is carried on by organizing lectures and demonstrations, holding exhibitions, distributing posters and handbills, and by instruction on eugenics, birth-control, hygiene of the home, infant feeding and the like. The prevention and treatment of professional diseases is depicted through pictures. The rudiments of hygiene are, in like manner, taught to the people. Physical culture circles, under official patronage, have sprung up everywhere: drilling, race-running, swimming, footballing, jumping and boxing. These circles for the development of physical culture, which numbered 3,800,000 members in 1928, organize reviews of their achievements from time to time. We now understand that a big stadium is being erected in Moscow, which will be the scene in August 1933 of the first International Communist "Olympic Games" to be known as "Spartakiad" in memory of Spartaens, the slave who, with his companions, defied the Roman legions in the first century B.C.

Alcoholism, which was wide-spread during Czarist regime, has also become a plague of the Bolshevist "Paradise". But the Bolshevists are not the persons to be dejected and a tireless crusade has been directed to root out this evil from the land. Various anti-alcoholic bodies go about the country preaching to the people not to indulge in intoxicants. Physicians and propagandists preach in Workmen's Clubs as to the evil effects of alcohol, so that they might desist from this practice. Children also play no mean part in this propaganda. Some of them would form into a band and visit factories where their fathers, brothers and uncles work and force them to swear before a meeting that they would never touch liquor again. The Bolshevists believe, and rightly too, that domestic unhappiness often goads men to indulge in intoxicants. With a view to make home life cheerful, women altruistic workers called Sisters of "Social Assistance" visit homes of workers teaching their wives to be thrifty, making arrangements to send off their children to schools, helping to reinstate workers in factories and so on.

To conclude: The tremendous stride the Soviet Government have made in raising the culture of 160,000,000 people within the short space of 15 years is, to say the least, nothing short of a miracle, and has therefore not unnaturally rivetted the attention of the world upon them. Of course the criticism is often made that Soviet Russia is "casting the intelligence of the masses in one and the same mould of Marxian economics". This charge is true, no doubt, but it must be admitted at the same time that they have given a new life to the masses, the manifestations of which are to be seen everywhere. The proletarian class in Russia who, not long ago, could not understand the necessity for education, are now literally thirsting for knowledge. High schools, colleges and universities are now thronged with proletarians. Working clubs and restaurants are full of workers talking of plans and projects for the reconstruction of the State. Theatres and operas, which were exclusively patronised by aristocrats, are now frequented by the toiling millions. Newspapers are being sold in millions. But, notwithstanding these achievements, there is yet much leeway to make—18 million of the people being still unable to read and write. Some of these deficiencies have already been removed by the Five Year Plan, which had taken the Soviet Union a long way along the path of cultural progress.

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Modern Poland : A Lesson to India

BY MR. LAKSHMISWAR SINHA

(*Membro de U. E. A.*)

HAVING been invited to Poland by the Polish Esperanto Society in March of last year in order to give lectures on India, I had an unique opportunity by travelling throughout the country to study it carefully and to acquire a sound knowledge of its recent progress in the fields of education and of social life. During my sojourn which lasted about three months, I had an opportunity of coming into contact with people of every rank, and I have often been a guest of prominent officials, professors, teachers, engineers, etc., and the fact that the Poles are extremely hospitable, gave me a special opportunity of getting acquainted with their way of living. First of all let me say a few words on modern Poland:

Among the European countries and independent States which came into existence after the world war, Poland is one of the most noteworthy constituents of the New Europe, being in the centre of it; she did not exist in the pre-War political map of Europe, although she is not entirely a new creation. Poland had already existed for 800 years before the Great War, and since the War she appeared on the map by a just assertion of her rights, only because she never ceased existing, living, and struggling. This struggle has attained its purpose, and in contemporary Europe, Poland is one of the greatest States.

At present Poland consists of 388,390 km. During the period of partition of 1795 till 1918, 67 per cent. of the land was under Russian dominion; about 11 per cent. under German; and 22 per cent. under Austrian; and this period is doubtless the most tragic period of Polish history.

According to census taken on January 1st, 1928, the population throughout the Polish territory was just over 30,000,000. Out of this number 69·2 per cent. are Poles, 14·3 per cent. Russians, 3·9 per cent. White-Russians, 3·8 per cent. Germans, 7·8 per cent. Jews, and 1 per cent. of unknown nationality.

On comparing the European States, according to their size, without taking into consideration colonies outside Europe, we notice that among 27 European States, only 6 are larger in area and only 5 in respect of population. The majority of European States cannot be compared with Poland either in area or in population.

Poland belongs to the countries which are densely populated. In fact, throughout Europe, from the Atlantic to the Ural there are about 42 inhabitants to a square kilometre, whilst in Poland there are about 78. It follows that the economic level, according to comparative statistics, is higher than the average European level. Otherwise, Poland would not be able to support such a numerous population.

Besides, in order to judge properly the economic efforts which have already been made in the country, one has to understand the unusual difficulties with which the re-established Poland had to struggle and has still to struggle.

In this article without touching recent controversial political questions, I should like to give a brief sketch of the national achievements during the last 10 years, which can be of great interest to the Indian.

For six years, Poland was a theatre of incessant war. Conflicting armies constantly used the country as a battle-field, exhausting the whole country by requisitions and frequently laying it waste for strategical purposes. In 1915, on withdrawing to the East, the Russians burned down hundreds of villages and carried away by force, with the assistance of their army, thousands of people in order to leave to the conquerors nothing but a desert. I have myself visited those parts of Poland which are in a deplorable state, but which are now being rapidly reconstructed. Later, the German military authorities destroyed the Polish industry by breaking up machines in the factories or sending them away to Germany. I was surprised to see that in many houses there were no covers to the door handles and keylocks, and I learned that copper of every kind was taken away from almost every house without exception. From some parts of Poland even the rich soil was carried away by rail. Finally, when in 1918 other nations could already breathe freely after the end of the War, Poland had still to fight with the Russians and Ruthenians. Again the "dance macabre" began. The Poles went to the East as far as Kiev, the Russians pursuing came quite close to the present capital, Warsaw. Finally, the Russians were driven to the East across the river Bug. The eastern two-thirds of Poland were again turned almost into a desert. On visiting these parts even after so many years, one can still feel what a modern war means!

It is marvellous, however, how rapidly Poland is reconstructing! On looking for reasons

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impartially and with sympathy, the following facts emerge :

There is no shortage of building material in Poland. Economically, Poland is richly endowed by Nature. She possesses vast regions of rich soil and a mild climate ; the summer is neither too warm nor too short for the cereals. Poland is therefore becoming at present the granary of the western part of industrial Europe. Moreover, Poland possesses enormous forests and she exports a considerable quantity of timber to the United Kingdom, Holland and other countries which are short of timber. Besides, valuable minerals are to be found in the southern part of Poland, *i.e.*, naphtha, earth gas, zinc, iron and lead, cooking salt and potassium salt, very valuable for agriculture. But most important of all, Poland possesses large coal mines, from which she exports large quantities of coal to the neighbouring States : Scandinavia, Baltic States, Austria, and Italy.

The progress of new Poland since her independence can be seen from the following figures :

(1) According to official reports 1,800,000 of houses had been destroyed during the War and 1,300,000, *i.e.*, more than two-thirds had already been rebuilt before 1924.

(2) One can judge of Poland's achievement on the educational field from just a few figures. In 1923-24 : 1,345,584 children attended elementary schools whereas in 1910-11 there were only 370,575—an increase by 263 per cent! In 1923-24 the number of elementary schools was 27,384 (including 26,653 schools maintained by the local Government authorities) with 62,003 teachers and 3,208,352 pupils. In 1921, there were only 631 schools for children between 4 and 7 years of age. The number of these schools increased by 1928 up to 1,430 with 83,912 pupils.

ELEMENTARY SCHOOLS

Year	1921-22	1922-23	1923-24	1924-25	1925-26	1927-28
Per cent.	66·2	68·9	75·1	79·5	90·6	92·8

In 1927-28 there were 428 professional schools with 59,014 pupils whereas in 1918-19 there were only 270 professional schools.

SECONDARY EDUCATION

The number of secondary schools before the World War was 463, whereas this increased to 764 during 1923-24. In that year 221,092 pupils received their education at the secondary schools. Of these 135,879 were boys and the remaining 85,113 girls.

HIGHER EDUCATION

In Poland, there are 11 State universities and high schools, consisting of 5 universities (Warsaw, Krakow, Wilno, Lwow, Poznan), 2 polytechnic schools, 1 agricultural academy, 1 mining academy, 1 high school of art, and 1 veterinary academy. The total number of undergraduates in 1927 was 27,454 and that of women undergraduates was 9,522, *i.e*, 36,976 students of both sexes.

In this article I have reviewed only the chief educational statistics setting aside other aspects. It must also be mentioned that Poland is a country with many national minorities and that in many schools of these various minorities, the national language is also being taught in addition to Polish. The Government is not making Polish a compulsory language for instructional purposes, but nevertheless it is being willingly learned in all minority schools. * * *

At the same time it is interesting to note that Poland is one of the countries with the lowest rate of taxes throughout Europe, a compilation of the total public taxes and monopolies for the leading countries showing the following :

Total of public taxes and monopolies per head of population in 1924 :

		$	cts.
Great Britain	...	68	50
France	...	34	90
Holland	...	26	80
Germany	...	26	21
Belgium	...	19	30
Austria	...	17	40
Czechoslovakia	...	17	00
Italy	...	16	40
Poland	...	7	96

Now let me turn to India. India is struggling at present desperately for the right of self-determination. Doubtless each country has its own way of solving its own problems in accordance with circumstances. India is universally acknowledged to have good reason to be proud of her past, having spread the light of her old culture to the modern world, but the India of to-day has to solve many great problems—social, economic, educational—all of which are sadly in need of solution, and she could find inspiration and courage for her great task by looking to the example of such countries as Poland and others which, not long ago, were in the same circumstances.

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Education in Ceylon and India

By Mr. K. R. SRINIVASA IYENGAR, M.A.

A distinguished gentleman who had served as teacher in India and Ceylon, and not unsuccessfully, when asked by a Ceylonese what he thought of the conditions of education in the two countries, is reported to have remarked: "We have both copied the English. But, relatively speaking, India has assimilated the cultural aspect while Ceylon has been content with merely aping the mercenary aspect of the English system of education." This view has nothing but its emphasis and epigrammatical cleverness to commend it. It is true, of course, that by following England too closely in the matter of education, we have gone hopelessly astray and by making the S. S. L. C. or E. S. L. C. the one aim of the school curriculum, we have stereotyped to a lifeless model what really ought to be a vitally energising and humanizing nation-building force. But the charge of having made education a dismally mercenary proposition must be levelled against India no less than Ceylon. We, too, are guilty of evaluating diplomas and degrees in terms of the monthly salary they may eventually bring. Education has become costly and is felt as a crushing burden on the middle classes. The rapidly increasing educated unemployed young men of India and Ceylon are merely marking time or screening their despair beneath a cloak of gaiety. The diploma or the degree, when it does not help the holder to a career in life, cuts off at the same time a sensible retreat to simple life and humble pursuits. Education now is not only the respectable mantle of the gentleman but also the formidable old man on Sindbad's shoulders. The unemployed must needs shrink under the weight of his education. To alter this sorry state of affairs which has evolved after many decades of English education, it is not enough to don the mask of superiority—moral or intellectual—over your neighbour and complacently sleep over it. A comparative study of the methods of education in Ceylon, whose people have an essential kinship with ourselves, cannot but help Indian educationists in forging newer and saner experiments that may well make education a beneficial experience of the highest order, through which every pupil can realise the best of himself and do his bit towards the common well-being of society. The pooling of data from all available sources is one of the prerequisites of a new Orientation in national educational policy.

THREE TYPES OF SCHOOLS

In Ceylon, Primary and Secondary schools are divided into three classes: English, Bi-lingual, and Vernacular. According to the Administration Report of the Director of Education for 1931, issued by Mr. L. MacRae in July 1932: "Of the whole 4,023 schools in the Island (excluding un-aided schools) 1 per cent. only are Bi-lingual schools, 7 per cent. are English schools, and 92 per cent. are Vernacular schools." In the Vernacular schools a full course of elementary instruction in Tamil or Sinhalese is given, though in some schools English is taught as one of the optional subjects. In Bi-lingual schools a full course of elementary instruction in the Vernacular together with a working knowledge of English is offered. In the English schools a full course of instruction in English is given but Tamil or Sinhalese is also taught, generally as an optional.

COMMON SCHEME OF STUDIES

To systematise the channels of education in all schools, whatever be the medium of instruction, a common scheme of studies has been prepared by the Education Department, which aims at "relating all subjects to the conditions of life of the pupils, and considerable emphasis is laid upon the practical application of school subjects". In the Primary Classes the subjects for instruction are: (1) Language (which may be Tamil or English and will include speech, reading, and writing.); (2) Number which duly leads on to Mathematics; and (3) Physical and Practical Exercises, including drawing, drill and music. In the Post-Primary Classes (or Fifth Standard upwards) three more subjects are added to the above, taken one from each of the following groups: (1) History and Geography; (2) Elementary Science, Rural Science and Housecraft (for girls); and (3) Literature, Music and Drawing. The two main features of the scheme to which the Director draws our attention are: (1) "The radical simplification of the curriculum which resists the temptation to multiply subjects indefinitely;" and (2) The rigorous insistence on the double aspect of scope and application with regard to the teaching of the several subjects. The pupils are made to learn to use the instrument of education they acquire in the school to solve the daily problems that may arise in life. The new scheme of studies was brought into force three or four

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years ago and it is too early yet to judge it by the results. The chief difficulty in the matter is the paucity of enthusiastic teachers who can effectively wield the splendid scheme of studies placed in their hands. Secondly, though Rural Science is one of the optionals under group (2), few schools, even when located in typically rural surroundings, care to teach the subject but rather choose Elementary Science. The reason, in some cases at least, seems to be to make it easy for the pupils to continue their studies in Science in the senior certificate and collegiate classes. But it is a great pity that one of the commendable purposes of the scheme of studies should be thus defeated and that hundreds of peasants should be given a smattering of useless knowledge in Physics and Chemistry rather than in those things that are seething about them and are urgent to them in their daily occupations.

VOCATIONAL EDUCATION

The Department of Education has done a good deal in furthering the cause of vocational education. In many schools, part-time instruction in vocational subjects is imparted in addition to the usual course of general and purely academic education. Besides these, there are full-time agricultural, technical, and industrial schools. The industrial schools are the most important and are run on profit-sharing principle, thus giving ample stimulus to the pupils who study in them. Such interesting and serviceable subjects as carpentry, weaving, basket-work, pottery, printing, book-binding, lacquer-work, blacksmith-work, cooking, dress-making, dyeing, embroidery, rattan-work, tailoring, and lace-making are taught efficiently. There are 128 schools for one or other of these subjects with a total strength of 1,560 pupils. In the Government Technical Schools pupils studying civil, mechanical, sanitary, telephone and telegraph engineering, electric-wiring, building-construction, practical plumbing, motor-mechanism and telegraphic signalling made up 524; short-hand type-writing, general commerce, and advanced book-keeping made up 130; and drawing and painting made up 53. It is encouraging to learn also that a profit of Rs. 5,530·54 cents was realised on the sale of fabrics woven in Government schools.

SCHOOLS BROADCASTING SERVICE

"An outstanding event of the year (1931)," says the Director, "has been the inauguration of the Schools Broadcasting Service, bringing Ceylon in this respect into line with the most progressive Western communities." Teachers from the leading institutions have given radio lessons in Sinhalese, Nature study, French, Education, Music, Geography, English, Tamil, Mathematics, Physiology and Hygiene, and about 30 schools have joined in the scheme and worked it with considerable success. It is recognised, no doubt, that Broadcasting is only an auxiliary to the usual instruction given in schools. And yet, Broadcasting services intelligently arranged can bring about a fine co-ordination of school activities and serve as a great, and for the present a novel, stimulant to focus the attention of all pupils taking part in the scheme to the particular subject under discussion. It seems that the Broadcasting Committee arranged an original competition between pupils, as an adjunct to the regular talks. The competing pupils spoke or recited from the Broadcasting Station, and the other pupils and judges of the competition listened in from their own schools. "The object of this test was," says the Director, "to promote clear speaking, and effective reading and recitation." At any rate, the efficacy of Broadcasting in removing the chaotic discrepancies in the pronunciation of the English language is apparent. By choosing experts in Phonetics as speakers, a good deal may be achieved in the direction of unification and correctness of pronunciation. India would do well to follow in the wake of other countries in utilising Broadcasting as an effective instrument of educational progress and efficiency.

COST OF EDUCATION

From the Administration Report for 1931 we learn that the total cost of Education (excluding University education) for 1930-31 was Rs. 16,225,836·17 cents comprising Rs. 12,128,844·96 cents from Government funds, Rs. 3,390,764·1 cents from fees and Rs. 728,598·8 cents from other sources. The total number of pupils on Roll in all schools (Government, Grant-in-aid and un-aided) was 593,437. The cost of education per head of population was Rs. 3·06 cents and the average gross cost of education per pupil was Rs. 28·89 cents, and the average net cost per pupil borne by the Government was Rs. 21·56 cents. The percentage of pupils in schools to total population was about 11. Giving corresponding figures for the Madras Presidency (for 1929-30), total expenditure on education (including University education) was Rs. 5,38,08,000 made up of Rs. 3,52,62,000 (Government, local and municipal funds); Rs. 90,24,000 (fees); and Rs. 95,22,000

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(other sources). The total number of pupils was 2,879,789. The cost of education per head of population in Ceylon was about 2½ times as much as in Madras. Gross cost per pupil was Rs. 18·5 and net cost of Government was Rs. 15·6. The percentage of scholars to total population was 6·8. The figures for the whole of India or for the other Provinces (excluding Burma) do not materially alter the percentages. It is clear enough that in India, the Government spends far less on education, and progress of primary and elementary education is decidedly less significant and uniform than in Ceylon. Nor in the matter of higher education is Ceylon far backward. She does not manufacture graduates in thousands as India has of late acquired a diabolical competence to, but those who pass out of the University College, Colombo, are really able men who have contributed not a little to recent regeneration in Ceylon. The strength of the University College in 1931 was 355, and the cost of education per head was Rs. 1,284·24 cents.

DEVOLUTION OF FUNCTIONS

As in the Madras Presidency, the functions of the Education Department are devolved in two forms. These are the four Divisional Inspectors corresponding to our District Inspectors of schools, who look after matters of local administrative routine and conduct the annual and ordinary inspections of schools. In the second place, analogous to our District Educational Councils, there are in Ceylon 34 District Education Committees which have jurisdiction over a municipality, an urban district or a rural unit equivalent to a revenue area. All these committees are appointed by the Governor, and both officials and non-officials are eligible for such appointments. These Committees endeavour to put into effect the rules regarding compulsory education and erect and maintain Government schools when they are required. "Thus it will be seen," concludes this part of the Report, "the extension and maintenance of school buildings, the enforcement of compulsory attendance, is done locally while the appointment of teachers, the payment of their salaries, and questions relating to syllabuses of work in schools remains largely under the direct control of the Department." It is fair to add that so far the system has worked quite satisfactorily.

HOBBY

BY MR. K. V. GIRI, B A., M.Sc.

IN an admirably phrased address at the Convocation of the Patna University, Sir Courtney Terrell dealt with a number of topics of general interest and importance. One of these is his view on the necessity of choosing a hobby by every student. He thoughtfully remarked that "every student should have some interest outside his own course of study—some interest in the external world which should seek expression in actual physical conduct. He should have a hobby. Young men in Europe and America make things, collect things, study natural history, paint, go out on walking and cycling tours to places of interest and record their adventures in photographs, sketches, or diaries".

The cultivation of something as a hobby early in life is a very valuable aid in counteracting the evil effects of old age. Many persons retire too early from business and naturally they give up occupation and active habits, and in consequence sickness of different kinds is developed and also premature decay of the brain functions. As remarked by Sir Courtney Terrell: "Few Indian lawyers and officials have any interest outside their official work and when the time for retirement comes, they quickly collapse and die having nothing further to live for." The prime reason for this is, that the brain of such men often decays from want of mental work or physical exercise. The brain is profited by physical exercise as more blood is carried to it through the increased action of the heart. In addition, exercise provides a more immediate influence on the nutrition of the brain. Hence "the hobbies should be of a mentally and bodily active kind". Some objects of interest in art or in literature, in studying the habits of insects or birds, in history, geography, geology, music, etc., ought to be chosen for a hobby. Collecting stamps, prints, autographs or coins are also interesting hobbies.

Hobby helps in keeping up variety in mental occupations and in keeping awake the interest in many things, so as to prevent mental torpor which is akin to ossification of cartilages or arteries.

Another advantage of having a hobby is, that as a result of regular mental occupation it prevents us from turning our attention too much to our

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own feelings and failings, to our mental and physical troubles. It is characteristic of many persons to pay too much attention to slight ailments and imagine them to be the beginning of serious disease and suffering, and through this become mentally depressed and unhappy. Such morbid imaginations sometimes give rise to real disease of mind or body. The most effective remedy to counteract such morbid imaginings and their grave effects is to occupy oneself in a hobby. Particularly those who lead a strenuous and physically active life should cultivate a hobby which requires mental occupation, because we have good reason to believe that neglect of the mental faculties leads to premature decay of the brain functions and to shortening of life.

For persons who are brain workers, there ought to be a change in the nature of the work, as Dr. Pollock (in his book on "The Influence of Surroundings on Health") points out that "sameness begets weariness, causes the mind to grow old and accelerate bodily decay". So a hobby which makes one to practise his mental faculties judiciously, helps in retaining them longer in energy in old age. We have many instances of great brain workers, like scientists, politicians in Western countries, attaining considerable ages and maintaining their faculties to the end. In India, however, the value of having a hobby has been overlooked by almost every one. The lives of eminent men are very valuable to the younger generation, and it is very necessary that they should cultivate the art of writing diaries and autobiographies as a hobby, and it is tempting to close this in the words of Lord Birkenhead that such men ought, while they still retain so much of vigour and memory unimpaired, "to collect (their reminiscences) in the interests of those who love good stories, a vivid pen, a stirring and brilliant career".

John Haynes Holmes: India's Friend

BY MR. J. VIJAYA-TUNGA

DR. HOLMES'S is a career worth studying. Trite as it may sound, I will say that only America could have produced him. As such he is American. But in the years to come he will typify more and more the internationalist, the cosmopolitan idealist, interested in every phase of human activity in every part of the World. His career at least is typically American. His parents were poor but with an appreciation of the value of education. He attended a free public school. After school hours, he sold newspapers and kept up this extra duty for seven years earning enough money to spend on books which have always been a passion with him. Then came Harvard where he took his degree in 1902 and two years later he graduated from the Harvard Divinity School. Till 1907 he was in charge of a Unitarian Church in Boston and then he joined the Community Church of New York City and for the last twenty-three years the Community Church and Dr. Holmes have stood for every progressive and international effort. The Community Church is what all Churches should become if there are any going to be left. It has become in fact a combination of an adult university, a forum, an unofficial opposition in Public Affairs and a criterion. But Dr. Holmes has never allowed it to degenerate into an irresponsible mischief-centre. On Sunday mornings there is a sensible, intelligent and aesthetic service with a sermon. Usually Dr. Holmes speaks at this service. The subject may range from Birth Control to Phillipine Independence. In the evenings on Sundays there is the well known Forum when some distinguished speaker or speakers provide a discussion. The most progressive thinkers of America and Europe and Asia have appeared on this platform. Of course all arrangements are, including the remuneration of the speakers, in excellent American style and very business-like. While the activities at the Community Church such as Young People's League, Arbitration Board, Service Committee, a Summer Camp Committee and half dozen others make it as active and complete as a little republic, Dr. Holmes goes out in search of more work and, "more trouble", I mean of course for himself. For I do not think that he ever speaks of himself, and the public takes for granted many things for which I believe he sacrifices much. He is always available, ready of access, will speak now at a meeting for the Independence of India, the next hour at a demonstration in favour of Zionism, to be followed by a Committee Meeting to inquire into the judicial corruptions of New York and for all one may know he will call it a day when he has wound up with a lecture on Shaw or by

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playing the Piano at a private concert. This is giving a very meagre idea of the amount of work he manages to attend to. But the most remarkable thing about it all is that he always presents himself to the public at his best, interested, vital, and sympathetic. His correspondence comes from many parts of the world. He dictates answers to every one of his correspondents usually on the same day the letter arrives, reads the answers himself and signs them all himself. As if this work were not enough, he edits a weekly magazine *Unity*, writes the most pithy and original editorials I have read in America (I remember one on the over-lamented death of Rockne, the football coach of Columbia University), reviews books for various publications and attends every worthwhile play in town, afterwards writing or speaking on it. And the Oxford University Press has just published a volume of Scott's poetry edited by him.

His public is perhaps the most hopeful element in America. The Community Church is a centre for people of all nationalities of every persuasion of belief.

He is against War and when America joined the Allies, he preached a sensationel sermon called: "A statement to my people on the eve of the War." This sermon caused a great deal of unrest in the official circles, especially when the Germans managed to get hold of it and had copies of it scattered by their airmen over the Allied lines. At that time he was associated with the Committee against Preparedness which later changed its name into the Committee against Militarism and is to-day known as the Civil Liberties Union in which capacity this body interests itself in every instance of injustice from the lynching of a Negro to the refusal to recognise the application of Dr. Mackintosh for naturalisation.

The other two main interests of Dr. Holmes have been Palestine and India. To the Jewish people he is just Dr. Holmes and they forget that he has any special religious antecedents. To him the Jewish people are just a group of individuals. But he has been greatly concerned with the mischievous interference in Palestine, and during the summer of 1930 he visited Palestine and published a book of that name. His other great passion is India. To him Gandhi is the greatest living hero. And he has worked, lectured, written and agitated for the emancipation of India, solely because it will mean the adoption of more altruism, simplicity of life, and greater unselfishness whether in personal or public affairs. I have here tried briefly to give an account of the many interests and the many activities of this man; for they mean much to the world but the man himself can be evaluated from a very intimate knowledge of John Haynes Holmes.

Social Life in Seventeenth-Century India

BY MR. K. S. K. SWAMI, B.A., LL.B., A.L.A.
(*Librarian, Secretariat Library, Bombay*)

THE account of the life of the icelander Jon Olafsson, traveller to India in the early part of the XVIIth century (1618) recently published by the Hakluyt Society, throws much illuminating light on the social life and conditions of Southern India at that period of her history.

Of India and the little he saw of that country, Jon's recollections are surprisingly vivid and testify to his powers of observation. His accounts of Hindu manners and customs, though hampered by his frequent misconception of what was told him, are full of interest.

Jon's sojourn in India took place while Raghunatha, the last but one of the Naiks of Tanjore, was ruler of the district. The story of his son Vijaya-Raghava being desirous of professing the Christian faith is hardly credible, as his father was a patron of literature and founder of a number of Vaishnav temples, and would naturally discourage any schismatic tendency in his son. There is little to be learnt from the narrative of the political events and the constant struggles with neighbouring powers that disturbed Raghunatha's rule. The reference however to Vijaya-Raghava as "prince and heir apparent" is interesting since it shows the prevalence of the ancient custom of a second king, Yuvaraja, still current in Mysore and elsewhere in India. It was not unusual to make the Yuvaraja joint ruler and even to abdicate in his favour. Raghunatha of Tanjore was an instance of the last under his father. Jon's story of the coming of Raghunath's emissary to Tranquebar in 1623 and his demands from the Danes is entertaining.

Of the abortive attempt of the English to trade with Tanjore in 1624, we have both Danish and English versions. Jon naturally

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vaunts the success of his countrymen at the court of the Nayak and emphasises the discomfiture of their English rivals, but from the evidence available it appears obvious that the Danes circumvented the English by being first in the field and by the superiority of their gifts. The Governor-General at Batavia commenting on the incident to the Directors of the Dutch East India Co. (Hague Transcripts Translations Vol. VII, No. 222) writes : "The English had requested trade in Caricol. . . . from the Nayak of Tan Johar (Tanjore) but they did not obtain it on account of the Danes having been in their way with great presents." "The King (Nayak of Tanjore) says : *They* (the English) are overbold to ask leave to settle in his land, they being notorious in all countries for their faithlessness, especially towards their own *King* and master. How much the less, then, would they prove loyal to him. (Dr. Blondal suggests that Jon is alluding to the deposition and execution of Charles I, and is forgetting that these events occurred in 1649 long after Jon left India.) And having thus expressed himself, the king bade them begone with speed, saying in his own tongue : *Pa, Pa!* that is, away away! (Tamil *Po* : go) and in such igaominous wise did they leave the presence of the king. Writing of the royal city of Travanzour (Tanjore—Travanzour is nothing more than Tanjavour by Metathesis with an 'r' interpolated as often happens when Europeans try to pronounce Oriental names), Jon says : "This royal city Travanzour is large and of a great cirumference with 11 gateways, each further in than the last, and at each gateway were two elephants, *filar* as the Indians call them and two guards who direct them for whatever purpose they may be needed. They passed through these eleven gateways, all the chief men among them being borne in *palankuins*. . . . . most of them being made of ivory and others of precious woods, and each having 12 men set apart to bear it, but only four carry it at the same time ; so there are three sets to take it in turns. The king ordered his fighting men, who are called *taliaris* to line a certain street with sword at side and spear in hand, all the way from the city walls to the king's hall and palace. Then he sent his gentlemen to receive *them* (the Europeans) and conduct them into the royal palace. And the interpreter who was appointed for them, went to and fro between them and the king with deep obeisance bearing the words of each to the other as the conversation proceeded between them. . . . He entertained them (Europeans) with much honour for a fortnight and had great compassion for their misfortunes. He displayed to them all his glory, jewels and treasures including emerald, turquoise diamond, ruby, sapphire and some kinds of crystals and cats eyes. And at times they would accompany him to the playing fields and there be shown all kinds of games, sports and trials of skill such as are practised in that land, sometimes the old custom of slaves wrestling with the life of him at stake who should be overcome, for he might come to the captives' rock and be put to death on the steel blade which lies across it. Furthermore tame elephants fought standing upright on their hindlegs and it was esteemed great sport to watch them. (This fight was really between elephants and buffaloes. *See* Schleget Negotiations at Tanjore.)

A treaty was entered into between heathen king to make a treaty with the king of Denmark, the provisions of which are very interesting. The heathen king desired lead and silver for pepper, precious stones, gold and silver cloth, copper, graphite, silk, cotton, and indigo.

An interesting provision is, the Indian king made the condition that all Indian natives should be left in peace and quiet by the Danes wherever they should meet or consort together. But if this condition was infringed, so that the Danes either struck or killed Indian of that country, it would involve the banishment of all Danes and the forfeiture of all their goods.

On the much vexed question of slaughter of cattle, the Indian king made the condition that the Danes should slaughter no cattle there. This he strictly forbade on pain of life and outlawry. The meat they might bring with them from Denmark was to be allowed them for their food and they might partake of all other meat, both of beasts and birds.

The king also forbade the Danes to enter into the Indians' *pagogas* (*pagodas*) churches or idol-houses ; if any person or persons broke this rule, it was at the stake of their life or outlawry.

The Danes agreed willingly to the above and the treaty was ratified by clasp of hands and signed. The Indian king sent his written greetings on golden paper (*i.e.*, Oriental paper covered with figures of flowers in gold leaf) to the king of Siam, 2,400 miles away, and urgently requested him to provide the Danish vessel as quickly as possible with produce of the country and that merely at his request promising him his goodwill and help if needed in return. The Siamese king carried out his part well, so that the ship got a full cargo.

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INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

THE THIRD R. T. C.

THE Third Round Table Conference has ended after five weeks' labours; but it is impossible as yet to assess the exact results of the session in the absence of definite proposals. Reports of inconclusive discussions and contentious proceedings in the Sub-Committees had prepared us for something not altogether very hopeful. But the session has evidently concluded in a note of optimism befitting the Season, and as we are told that "they had not seen the last of the negotiations," we may yet hope that steps will be taken to give effect to the Secretary of State's assurances in a broad and generous spirit of statesmanship.

For the outstanding event of the plenary session was the speech of Sir Samuel Hoare touching the conclusions arrived at so far. Those conclusions are far from satisfying the national demand as evidenced by the Memorandum presented to the Secretary of State for India by Sir Tej Bahadur Sapru and Mr. Jayakar on the eve of their return to India. Effective control over the country's finances as well as its defence is still withheld. The future Constitution would seem to be hedged in with safeguards and reservations in all vital matters, though Sir Samuel Hoare in his very frank and conciliatory speech held that they would not be used to hamper the smooth working of the Constitution. Again the term "Dominion Status", which was so constantly in use before, is significant by its absence in recent pronouncements; and we are not told when the Constitution will begin to function. So much of it is shrouded in mystery that it is with some relief that we gather that there will be no provincial autonomy without central responsibility as was once feared. General agreement seems to have been reached on Franchise and Federation, and Sir Samuel Hoare's declaration that he wanted "no empty chairs either at the R. T. C. or the Joint Select Committee" augurs well for Sir Tej Bahadur Sapru's desire to bring Mahatma Gandhi and the Congress to get to work to complete the picture. "With all my differences from Congressmen," said Sir Tej Bahadur Sapru,

> I hold that as far as Mr. Gandhi is concerned, he sums up in his personality the highest degree of self-respect in India and the highest degree of patriotism

and he went on to add that he did not wish Congressmen to be treated as outlaws but to work the Constitution.

> If we are to discuss these things, with whom are we to discuss them? As far as Mr. Gandhi is concerned, he will simply refuse to discuss any political question inside the jail. * * *
>
> I am making an earnest appeal to you to consider the situation. I tell you that I have never known in my thirty years' experience as a public man so much of bitterness and so much of hostile feeling in Indian homes as I have witnessed during the last few months.

Surely, it will be in accord with the spirit of the Season to create without any further delay an atmosphere of trust and goodwill by releasing Mahatma Gandhi and proclaiming a general amnesty.

THE AGENT-GENERAL'S PROTEST

Last month we reported that our Agent-General in South Africa warned our countrymen against embarking on the perilous seas of passive resistance. But Kunwar Maharaj Singh is not unmindful of the serious disabilities to which they are exposed in that country. During the last thirty years anti-Indian laws have become more and more numerous and stringent. There were no segregation schemes to rid the country of Indians in pre-Boer War time, while the present legislation compels the community to trade and live in segregated areas. The Statute-Book has been disfigured now with anti-Indian laws, making it impossible for self-respecting Indians to continue in the land of their adoption. The Agent-General put in a spirited protest against this policy in a speech of remarkable outspokenness. Addressing the Durban Christian Service Council, Knnwar Maharaj Singh is reported to have said:

> The Indian people who have come here suffer under marked disabilities. They have no vote; they do not have the privilege of sending their children to European schools with the European youngsters; nothing is given by the Provincial Council towards the education of Indians. There is almost complete segregation. The European and Indian communities do not meet except for business. On trains, trams, etc, there is complete separation. These disabilities are going to be a serious problem. They are the cause of the ill-feeling that exists in India towards South Africa.

May we hope that this timely protest from one in his position will awaken decent minded South Africans to the grievous and deplorable condition to which our countrymen in South Africa have been reduced.

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H. E. THE COMMANDER-IN-CHIEF ON INDIANISATION

Sir Samuel Hoare's statement on the subject of Defence in the Round Table Conference was disappointing enough. But as if to confirm our apprehensions of the Government's policy in regard to Indianisation, H. E. the Commander-in-Chief frankly avowed what we must take to be the intentions of the Government, at the inauguration of the Indian Military Academy at Dehra Dun. His Excellency admitted that without full control of Defence, there could be no full responsibility. Then why not adopt a scheme of more rapid Indianisation? We are frankly told that it would be "criminal folly" to take "hasty steps forward". Is that the reason why Sir Samuel could not set a limit to army expenditure nor fix a definite period for the complete nationalisation of the Army? That gives point to Sir P. S. Sivaswami Aiyer's demand for fixing a statutory period for complete Indianisation. "If the British Government," he says in a letter to the *Manchester Guardian*,

> profess themselves unable to fix any period at the end of which we may look forward to a transfer of responsibility, the country will be amply justified in concluding that they have really no intention of granting dominion status to India at any distance of time.

THE ORDINANCE BILL

It was indeed expected that the Ordinance Bill would be duly passed both in the Assembly and in the Council of State, in spite of the reasoned protests of the progressive section in both the Houses. But the debate on the Bill has proved how unavailing is all the cogent reasoning and pathetic appeals for fair play when once the Government had made up their mind. Not all the arguments of the Opposition could whittle down the drastic features of the Bill. "We are not afraid of truth or honest criticism," said Mr. Haig, the Home Member, in defending Clause 14 of the Ordinance Bill relating to the Press in India. "We are afraid of falsehoods and dishonest and malicious criticisms which create infinite harm." True, but the worst about the Press Clause is that it condemns the Indian Press in advance and forges weapons in accord with the evil foreboding. Surely there is no need for a truth loving and fearless Government to rush headlong into anticipations of hostility. If there are papers that indulge in fomenting hatred of authority, there is the present law sufficiently wide in scope to deal promptly and effectively with them.

THE CENSUS

The Census Report is always a document of perennial interest, and the Indian Census Commissioner has drawn attention to certain striking features in the last Report. There is a total increase of 33,895,298 or 10·6 per cent. in the population of the whole of the Indian Empire in the past decade, due mainly to the general freedom of India from plague or pestilence.

The Census shows that almost half the males and a little above a third of the females throughout India are unmarried.

The proportion of the working population engaged in agriculture is 66·4 per cent. while those engaged in trade and industries number 5·13 per cent and 9·95 per cent. respectively. There is a slight increase in literacy: 156 males and 29 females per thousand, the corresponding proportions according to the census of 1921 being 122 males and 18 females.

There are no less than 225 languages exclusive of dialects and about 150 of these are confined to Assam and Burma.

Yet another feature to which attention is drawn, is the relative increase in the Hindu and Moslem population. The proportion of Hindus in the population is 682 in every thousand—an increase of 10·4 per cent. since 1921, and the proportion of Muslims is 222 per thousand—an increase of 13 per cent. since 1921.

THE BUY INDIAN LEAGUE

That Madras is forging ahead in the matter of *Swadeshi* is borne out by the fact that within nine months of its inception, no less than seventy branches of the Buy Indian League are now working throughout the Presidency. And the Museum of Indian arts and industries, which was recently opened at its premises in Madras, was appropriately inaugurated by Acharya Ray. It is needless to expatiate on the value of a permanent Museum, where Indian-made articles of all kinds will be on exhibition, and the League has done an excellent service to the buyer, seller, and producer of *Swadeshi* industries. It does one's heart good to see the wealth and variety of home-made things, and we congratulate the League on the rapid progress it has made. In the Museum are to be found a collection of Indian products of day to day use and it is gratifying to see that a prominent section of the display is representative of the arts and crafts of Indian States. It is time that similar Museums are started in all the principal cities of India.

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WORLD EVENTS

BY PROF. A. J. SAUNDERS, M.A., Ph.D.

THE writer of World Events wishes to take this opportunity of extending the Season's Greetings to the many readers of the *Indian Review*. We have passed through a bad year, but the indications are that 1933 will be brighter and more happy for every one. I can therefore with genuine sincerity wish you all a Happy New Year with health and increasing prosperity all through the year.

World Events this month will consist of an attempt to summarise some of the chief political and economic events of the year. I have called the summary: 1932 IN RETROSPECT.

I.—POLITICAL

The Year 1932 is destined to go down in history as one of the most, perhaps the most, significant year since the Great War came to a close. It will be well, therefore, to pause for a little while and look at 1932. In Retrospect, first as to the political issues, and secondly the more distinctly economic experiences through which we have come. It will be somewhat difficult to distinguish between political and economic phases; for at times they shade the one into the other, but we shall try to follow the broad outlines of these two major interests.

A YEAR OF WORLD CONFERENCES

The series of great World Conferences during the year under review are sufficient to make 1932 significant for a long while to come. They were convened to consider grave world problems; although they have not accomplished all that was hoped of them, yet the bare fact of upwards of 60 nations out of some 70 odd of the World's States being willing to come together, and consider in conference their troubles, marks a real step forward in the history of human progress. The Disarmament Conference which began on a wave of high hopes has suffered a decline; as month succeeds month and no definite decision has been made to disarm or even to limit considerably expenditure on armaments, people's patience has been exhausted and we are all wondering whether after all the Conference will not end in complete failure. Some progress however has been made; for warfare by poison gases, bombing from the air, and the deadly submarine are to be prohibited. But the problems of French security and German equality have not been settled. Germany has withdrawn from the Conference, and refuses to discuss the matter any longer until her claim of equality in armaments is recognised. There are three possibilities under consideration: President Hoover suggested that expenditure on armaments should be decreased by one-third; that possibility is still before the Conference. France has come forward with another plan: the first being a standing army for Europe under the control of the League of Nations; the second seeks to meet the German claim to equality of status by proposing a common basis of short-term enlistment. Britain recognises the German claim, but on condition that an agreement be accepted by all the European nations that: *Force shall never be used to settle disputes.* This is the situation at present; we are still waiting for definite Conference action, but the difficulties in the way are many.

The Reparations Conference at Lausanne was far more successful; relying on a statement made by President Hoover that the settlement of the reparations issue would help materially in the War debts question, the Conference made a clean sweep and abolished any further payments among themselves on reparations account. A Reconstruction Fund was authorised to which Germany was to contribute £100 million. That action has eased the situation in Europe considerably, and it no doubt will have an influence on the settlement of the War-debts issue when that problem comes up for consideration.

The Ottawa Agreements were a family affair of the British Commonwealth of Nations. It is both political and economic; in its political aspects it is a splendid move in the right direction. It binds the Empire together and strengthens the ties of the Commonwealth. Anything that will do that at a time like this is a decided gain. We are living in an age of huge combines and amalgamations; union means strength. The multiplication of small States in Europe as a result of the Great War is going to create more problems for the future; the tendency and the need of our times are for larger political States or federated units. The Ottawa Agreements attempt to do that for the British peoples. The World Economic Conference is yet to come; the pity of it is, that it is not meeting now when the burdens of the depression are pressing on us all so heavily. The American change of government is responsible for the delay; it is most unfortunate that we have to wait until the middle of next year before we can get on with urgent international questions that need consideration immediately.

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NATIONAL POLITICS

In national affairs 1932 will be remembered as the year of the successful launching of the Spanish Republic. With greater precision and more unanimity than was expected, the elections were held and the Cortes settled down to real business. One trouble of major importance, which may have wrecked the young Republic, was the relationship between State rights and the authority of the Federal Government. On the establishment of the Spanish Republic the province of Catalonia decided to demand State independence and a separate local government. Catalonia was willing to remain a member of the Republic and to be subject to the Central Government in all matters pertaining to national questions and international policy, but claimed for itself the right of self-government in matters relating to local and internal interest. The Cortes gave a large majority vote in favouring the Catalan Statute, and the result has been received with great enthusiasm all over the country.

Iraq is the youngest country to achieve the status of nationhood, and this year has been admitted a member state of the League of Nations in its own right. After the Great War, Iraq was mandated to Britain, and now has the distinction of being the first mandated country to attain political independence. The British connection has contributed valuable financial and economic aid to the rapid growth of Iraq, because Britain has used her power and authority wisely and with restraint.

The year has been fraught with the gravest difficulties between China and Japan. Manchuria is a danger zone in Asia; there are three powers which have interests in that country: China, Japan and Russia. . . . .

The Lytton Commissiou report will not solve the problem; it attaches blame to both sides, is not willing to recognise Manchukuo, asks Japan to withdraw her troops from the province, and suggests a Chino-Japanese Convention to settle the trouble. Japan's attitude is one of defiance and, if necessary, she will withdraw from the League; she is in Manchuria to stay and her troops will not be recalled; she may be willing to sacrifice Manchukuo, but she will fight rather than let go her hold on Manchuria. The situation bristles with difficulties; it is the greatest test case that the League has been forced to consider. I am afraid that it will yet lead to War.

II.—ECONOMIC

Though the political complications during 1932 have been grave and menacing, the economic situation has been far more serious and alarming. The political issues have been an outgrowth from the economic situation; that is true of Germany, and it is largely true also of Japan's activity in Manchuria. As we found in the political retrospect economic considerations did obtrude themselves, likewise now in our attempt at an economic retrospect we shall find that political influences are also present. All of which goes to show that we are living an exceedingly complex life in which numerous forces are at work, each reacting on the other and producing results which are a compound of many influences.

ECONOMIC NATIONALISM

The first thing that impresses the observer of economic affairs during the year 1932 is the fact of the obsession by all the nations of the doctrine of economic nationalism. Thanks to the idea of co-operation which lies at the back of the League of Nations organisation, we are growing out of the mentality and practice of isolation and political nationalism; we are entering the larger field of internationalism in political matters; but our economic organisation and attitudes are still those of the Nineteenth Century economic nationalism, which is utterly selfish and breeds fear and suspicion and the spirit of conflict. Perhaps the greatest need we have at the present time making for economic recovery is co-operation and the freeing of the channels of international trade; and yet 1932 is a sorry spectacle of obstructions and tariff barriers to international co-operation and trade.

Despite the teaching of Frederick List who outlined the German protective policy and who said that the last stage of economic evolution should be the reverting to Free Trade and unrestricted competition in the home as well as the foreign markets, and the recommendations of the Assembly of the League of Nations in 1927 and 1930 last year saw a heightening of the tariff walls while this year of 1932 has seen the United Kingdom depart from her traditional policy of Free Trade and adopt a thorough-going protectionist policy. Britain has tried heroically to maintain freedom of trade, but as in the case of the Gold Standard so in connection with Free Trade, she has been forced by the action of other nations and by circumstances beyond her control to adopt a course not in accordance with her wish and best judgment.

25th December 1932.

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TRADE AND FINANCE

By "SRIVAS"

WAR DEBT PAYMENTS

THE period under review has been overshadowed by the question of the December payments of War Debts due from Britain, France and other European nations to the United States of America. The former tried their best to have this instalment suspended, pending the re-examination of the whole question of War debts. The contentions of the European nations may be easily imagined. The object of the Hoover Moratorium was to arrest the rot that set in with the failure of the Credit Austalt in July 1931, relieve the strain which the depression was imposing on the economy of each nation and particularly on the discharge of foreign obligations, revive confidence and help world recovery. If this was the objective, it has clearly not been realised. And if suspension of War debts was the means of achieving it, there was every reason for its continuance. Moreover the European nations had conferred together at Lausanne and Stressa and come to a settlement regarding reparations—a settlement which had very considerably reduced the amounts to be paid by Germany on this account. Since, whatever America's view might be about a *de jure* relation between Reparations and War debts, the former have, as a matter of fact, been the source from which the latter has been derived. Europe might well plead that payments under the old debt settlements cannot be resumed till the debts question is reconsidered and brought into relation with the Reparations settlement. The contention regarding world recovery was put forward by Great Britain; and the contention regarding the reparations was made by France. Though both the countries submitted notes at the same time to Mr. Hoover and both the arguments were referred to, Britain laid stress on the former and France on the latter. Britain in effect pleaded inability to pay, drawing special attention to the effects of a resumption of payments on her exchanges; and France was less apologetic and more insistent on the link between Reparations and War debts. To the end the American Government refused to be moved from its decision to insist on the December payments. But Mr. Hoover's reply to the first note at the same time reasoned out the whole question, and, what is more, contained an implicit invitation to America's debtors to set out the arguments in favour of suspension. The British Treasury answered with a lengthy note, the chief contention of which is that the British share of America's total realisation of War debts is out of all proportion to the British share of the moneys which America had lent abroad on account of the War. Mr. Hoover replied that he did not accept the view that War debt payments would further intensify the depression. Not to go into details, Britain decided early enough to make the payments, but not avail herself of Mr. Hoover's offer to accept payments in foreign currencies to be converted into dollars when suitable opportunities occur. The offer was made in consideration of the fact that by this time sterling had slumped heavily and the fate of the exchanges in case of payment was stressed at every opportunity by the British authorities. It is obvious that a large amount of sterling on foregin account waiting indefinitely to be converted into dollars would do far more damage to the exchanges than actual purchases all at the same time. For in that case the slump and the ebb of confidence in sterling would be confined to the period in which the purchases are effected. But Great Britain preferred to make the payment in gold taken from the reserves of the Issue Department of the Bank of England. The advantages of this course are that the markets would not be disturbed; and the only problem resulting from this action would be one of currency policy, whether to increase the fiduciary issue in consideration of the fall in the gold reserve or to suffer a virtual contraction of currency. But at the last moment Britain rather injudiciously attempted to get America to recognise that the gold was a capital payment and did not signify the resumption of nominal payments. Mr. Stimson disclaimed authority to receive any amount except under the terms of this settlement which only Congress was competent to alter and thus left Britain a clear-cut alternative between default and resumption under the Baldwin settlement. The payment was eventually made by earmarking gold to the value of £18 million (at par) in the Bank of England to be shipped later.

In this course Britain was not followed by France and a few other European nations.

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In France, M. Herriot met with defeat in his attempt to persuade the Chamber of Deputies to consent to payment with reservations. His defeat brought about his resignation and till now there is no sign, though at a stage there were reports to the contrary, that France would give up the earlier attitude and make the payment to America.

FUTURE OF WAR DEBTS

The future of the War debts question is still in a maze. Mr. Hoover made reference in his reply to the first British note that he would explore ways by which the payments would be rendered easier. He foreshadowed a Debt Commission which would go into the whole question and hinted at the co-ordination of its activities with the World Economic Conference and the Disarmament Conference by making the personnel of the Commission identical more or less with the American Delegation to these Conferences. But lately he has been found to be somewhat lukewarm. Mr. Roosevelt has from the beginning taken the view that nothing is his baby till March next. Mr. Hoover naturally prefers to leaving the baby crying if need be for his successor. Opinion in the Congress formed chiefly by the budget deficit and alienated by Britain's economic antics at Ottawa has been dead set against too quick or too radical a change in the question of War Debts. The New Year might, rather, should, perforce, witness interesting developments.

RECOVERY OF STERLING

As it was becoming increasingly clear that Great Britain would make the December payments and that she would, when the time comes, discharge the obligation by actual shipments of gold thus obviating the need for entering the market for dollars, sterling which slumped heavily to 3·15⅛ by November 29 slowly recovered till it was quoted 3·33$\frac{11}{16}$ on December 21. But other effects of the December payments have not been altogether happy. The amounts were not provided for in the budget estimates for the year; and it should be remembered that all that we hear of a balanced budget and possibility of surplus does not reckon with £30 million required to pay off the December dues. It should be noted specially that though only about £18¾ million of gold from the reserves (which even now are stated at the old par value in the Bank's returns) is required to meet the dues, its value in sterling at the current exchange rate comes to about £30 million. The British Government are empowered to borrow only for that part of the payment which represents the principal; and even if borrowing abroad or at home is resorted to, the interest charges will have to affect the budget position. As it is, the whole of the amount will affect the ways and means position.

LONDON DISCOUNTS AND INDIAN TREASURIES

It is perhaps an effect of this change in the outlook that discount rates in London are hardening. Whatever the reason, conditions in the London market have been responsible for impeding the flow of London funds into India's Treasury Bills. The month under review has been marked by comparatively poor sales of Treasury Bills. The week ending November 28 was the last week of big sales of Bills. Rs. 3·25 crores were tendered, of which Rs. 1 crore was accepted at an average rate of Rs. 2-6-0. per cent. Intermediates were sold for Rs. 2·61 crores at the tap-rate of Rs. 2-4-0. The addition to the total amount of Bills outstanding was Rs. 3·61 crores, as since the first week of November there have been no maturities. But since that time except for the week mentioned above, the weekly sales have been only about Rs. 1 crore or slightly over. The amounts tendered were not far in excess of those accepted. Intermediates since November 28 have been on an average for Rs. 26 lakhs. This is explicable since the tap rate has remained unchanged at Rs. 2-4-0 since the re-introduction of intermediate Treasury Bills. But the low sales through tender in the face of the steady increase in the average rate from Rs. 2-6-0 to Rs. 2-6-4 2-6-8, 2-8-1 and 2-10-0 in the succeeding weeks suggests clearly that one of the principal sources of short term accommodation is running dry. It is not as if the weekly maturities provided a source formerly and that in a period in which there is no outgo from the treasury we cannot expect more. For a glance at Treasury Bills Tables will show that even in a period of heavy maturities, the weekly increase on the total amount of Bills outstanding was much more than in these times. The period from July 11 to September 5 was a period of exceptionally heavy maturities with a weekly average of 4½ to 5 crores. The total amount declined from 45 crores to Rs. 36 crores. The period from September 5 to November 7 was one of light obligations with an average of about Rs. 1 crore a week. But the total amount of Treasury Bills increased from Rs. 29·47

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crores to Rs. 37·68 crores. On the other hand in the period in which there has been no outgo on short term account, *i.e*, from November 10 to December 26, the total amount of the short term debt has only increased from Rs. 37·68 crores to Rs. 49·11 crores. The fall in the weekly increase, the rise in the average rate, the hardening in London discounts and the change in the outlook of the London money market all clearly suggest that the flow of London funds towards India has stopped.

WAYS AND MEANS IN JANUARY-FEBRUARY

It is a question whether this stoppage will cause any serious embarrassment to the Government in their ways and means position. Already they have drawn Rs. 3½ crores from the Imperial Bank of India as a ways and means advance; and even at that Public Deposits stand at only Rs. 6·56 crores in the statement of the Bank for the week ending December 16. The Treasury Bills maturities during the month of January, that is between January 11 and the end of the month, come to about Rs. 25 crores. February makes another draft for Rs. 16 crores. If the remaining weeks cannot at best account for more than Rs. 1 or 1½ crores a week, and if after the resumption of maturities a part of the moneys paid out by the Treasury are to find their way, so to say, back to London, is there not cause to feel some concern about the ways and means position of the Government?

GOVERNMENT'S RESOURCES

Undesirable as these developments may be, there is yet no cause for concern. In the first place, Government would be able to find money from the Bank by way of ordinary ways and means advance. Even if something of a trade revival were to cut short the ability of the Bank to come to the aid of the Government, the latter could fall back on the emergency currency provisions of January last and lend money to the Bank against deposit of Government securities. And, lastly, the Government are now in a particularly favourable position as regards expansion against *ad hoc* securities. The present volume of these securities in the Paper Currency Reserve should be leaving a wide margin of 20 crores between itself and the statutory limit of Rs. 50 crores. Government have a better claim also to effect this expansion as they have only recently effected a transfer of £5 million from the Home Treasury eventually to the Paper Currency Reserve.

BUDGET PROSPECTS

It is a happy thing that 1932 closes with widespread reports of a substantial improvement in the budgetary outlook of the current financial year. It now seems to be agreed that, thanks to the improvement in customs revenue and the lower interest charges on their short term accommodation and new loans, the Government will be meeting with an agreeable surprise at the year end. But it is well not to exaggerate the extent of the improvement. The Railways still threaten to present a serious deficit. And even in the general budget the improvement is only to the extent of making the present estimates correspond with those of September 1931 rather than with the less optimistic one of March 1932. But these are times in which we have to be thankful for small mercies. But ere yet we are out of the wood the services have started to shout for the restoration of their cuts. And the Government, by taking the economy on services back into their own hands, have betrayed leanings against which there must perforce be much popular resentment.

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Diary of the Month

Nov. 25. The Punjab Government releases Dr. Mahomed Alam unconditionally.

Nov. 26. Bengal Council rejects by 46 to 44 the proposal for an Upper Chamber.

Nov. 27. Their Majesties receive the Delegates of the R. T. C. at the Buckingham Palace.

Nov. 28. Sir Maneckji Dadhabhai is appointed President of the Council of State.

Nov. 29. France and Russia sign a Pact of non-aggression.

Nov. 30. Japan resumes fighting in Manchuria.

Dec. 1. H. M. the King confers accolade of Knighthood on Sir Nripendranath Sircar.

Dec. 2. Mr. C. Rajagopalachari hands over charge of Congress Presidentship to Babu Rajendra Prasad.

Dec. 3. The Democrat Resolution for the repeal of Prohibition in U. S. A. fails in the House of Representatives to get two thirds majority.

Dec. 4. Gujerat Political Conferenee meets in Ahmedabad; over 100 persons are arrested.

Dec. 5. Britain, France, U. S. A. and Italy agree to the new Disarmament Scheme.

Dec. 6. Assembly passes official resolution on the Ottawa Agreement as amended by Sir H. S. Gour.

Dec. 7. Assembly passes the Ordinance Bill by 56 votes to 31.

Dec. 8. Sir B. N. Sarma is dead.

Dec. 9. France decides to pay the current instalment of debt to U. S. A.

Dec. 10. Mrs. Cousins is sentenced to 1 year's S. I. for holding a meeting for condemning the Ordinance Bill.

—The All Parties Muslim Conference meets at Lucknow under the Presidency of Sir Zulfikar Ali Khan.

Dec. 11. Britain agrees to pay America the December instalment of debt in gold.

Dec. 12. Their Majesties receive Principal A. M. Varki and Rev. Rallia Ram at the Buckingham Palace.

Dec. 13. Burma Council passes the motion of censure on its President Mr. Chit Hlaing who immediately vacates.

Dec. 14. The Plenary Session of the Unity Conference meets in Allahabad under the Presidency of Mr. C. Vijayaraghavachariar.

Dec. 15. Unity Conference Committee decides to depute Mr. C. Vijayaraghavachariar and Dr. Moonjee to visit Calcutta for meeting Bengal Leaders.

—Bernard Shaw leaves London on a world tour.

Dec. 16. Open Session of the Unity Conference meets at Allahabad.

—Council of State passes the Anti-Terrorist Bill.

Dec. 17. The Belgian Cabinet resigns. M. Hymans forms the Cabinet.

Dec. 18. The U. S. A. Senate passes a Bill granting Independence to the Philippines after 12 years.

Dec. 19. Mrs. Amy Mollison is accorded a rousing reception in London after her successful return from Cape in her Puss Moth machine by air.

—Council of State passes the Ottawa Bill.

Dec. 20. The Indian Philosophical Congress meets in Mysore under the Presidency of Sir S. Radhakrishnan.

Dec. 21. H. M. King Victor-Emmanuel (Italy) arrives in Bombay with his party.

Dec. 22. Burma Council decides against separation.

Dec. 23. The M. & S. M. Ry. strike in workshops at Perambur and other places is called off.

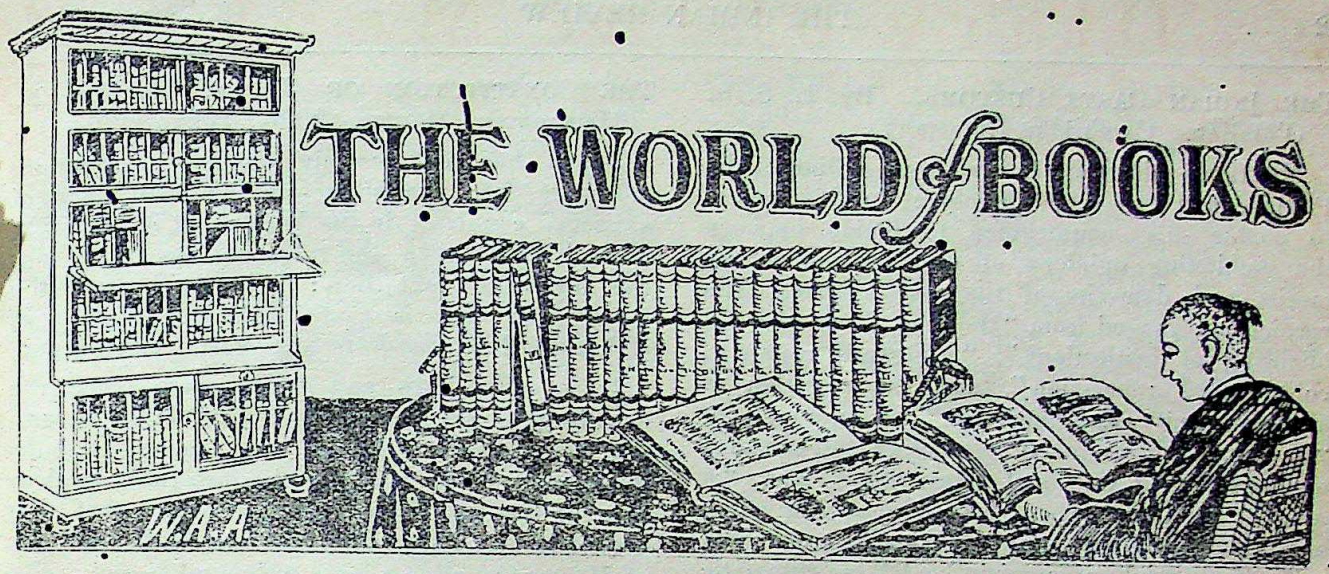


SARDAR SHIVDEV SINGH UBEROI

Dec. 24. Sardar Shivdev Singh Uberoi, Member, India Council, is dead.

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SCHOPENHAUER: HIS LIFE AND PHILOSOPHY. By Helen Zimmern. George Allen and Unwin Ltd., London. 7*s*. 6*d*. net.

The most fascinating aspect of Schopenhauer to an Indian, is his keen sympathy with the Indian intellect which led him to express in a Western form many ideas he derived from a study of Indian sages. He read the ancient Vedic books before retiring at nights; for he believed: "There was more to be learnt out of one page of these than out of ten volumes of the post-Kantian philosophers. He called them his Bible; 'the books have been the comfort of my life and will also be that of my death'; they turned his mind to serious thought before sleeping."

This winsome biography of the great philosopher gives a full account of Schopenhauer's debt to India and treats his foibles, and they were not few, with a gentle loving touch.

WHAT YOUR HANDWRITING SHOWS. By Robert Saudek. T. Werner Lawrie, Ltd. 3*sh*. 6*d*.

Dr. Saudek is a pioneer in Graphology. To the uninitiated, it may be explained that Graphology is a science which indicates the mental and physical characteristics of the subject from a study of the handwriting. Whether you believe in it or not, it still remains a very interesting hobby. Dr. Saudek has dealt with the subject in an elementary way. He has given specimens of the handwriting of great men like Sir Stanley Baldwin and Mahatma Gandhi and has delineated their character. An acquaintance with this hobby will place one in great demand at any gathering. It will be a distinct social acquisition.

BLACK MISCHIEF. By Evelyn Waugh. Chapman and Hall. 7*sh*. 6*d*. net.

This is the story of an imaginary empire in an imaginary island to the north-east of Africa. The negro emperor Seth, who has been to Oxford, develops a mania, unchecked by practical considerations, for governing his empire in the light of the latest ideas, birth control and the prevention of cruelty to animals among them, coming in for the most humorous satire by the author. Odd Europeans in service of the African empire, persons connected with the British and other Legations, and peculiar happenings incidental to the contact between European and savage, all are treated in enjoyable satire, apparently from a real acquaintance with them in life. Owing to civil war and confusion the empire ends, and it is "mandated by the League of Nations as a joint protectorate". The book is quite enjoyable except that truth seems to be sacrificed at times for the sake of humour.

AS A MAN GROWS OLDER. By Italo Svevo. With an Introduction by Stanislaus Joyce. Translated by Beryl De Zoete: Putnam. 10*sh*. 6*d*.

This is the story of a young man who carries on with a charming girl whom he knows to be corrupt. He has an artist friend who tries to help him with advice about his love affair, but of whom he is apt to feel jealous. The young man has a weakling sister whom he has neglected till her fatal illness fills him with remorse. She has secretly nurtured her own longings of love which she despaired of fulfilling. Her death serves to cure the brother of his morbid passion. The outstanding quality of the book is the courage of telling minutely a sordid but real story.

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THE INDIAN CASTE CUSTOMS. By L. S. S. O'Malley. Cambridge University.

Mr. Louis O'Malley is a retired Civilian of the Punjab, and he states the object of his book is to enable his countrymen to decide between the conflicting opinions of observers as to the merits and demerits of the caste system. The verdict has ranged from "the most disastrous and blighting of institutions", "a gigantic system of cold-blooded repression", and "a negation of altruism, unity and patriotism" at one end, to "an institution useful in promoting self-sacrifice and restraining vice and pauperism" and "a marvellous discovery, a form of socialism which has protected Hindu society against anarchy and evils of industrial and competitive life, an automatic poor law and the best form of trade union". There is an element of truth in each opinion which takes into account the operation of the caste system in some limited aspect of the people's life. The condemnation is unmeasured and requires qualification, and the commendation also requires correction in the light of the recent differences between the castes, and caste and non-caste.

The book includes chapters on the main features of the System, Marriage and Morals, and Food and Drink, and Occupations followed up with two others on the Untouchables and Modern Tendencies. An earlier chapter on External Control deals with facts concerning Governmental control almost coming up to recent times, with the extent of which in different parts of the country even Indians are not perhaps very familiar. Though written primarily for the European reader, even Indians may profit by reading some parts of it.

The task which the author sets before himself, he has performed in this book on the whole with a restraint and balance not always characteristic of such writings and without the partisan prejudice which is usually much more in evidence.

Modern tendencies are fairly set out. The connection between the Justice Party and the self-respect movement in Madras and the opposition of both to the caste system, the author states on questionable authority. The Justice Party has not as much support among the Non-Brahmins as it is believed by outsiders to have; the self-respect movement has much less; and neither movement has the desire so much to abolish caste as to pull down the Brahmin.

THE CONSTITUTION OF JAPAN. By Dr. N. Matsunami. Maruzen & Co., Tokyo.

Japan has a thoroughly modern constitution, more or less modelled on the institutions of advanced countries in the West: but it is neither a contract between the ruler and the ruled, nor the product of extortion: it is a gift from the throne and that is a distinguishing feature of which the Japanese have any reason to be proud.

It is now three and forty years since the constitution was promulgated and it is strange that as yet no book of importance has been published, which will give the foreigners a clear idea of the principles and the working of that constitution. This deficiency has made the task of Matsunami all the more welcome.

The author's aim is to present a logical and clear exposition of the Japanese constitution, expounding the general principles implicit therein and at the same time stating the laws and rules relating to the various institutions of Japan. This Mr. Matsunami does with clarity and conciseness. The author has done well not to bother himself with deep and complicated matters which, while attempting to widen the scope of the survey, will in fact confuse the issues for the lay reader.

The constitution has so far stood the test of time and circumstance, and though no doubt new occasions may demand new innovations, the solid bedrock of the Japanese constitution will endure. The study of any constitution must inevitably lead to comparisons with other constitutions and the author has very appropriately appended to the book the text of leading constitutions of the world like those of England, America, France, Italy, Germany, and Russia.

COMPRESSION, IGNITION ENGINES FOR ROAD VEHICLES. Temple Press, Ltd. *2sh. 6d.*

This is a new Temple Press publication and like the rest of their production, it is thorough in every respect. The development in the use of Diesel engines for heavy vehicles has made great strides. The Germans were the pioneers and have even now placed on the market some very novel designs. But great progress in their design has also been made in England and many of the well-known Engineering firms are engaging themselves in their production. The book gives both theoretical and working data and must come in very handy to motor engineers and users of this type of engines.

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KIDNAPPED IN CHINA. By Ernest Fischle. Translated into English by Marie S. Christlieb. Published by Basel Mission Book and Tract Depositary, Mangalore.

This is the story of three Christian missionaries —told by one of them—who were taken captives in August 1929 by the Communists in China and kept for over a year, hidden in the mountain recesses during the long fight between the Red Army and the Government Forces. They were apparently kidnapped in the mistaken hope that the Chinese Government would pay a heavy ransom to secure their release, as generally the Government was bound to protect all foreigners. It is a clear and detailed account setting forth the happenings, so far as it affected them, of those stirring times in China—the greed, the cruelty, and the licentiousness of the guards; the miseries and the privations they themselves had to suffer; their final rescue by the Government and restoration to their families in December 1930.

THE MYSORE TRIBES AND CASTES, VOL. IV. By the late H. V. Nanjundayya and Rao Bahadur L. K. Anantakrishna Iyer. Published under the auspices of the Mysore University.

This is the third volume published, treating of the Tribes and Castes of the Mysore State, described in alphabetical order and brings the descriptive matter from the Kotte Okkalus to the Vodders. Among the more important communities described in this volume are the Kurubas, now a shepherd caste, but claiming to have been the original lords of the country and representatives of the ancient Pallavas who were submerged by the later ruling clans like the Cholas. The Lingayats in the State number nearly three-quarters of a million and the compilers of the book lean to the view that the community had its origin in Laulisa of the 11th century and developed in the next century through the efforts of Basava and Ramayya.

THE ORIENTAL LOVE. By T. M. Tulip. Publishers: J. M. Roberts, 103, Canning Street, Calcutta. Price Re. 1-8.

This is a love story written by a young man who offers an apology for publishing his work. We dare say his performance is very good. The story is highly interesting. The style is simple and easy. The mode of narration is healthy too. What more can we expect from a fresher "sacarcely out of his teens"! We offer our hearty good wishes to the author for a bright career.

THE PUNJAB GOVERNMENT RECORD OFFICE PUBLICATIONS: Monograph No. 14: Trial of Diwan Mulraj (Governor of Multan). Edited by Sita Ram Kohli.

The trial of Diwan Mulraj, Nazim of Multan, in the closing days of Sikh rule, for his alleged complicity in the murder of Messrs. Agnew and Anderson, has a certain historical importance, being closely interwoven with the outbreak of the Second Sikh War. Though the original English record of the proceedings of the trial had disappeared, Mr. Kohli has utilised a vernacular verbatim report of the trial, duly attested by the presiding officer of the tribunal, and an almost correct printed copy of the English proceedings as well as the files of a London Journal recording the verbatim reports of the proceedings.

A BROKEN FLUTE. By Vera Crassi. Examiner Press, Bombay.

Vera Crassi writes in the vein of Vaishnavite poetry of self-less devotion in love. Different notes are struck in these poems. In one, the falseness of men; in another, the change brought on by old age. The poems are full of reflective charm though a few flat pieces should be inevitable.

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A MAN'S LIFE. By Jack Lawson, M.P., Hodder and Stoughton.

This book which tells the story of a miner who has risen to be member of parliament, and cabinet minister sometime, is a most edifying biography. It is modestly called "A Man's Life", while it really conveys the grandeur of a man's self-made greatness. The life of a miner, full of hardihood and peril, in Cumberland and Durham, is narrated in intimate detail in these pages. The author's account of his parents explains to us convincingly the greatness of the son. The unrelenting sternness of the mother is brought out with candid reality and unconscious humour:

> My mother was savage by name and she was savage by nature. She came of a race of giants on her mother's side—the Grahams of Cockermouth—famed in Border history as a race of wrestlers. . . .

The keen poverty of early days is vividly pictured as, for instance, when the author swallowed a piece of soap mistaking it for bread as a hungry boy. Mr. Lawson hardly enjoyed the facilities for a good education. But his desire for knowledge was in inverse proportion to the advantages he possessed. He regrets the absence of this desire in modern days.

Mr. Lawson married early, and at twenty-five, after marriage, he joined the Ruskin College at Oxford. At this time, as at later times, he showed the strong fibre of his moral character by his refusal to be allured to any of the learned professions. Mr. Lawson bore his part in the Great War. He entered Parliament in 1919 when he was nearly forty years old. He got a seat in the cabinet in 1924. Mr. Lawson has risen steadily from station to station and dignity to dignity, and he is unspoilt by the success. His fidelity to the miner's ideal is as firm as ever.

SHIVAJI THE GREAT SHAHJI. By Bal Krishna. Vol. I. Part I. Taraporewalla Sons & Co.

Mahratha history has so long been the playground of patriotism and prejudice, and the sources for its study are so diverse and of such unequal value that any attempt at a comprehensive and dispassionate survey of the material on scientific lines is sure to be welcome to students of Indian history. Dr. Bal Krishna deserves to be congratulated on his attempt to supply this want. He has begun his work very well indeed by providing in this volume a detailed study of the sources of the life of Shahji, which is a necessary prelude to the history of the Empire established by his more talented son.

PERSONS AND PERSONALITIES. By K. Chandrasekharan. Published by the Madras Law Journal Office, Madras. Price Rs. 2.

The proper study of mankind is undoubtedly man—and, by a preference, one's neighbour. Biographical and character sketches have a piquant interest of their own, and if the right "persons and personalities" are chosen, as in the present instance, they can be instructive and stimulating as well. It is a delight to read these brief sketches. The Rt. Hon'ble V. S. Srinivasa Sastri, the schoolmaster *cum* political *sanyasi cum* Imperial Ambassador, whose life and career reminds one of the classic story, "From log cabin to White House"; Sir C. P. Ramaswami Iyer, that conscious master of the supreme art of graceful and gracious life, whose sun, like that of the British Empire, never sets; Dr. S. Rangachari, the super-Doctor who, in his combined eminence as a surgeon and as a physician, achieves that rare quality of common-sense in the treatment of diseases; Diwan Bahadur T. R. Ramachandra Iyer, that perfect example of a self-sufficient life of righteousness; Mr. T. R. Venkatarama Sastri, that noble figure ploughing earnestly his lonely furrow in a stony field; Sir Alladi Krishnaswami Iyer whose scintillating brilliance is shedding light and lustre on a somewhat drab legal world, whose achievements are at once the pride and the despair of rising generations of lawyers; Rao Bahadur S. Varadachary, the learned and incisive legal philosopher who happens to be very much in, though not obsessed by, the legal profession; Mr. S. Satyamurthi, that political tornado overwhelming people with his torrential eloquence, his infectious enthusiasm and his astonishing mastery over details; Mr. K. S. Venkataramany, the literary celebrity of South India with his plaintive appeal for a bygone age and conditions of life. It is a varied and impressive gallery that Mr. K. Chandrasekharan has chosen for his portraiture. He has used his pen with light but effective touches and many happy and appropriate turns of expression.

BOOKS RECEIVED

RED RUSSIA. By Theodor Seibert. George Allen and Unwin, London.

LIFE OF SIR CHANDRA BASU. By Phanindranath Bose, M.A., Ph.D. R. Chatterjee, Calcutta.

THE GREEN COCKTAIL BOOK. By Jimmy. T. Werner Laurie, Ltd., London.

POEMS. By Humayun Kabir. Basil Blackwell Broad Street, Oxford.

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INDIAN STATES

The Viceroy in the States

Their Excellencies the Viceroy and Countess of Willingdon have been on a tour of important States in Central India during the last month. Among the principal States visited were: Jaipur, Udaipur, Indore, Rutlam, and Baroda.

JAIPUR

Early in the first week, Their Excellencies were in Jaipur, where at the State Dinner the Viceroy took the opportunity of congratulating His Highness on his generous donation to the new General Hospital and "the practical example of solicitude" which His Highness had shown for the welfare of his people:

The brief summary which Your Highness has given of the public works undertaken in Jaipur since you received full powers—a list of which in these hard times is enough to fill most provinces in British India with consuming envy—is sufficient to show that a long handicap at the polo is no bar to a real and active interest in administration. I hear, moreover, stories of readiness to listen patiently to applicants of every walk in life, whether in your capital or during your tour in the districts, which show that Your Highness is fully aware of the importance of the personal touch, and of treating all classes and creeds of your subjects alike. While this continues, I think that Jaipur should have little to fear from enemies within or without the State.

UDAIPUR

Their Excellencies then visited Udaipur where at the State Banquet, on the 6th December, His Highness was congratulated by the Viceroy on the steady progress that has been effected in different departments of the State. H. E. the Viceroy had also the opportunity of laying the foundation-stone of the Willingdon Hospital at Udaipur, "which is evidence of His Highness' solicitude for his subjects and of his desire to provide improved medical facilities".

INDORE

Their Excellencies were the guests of H. H. the Maharaja of Indore in the second week of December. At the State Banquet, the Viceroy referred to the position of States in the Federation and said:

"At all times, and whatever changes may be made, the States will continue to receive the attention to which their position and importance in India and in the Empire justly entitle them."

At the Residency, the Viceroy received the Maharaja of Dewas (Jr. Branch), the Raja of Sitamau, the Raja of Rajgarh, the Raja of Narsingarh, the Raja of Alirajpur and the Raja of Khilchipur.

RUTLAM

The next State visited by Their Excellencies was Rutlam where the Viceroy opened a new hospital. The foundation-stone of the hospital was laid just a little over four years ago by Lord Irwin. The Viceroy observed:

The fact that the scheme, costing Rs. 1,25,000, has been completed in this comparatively short period, when economic circumstances have been far from favourable, is in itself a striking illustration of the progressive ideals which have inspired Your Highness' long and benevolent rule. It is one of the many considered improvements which Your Highness has introduced in every department, improvements calculated to secure the happiness and good government of your people.

BARODA

His Highness the Gaekwar, who has come back after a long sojourn in England, gave Their Excellencies a right royal welcome at Baroda. In the course of his speech at the State Banquet, His Excellency the Viceroy took the opportunity to give expression to his conviction "that an All-India Federation, with the necessary safeguards, will be to the advantage and in the interests of the States and British India alike".

Referring to the great advance that Baroda has made in recent years, His Excellency went on to observe:

The many administrative improvements that have marked Your Highness' long and fruitful period of rule are too well known to us all to need any lengthy remarks from me to-night; but in view of the great interest which is now being evinced in the matter of social and educational advancement throughout the whole of India, I would like for a moment to refer briefly to what Your Highness has done in this regard. I would mention the Age of Marriage Act, the Hindu Divorce Act, and the Freedom of Religion Act, the passing of which have been Your Highness' personal concern. "Scarcely less striking is the forward plan which Baroda has secured for herself in the realm of education, especially female education, which could only have been achieved by the unremitting interest shown by Your Highness and Her Highness the Maharani Saheba.

Baroda

MORNING HOURS OF WORK IN BARODA

Under the orders of His Highness the Maharaja Gaekwar of Baroda, Government has appointed a Committee under the Chairmanship of Mr. Ramlal H. Desai, the Naib Dewan, with the Commissioner of Education, the Administrative Judge of the High Court, and the Accountant-General as members, to inquire into the possibility of having morning hours of work for all Government offices in the State.

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Hyderabad

THE HYDERABAD BUDGET

The Hyderabad Budget for the year 1342 *Fasli* (6th October 1932 to 5th October 1933) prepared for the H. E. H. the Nizam's Government by Sir Akbar Hydari, the Finance Member, reveals the following: The total receipts are estimated at 801·42 lakhs as against 784·72 lakhs for 1341. While the figures for customs, excise and forests have been estimated at 20·50 lakhs less than for 1341 *Fasli*, increases are expected amounting to over 14 lakhs largely from finance heads on account of interest, paper currency and exchange, and nearly 22⅔ lakhs under railways owing to a large share of the earnings falling to general revenues after due provision in the railway purchase reserve.

The expenditure estimates are 779·39 lakhs as against 761·68 lakhs in the previous year, or an increased provision of 17·71 lakhs out of which 10 lakhs will go towards interest on the new 2 crore loan and the rest to increased expenditure on Education, Medical, and Police. In addition to these grants from current revenues, about 22·76 lakhs will be spent by the departments from their balances of last year, the principal departments being Military—11½ lakhs, and Buildings and Municipal Improvements 6 lakhs, and special grants from past surpluses of the last triennium amounting to 68·56 lakhs are given to continue the extra programme of the City Improvement Board 3 lakhs, Hyderabad Water Works 3½ lakhs, Drainage 14 lakhs, District Water Works 5 lakhs, District Municipalities 5½ lakhs, Buildings 26 lakhs, and Archaeology 1 lakh. An expenditure of 3 lakhs has been provided from the Industrial Reserve for aid to minor industries and 5·12 lakhs from the Famine Reserve for the well-sinking programme.

THE BERAR AND THE NIZAM

"Hyderabad's negotiations with regard to Berar will certainly succeed," stated Sir Samuel Hoare at a dinner given to Sir Samuel and Lady Hoare, in December last by the Hyderabad Delegation to the Round Table Conference.

The Secretary of State envisaged more detailed negotiations in India in regard to the question in the next few weeks, and he felt confident about their success, which would remove any obstacle in the way of the entry of Hyderabad into the Federation.

Mysore

MR. MARDY JONES ON MYSORE

After a fortnight's study and sojourn, visiting important industrial centres of Mysore, Mr. Mardy Jones, ex-Member of Parliament, addressing the University students, paid a tribute to the Mysore peasantry whose scientific knowledge, he said, should prove a real national asset. Mysore provided a wonderful titbit to India with her vast mineral resources, forests, fertile soil, and peasants well trained which, with the abundance of the existing water power, must rank her among the foremost States in the Empire.

MYSORE SANDAL OIL

As a consequence of the continued slump in the demand for luxury articles and the violent disturbances in the exchange market, there was a considerable decline, says the Report submitted by the Trade Commissioner for Mysore in England, in the sales of sandal oil in Europe and America. The total sales during the year 1931-32 amounted to only 64,137 lbs. as against 1,21,158 lbs. during 1930-31.

Government observe that trade conditions during the year were extremely trying and called for vigilance and prompt action on his part, and they desire to place on record their appreciation of the work done by Mr. C. Ranganatha Rao Saheb, Trade Commissioner for Mysore in England.

MYSORE IRON WORKS

We understand that the loss on the operation of the Mysore Iron Works, Bhadravathi, during 1931-32 is about Rs. 1·80 lakhs. The whole amount, it is understood, has been written off, one half being adjusted out of the working advance allowed to the concern; the other half, of which amount this working advance was reduced, had to be made good and placed at the disposal of the concern for their current operations.

RIGHTS OF INAMDARS

The Government of Mysore have appointed a Committee, consisting of officials and non-officials with the Revenue Commissioner as Chairman, to examine the rights and liabilities of Inamdars and their tenants under the existing law and to make recommendations with regard to the improvement of the position of the tenants vis-a-vis of the landlord.

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Travancore

EDUCATION OF DEPRESSED CLASSES

We congratulate the Government of Travancore on having sanctioned the continuation for five years more of the exemption granted to poor and deserving candidates of the depressed classes from the payment of examination fees for public examinations held by the Education Department.

This exemption was originally granted for a period of five years in 1927-28 and was due to terminate with the examinations of 1932. The Director of Public Instruction recommended its continuance for another five years. The Government state that it is clear from the progressive figures of fees remitted each year that the concession is being availed of by the depressed classes in general.

TRAVANCORE COUNCIL'S GRANTS

The Travancore Legislative Council passed a motion on the 13th December to provide a sum not exceeding Rs. 1,000 for exhibiting the products of the State in the Museum opened by the "Buy Indian" League at Madras.

A number of supplementary grants to the Government were also passed.

A sum of Rs. 5,000 was sanctioned for the publication of certain works on Ayurveda. Another allotment for the preparation of charts and posters for the Health Department was also passed. A grant of Rs. 10,700 was made for repairs to Vernacular schools.

Sonepur

SONEPUR STATE

H. H. The Maharaja Bahadur Sir Sree Biramitrodaya Sing Deo Dharmanidhi, Jnanagunakar, K.C.I.E., M.R.A.S, Ruling Chief of the State, presided over the State School Anniversery held recently. Mr. Syed Abdus Sattar, the Head Master, read the annual report which showed that the numerical strength of the school was on the increase, that the financial stability of the school was strong owing to the creation of a Trust Fund by the Maharaja Bahadur, and that the Boys' and Teachers' common rooms are supplied with newspapers and magazines. The newly established Maharaj Kumar Sreeman Sudhanshusekher Hostel is well furnished, with a doctor to look after the health of the boarders who live there free of all charges. In a nice little speech, the Maharajah gave good advice to the boys.

Alwar

ALWAR'S CONVOCATION ADDRESS

In the course of a brief but luminous address at the Convocation of the Benares University, H. H. The Maharajah of Alwar referred to the tradition and greatness of Kashi as the centre of learning:

It is here in Kashi that whenever any big religions arose in India, their fates were decided. It was here that Gautama Buddha defeated the Shastris, and Buddhism held sway in the country, and it was here finally that Sankaracharya achieved victory and established Sanathana Dharma once again in the country. It is right therefore that our Hindu University which has been established here, from which seat of learning as you, my friends, go out into the wider world, will realize that you could not have had a better setting for your education than the oldest centre of learning in the world.

His Highness took occasion to expatiate on the grandeur of the ideals of Sanathana Dharma our glorious heritage.

Remember that our great Sanathana Dharma has one particular advantage, for it caters to all kinds of mentalities, all kinds of ideas and brains, and accommodates them so that each may work out its salvation according to its inherent tendencies.

THE FUTURE OF INDIAN STATES

H. H. the Maharajah of Alwar attended the Unity Conference which met at Allahabad on the 16th December. Speaking at the Conference on the future of Indian States, he said:

After all, in our Indian States well governed or badly governed, we have no safeguards as regards finance, as regards our Army or in any other field except in respect of foreign relations which, according to our treaties, were ceded to the British Crown. But do you mean to say that no one in the Indian States wishes that people on the other side of the boundary in British India should not reach that status in which they would be able to govern their own homes in a manner befitting their ancient heritage and yet keep within the Empire as loyal partners and friends of the British Government and Crown? I believe that this is possible of solution.

THE MAHARAJA'S BIRTHDAY GIFT

On the 12th December in the presence of the Agent to the Governor-General, the Maharaja of Alwar referred to what he called the mischievous propaganda against him made by interested people in British India. Special significance was attached to this Darbar as completing 29 years of the Maharajah's rule. The Maharajah announced amidst acclamation remission of land revenue of three lakhs from the current demands in addition to the two lakhs already announced.

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INDIANS OVERSEAS

PASSIVE RESISTANCE IN S. AFRICA

SIR K. V. REDDI'S VIEWS

"*Satyagraha* in South Africa is not likely to be of any benefit at this stage. While I sympathise with our brethren in South Africa very much, I would not advise them to start a passive resistance movement," declared Sir K. V. Reddi, ex-Agent of the Government of India in South Africa, at a meeting held at Madras.

"For one thing," continued Sir K. V. Reddi, "they have not got a leader like Mahatma Gandhi, and for another that the rich will benefit by this movement while our compatriots will be left in the lurch and will be subjected to greater hardship. *Satyagraha* is therefore undesirable."

He added that there was more than two and a half millions of Indians in South Africa, Kenya, Jamaica, Mauritius, Tanganyaka, Trinidad and other places. It was due to Indian labour that those colonies became prosperous. Indians were always treated as labourers and servants and did not enjoy political and social rights worth the name.

Proceeding, the speaker said that the Whites had no right to say that Indians should not settle in those countries and urged the League of Nations to find out a solution of the problem.

Concluding, Sir K. V. Reddi also suggested the holding of a Conference of Asiatic countries to consider the question.

MR. POLAK'S WARNING

Mr. Polak, writing from London to the Agent, deprecates the attempts at passive resistance, against the Tenure Act, of the Indian community. He states that Mr. Andrews agrees that the threatened campaign is unwise. In the present circumstances, he does not think that the result achieved will be comparable with the disaster inevitably facing those engaged in the struggle.

INDIANS IN UGANDA

The Hon'ble P. V. Mehd, Member, Legislative Council, Uganda, asked the Hon'ble the Director of Medical and Sanitary Services of Uganda Colony the following questions, the answers given by the latter are given against each :

(*Q*) In view of the large Indian population in Uganda, whether Government will enrol holders of M. B. B. S. degree of Indian Universities as practitioners irrespective of their being registered in the United Kingdom ?

(*A*) The Medical Registration Ordinance, 1913 entitled the following persons to be registered as Medical Practitioners in Uganda :

"The holder of any British, British Indian or British Colonial degree, diploma or licence entitling him to registration in the United Kingdom."

Graduates of the Universities of Allahabad, Bombay, Calcutta, Lucknow, Madras and Punjab who obtained their degrees prior to February 24th, 1930, are registered in the United Kingdom and consequently in Uganda. It is not proposed to make any amendment to the Ordinance.

(*Q*) Will any preference be given to the Uganda Cotton by the Government of India as a result of the Ottawa Conference by reducing or removing the import duties on Uganda cotton in India.

(*A*) The answer is in the negative. The duty in question is a temporary duty imposed solely for revenue purposes which the Government of India intends to remove as soon as practicable.

INDIANS IN BRITISH GUIANA

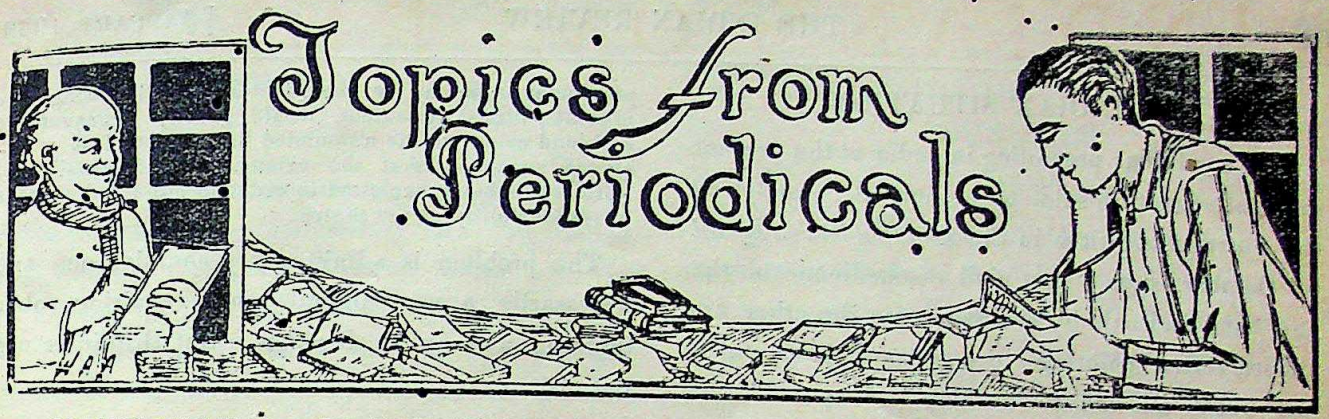
Rabindranath Tagore has received a letter from Mr. F. Kawall, Demerara (British Guiana) relating to the condition of Indians there. We extract the following which relates to the illiteracy of Indian children :

In the year 1876, the law of compulsory education was enacted, but it was never put in force so far as East Indian children were concerned, particularly on the sugar plantations where the major portion of East Indians reside. The result is that we find illiteracy amongst the Indian community. Illiterate parents did not realize the usefulness of education and so they did not trouble themselves much in the education of their children. The aftermath is, as already stated, illiteracy amongst the East Indian children, particularly the girls. This backwardness in this cosmopolitan community is very degrading. Our Indian community, which is numerically strong, is 130,540.

Some day we are hoping still that Mother India will send to the colony lady teachers for educational work. If the English and American people are sending missionaries to India to do uplift work, why cannot India do the same on behalf of her own people in this Colony ? I make this public appeal that it is the duty of India to look after her children scattered in the world, particularly those in the British Empire. Is there no leader in India who can champion the cause of education in this colony ? The time is far overdue. Ninety-four years ago the first batch of Indian immigrants came here under the indenture system which was abolished fifteen years ago, but the question of the education of Indian children remains still in the background.

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NATIONALISM AND PATRIOTISM

Viscount Cecil draws a very nice distinction between nationalism and patriotism in an article in *Harper's Magazine*. Nationalism has acted like an intoxicant on so many minds, especially during times of War, that it is necesary to distinguish between true patriotism and false. Viscount Cecil observes:

> The difference between such nationalism and real patriotism is as great as that between love and lust. The true patriot desires the greatness and prosperity of his country in its largest sense. He is not satisfied with mere material wealth. He wishes to see his country in the van of intellectual and moral progress. He desires to see her lead the world in all good ways. He believes that to hope for continued riches without this spiritual health is futile and worthless. He conceives of his country as the trustee of all her wealth and power for the benefit of mankind. In other words he recognizes no difference in the ethical principles applicable to individual or the State.
>
> The nationalist takes a narrower view. To him the only test of greatness is physical and political strength. If he is a Briton he gloats over the extent of the map of the world which is coloured red. He glories in the statistics of population and acreage in the British Empire. He sings with fervour the aspiration that her bounds may be set wider still and wider. All this leads him to distrust foreign countries. How can British boundaries extend except at their expense?

Commenting on this, the Editor of *Prabuddha Bharata* observes in his article in the December Number that patriotism itself is not bad. But when it crosses its legitimate limit, it becomes a menace.

> Patriotism so long as it is restricted to actions conducive to the well-being of a nation without hurting the interest of another (rather weaker) nation, is good and should be welcomed. But when it becomes so aggressive that it cannot tolerate another nation guarding its own interest or when it becomes so very dynamic that it puts a neighbouring nation into the necessity of being self-protective, it becomes a curse.

MODERN INDIAN ART

"In our literature and art, the Western influence is keenly in evidence, and in our architects and weavers the tendency of the age is marked. Conceit has taken the place of culture: gilded vanity screeches at the gates of refinement and lets itself loose in startled highways, and in our modern homes where different examples of art grow in beauty side by side," writes Srimathi Sakuntala Thampi in *Triveni* under the heading "Ancient Art and Modern Taste". She deplores the present-day degeneracy in Indian life due primarily to the apish imitation of the West.

> Everywhere there is hustle and bustle—the hoot of cars and buses, and jazz gramophones and loud speakers creating an atmosphere difficult for art to exist. There seems to be everywhere a dislike for things essentially Indian in the soul of modern life, for conditions are becoming less and less favourable to it, little though it asks. The appearance of so much westernization marks the decline of India's culture and the steady rise of the mechanically-minded generation. We are wandering amongst entangled ideas and chaotic dreams and the spirit of India's art hanging far beyond our reach. Let us try to destroy imitation and convince others that imitation is as great an evil as suicide. We should eliminate every indication of the degeneracy of taste, set beauty back upon her pedestal, the beauty of Indian art, the beauty of our villages, graceful architecture, our decorations and designs and make life a cultivated and gracious exercise. Let us touch our new cities, glamourous of Western garishness, with things essentially Indian, so that our peoples, houses and furniture, gardens and public places may be as easy on the eye as the lapis lazuli skies and the green of the country-sides.

"Above all, let us not allow the 'Will o'-the Wisp' of modernization mislead and mockingly escort us into the wilderness," concludes the writer, "but let us set up the 'Culture of India's Art' as an ideal."

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THE INDIAN SITUATION

The conditions prevailing in India at the present moment cannot be said to be normal. Analysing the situation, a writer in the *Landholders' Journal* for October, says "that civil disobedience on the one hand and rule by ordinances on the other are abnormalities pointing to a grave malady which has been allowed to develop and spread." It cannot be cured by half-hearted and irritating measures. What is needed, is a bold, comprehensive and statesmanlike policy to deal with the situation.

When the whole nation has been awakened to self-consciousness [illegible]igh hopes held before it by authoritative pronouncements from time to time, to attempt to shirk, qualify or postpone the responsibility of courageously proceeding with the task of fulfilling those expectations of British creation on any plea whatsoever would be not only an act of insincerity but a grave error. On the other hand, unreasonableness, impatience and indiscriminate obstruction on the part of the Indian politicians who count, will not bring the goal on which they have set their heart any nearer.

Two things are essential for the improvement of the Indian situation leading finally to satisfactory settlement of the entire Indian problem. In the first place, reforms should be pushed forward rapidly.

That is the only permanent remedy for the present ills of the body politic. In the second place the thoughts both of Government and the Congress must turn toward peace. No constitution will yield the desired result unless it is the product of the joint efforts of all parties. The Government must give proof of their desire, at once unequivocal and sincere, for conciliation in some tangible form and take the first step on the road to peace. Government must be prepared to take some risks or negotiations would be impossible. At the same time all parties should combine to give expression to their desire for peace by issuing a joint manifesto and to impress the Government with the volume and strength of feeling which exists in the country on the subject. No room should be left for suspicion on either side.

The question of constitutional reforms should be carefully handled and must not be allowed to create any impression of unwillingness on the part of British Government to confer any substantial political rights upon the Indians.

If the much vaunted All-India Federation does not materialise, the failure, to whatever causes it may be due, would be ascribed to British wire-pulling. Mere provincial autonomy by itself, instead of alleviating the present political discontent, would greatly aggravate it and lend colour to the unfounded but nevertheless widespread suspicion that the existence of internal disharmony is being exploited in order to put off the grant of responsibility at the centre.

The problem is admittedly a complex one and necessarily a very difficult one, requiring sober thinking and quick decision. But Britain is not out of it.

Her history bristles with instances where she has shown wonderful capacity for satisfactorily solving important national, imperial and international problems. The greatest handicap under which she finds herself is, that she is an alien country to India and her intentions are apt to be misconstrued. Hence the necessity for specific proof of sincerity to a particularly sensitive people.

IRISH INDEPENDENCE

"Mr. De Valera appears to recognise that the pursuit of his policy of self-containment will, at any rate for a time, result in an enforced depreciation in the still low general standard of living of the State," writes Hibernicus in the *Contemporary Review*.

Independence, with the simple life, is in his view preferable to the "degradation" produced by the old trading relationship with England. Sweeter a meal of home-grown potatoes, flavoured with independence sauce, than a banquet of imported luxuries. There is no price which he is not prepared to pay for national independence. Economic laws have no meaning for him.

This being so, it will be appreciated that the tariff war now raging has no terrors for the President, whatever it may have for his fellow-countrymen. Indeed he rather welcomes the war, for it adds the spur of compulsion to the standard nationalistic arguments for his Plan.

He is in the happy position of being able both to explain to the disgruntled stock-breeders that it is owing to English oppression that they can no longer sell their cattle, and thus to add fuel to the flame of hatred of the historic enemy; and at the same time to urge that for this reason, if for no other, it is in their own interest to make his Plan operative as quickly as possible.

Indeed it seems by no means improbable that the President deliberately provoked the present quarrel over the Land Annuities in order to further his Plan, that he has no interest in seeking the determination of the tariff war, and that if his latest way of provoking action on the part of our Government had failed, he would have tried another.

This is an aspect of the situation which is not generally appreciated, concludes the writer, and it is of some importance.

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THE PROBLEM OF EVIL

The *Philosophical Quarterly*, the organ of the Indian Institute of Philosophy and the Indian Philosophical Congress, has an article on the "Problem of Evil in Indian Philosophy" by B. L. Atreya, who says that no philosophical system of the East or West has so far given a satisfactory answer to the question of the origin of evil. Most of them seem to agree on the point that we suffer because we are ignorant of the true nature of things around us, of the true nature of ourselves, and of the true relation that exists between us and the objects around us. They all seem to hold that it is more important to know how ignorance is to be removed, that is, how the evil is to be overcome and destroyed than how and why and when it originated.

The *Yogavasistha* presents one of the boldest attempts to account for the mystery of evil from the Monistic standpoint. Bondage or evil, according to Vasistha, is another name for finite existence, the mind or individuality itself. Ignorance is another name for it. It is also called *karma*. To be an individual is to be limited, is to hedge a wall of neglect or non-recognition of the whole round the centre of interest in a particular portion or aspect of the Absolute Whole. To attend to a particular point is, in fact, to neglect the rest. And we are only that for the time being to which we give our full attention. Nobody else forces us to attend to a part of the whole. It is a voluntary game which we may play or not. It has a beginning and an end. As every concave has its convex side, so the limitation of our interest to here and now has the other side involved in the very act of limitation, namely, the passing away of the rest of the Reality, ever present in the total experience, into the subconscious.

This evil is necessary, contends the writer, "for the glory of the Absolute which is our very Self, the deep ocean behind the bubble of our being, would remain hidden from the view of those who are interested in partial and poor aspects of it. The vision of the Whole, the Infinite, will shine above the threshold of consciousness only when we give up our limited interests and become interested in the Whole and constantly imagine ourselves to be nothing less than the Whole."

THE PLIGHT OF THE DEBTOR COUNTRIES

The latest Number of the *Calcutta Review* contains an article on the "Economic Implications of Lausanne Conference" by Dr. B. Ramachandra Rao. In the course of that article the writer points out how debtor countries should behave towards the creditor countries:

As the burden of debts tends to be aggravated in days of falling prices, no misuse of even short-term credit should be thought of by the debtor countries. Nothing would be so suicidal as to lock up short-term loans in long-term loan advances to internal borrowers. A growing and immense means of export surplus in goods and services would have to be created to ensure proper payment of interest and capital. The export trade might not be able to support the transfer of such large-scale payments. The creditor country would by all means resist such an attempt by feverishly raising its tariff walls. In spite of this the building up of great productive energy on the part of the debtor country would be a better solution than the infructuous and dangerous one of parting with gold resources. This would undoubtedly lead to certain departure from the gold standard. The depreciation of currency would ensue. All the horrors of inflation might be experienced by the debtor country. The other solution of deliberately creating an artificial surplus of exports would mean an effective competition. The creditor country would doubtless tend to stifle it by raising the tariff wall. While the first kind of remedial action is unthinkable, the second becomes impossible. So the restriction of imports is resorted to even at the cost of gravely reducing the national standard of living. Any curtailing of imports would ultimately lead to the curtailing of exports. Import quotas, new surtaxes and exchange controls tend to restrict the volume of trade. Increasing unemployment, diminished trade, increasing taxation, unbalanced budgets and other peculiarly distressing features characterise the national economy of the debtor country. With the reduction of the wealth of the debtor country, there would be a diminution of the wealth of the entire world itself.

Dr. Rao concludes by saying that the forthcoming World Economic Conference is bound to provide a remedy if it were to prevent such recurrent financial crises as the present one in the near future. While the proper regulation of the volume and direction of external or international lending by the creditor countries is essential in the interests of both lender and the borrower, it is the restoration of world equilibrium in matters of trade and price-level that is the absolute need of the hour.

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MODERN RUSSIA

Mr. Harold Jenks, after a very close study of Russia, makes some interesting observations in his article on "Russian Mentality" in the *Fortnighly Review* for November. The Russian believes that he can alter life by destroying the present conditions, but he does not believe that he can anticipate what will develop out of the chaos which he has made. All foreigners in Russia are united in the opinion that the Russian is lazy.

The Russian is not lazy. Give him work he believes in and he will work with a fury of which we are not capable. Foreigners in Russia are always amazed at seeing some magnificent new constructions, but ordinary things left undone: buildings, gardens, old factories which are in decay for want of a little attention. An infinitesimal part of the energy spent on the new constructions would render them of great use to the community. But they are left to decay, not because there is lack of material and labour but because there is a lack of interest. We take a pride in preserving historical buildings and ancient traditions, because we feel that we are one with the men of our race in the past.

Russia has a history of over a thousand years. Yet it is considered a young country. The Russian has no history in our sense of the word. He does not believe that he is linked with the past of his race. He does not believe that he is the sum of the past moments of his forefather's historical trend.

He is unique. He had developed; therefore there has been a break with the past. And so he has no deep-seated need to preserve the relics of the past. What we should call an irreverence for the past gives rise to a superficial view that the Russian is a vandal. On the contrary, he is a born artist to his finger tips. But his view of life, his conception of development, that the past is not the cause of the present, which is unique and due to a break with the past, makes him have little interest in retaining the frayed garments of a dead past. The new present situation demands new forms of expression. For this reason he allows anything to decay which belongs to a previous culture.

"So to-day in Russia," concludes the writer, "anything which is not in keeping with the present conception of civilization—the glory of the Five Year Plan—has no value for the Russian."

But while the new culture is being created the carcase of the past is rotting. So we foreigners in Russia with our strong historical sense, with our belief that the present is the sum of past events, have many a mental shock. One day we damn Russia as the most inefficient and hopeless country in the world. And the next day our breath is taken away by some glorious feat of engineering. It is the clash of incompatibles which gives us a mental shock. For we must have unity and continuity if we are to have mental peace. But where we see only destruction and decay, the Russian sees development.

I believe that the Russian mind, at present in its infancy, is struggling to express a new view of reality. I do not think that the economic and political experiments of the Soviet Government will have any permanent value or will make any great contribution to humanity. They are merely forms in which the exuberant vitality of a new mentality is striving to find its true expression. Like a child, the Russian is playing with toys which we the grown-ups really value economics and politics. At present he does not notice that they are merely play-things. But one day, I believe, he will grow up and give to the world a new culture which will express his mentality in its highest form.

PASSIVE RESISTANCE

"Man is a fighting animal. But he fights best when that for which he fights involves his spiritual nature: he fights best and battles most when, to blind force, he offers the impregnable bulwark of an unshakable faith and inflexibility of purpose. That is what men call to-day passive resistance," writes Mr. George Godwin in the December Number of the *Aryan Path*. "Once a term of contempt," proceeds the writer, passive resistance gains ground, for by the test of efficiency it is revealed as the true and only answer to physical force.

Time may reveal it as the instrument whereby mankind will redeem itself from the evils that press so hardly upon it to-day.

Armed force, aggression, coercion have failed, always must fail, since they are addressed not to the spiritual reality, but to the physical mirage.

The world seeks blindly for an alternative. It may be found when the strength of force exercised on the moral plane is clearly recognised. And those who deride this proposition as the dream of a visionary are invited to contemplate the inevitable consequences of adherence to the old manner of the logical end of physical force in a world suffering from a soul-lag and armed with all the forces of hell."

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CHRISTIANS AND THE AWARD

Father Winslow contributes to the *C. S. S. Review* for November a spirited article discussing the attitude that Christians should adopt in the face of the Premier's award. During the last few years there has been an increasing number of Indian Christians all over the country, who have been shaking themselves free from the bonds of communalism and desiring to throw in their lot with the country of which they are citizens:

It is first and foremost for us Christians a religious issue. We refuse to think of the Christian Church in terms of a community. The Christian Church is a great spiritual brotherhood of all those who believe in Christ, and have confessed their faith in Him before men, whatever be their community or race or caste. The idea so widely held in India that becoming a Christian means passing from one community to another is fatal to the whole conception of the Church, as well as one of the chief hindrances in the way of the acceptance of Christ. If the Communal Award is to stamp Christians as a community, this false idea will become still more deeply rooted.

Moreover, the Award, as the Bishop of Dornakal points out, will have a most disruptive effect upon the Christian community itself, tending to intensify demonstrational differences and to revive the memory of old caste differences which are in process of being forgotten.

Finally, its effect in emphasizing and deepening the gulf between Christians and the rest of the country will have, if unchanged, most serious consequences:

Just at a time when, as never before, Christians are beginning to throw themselves into the national life and into work for the common cause of India's uplift, the imposition upon them of separate electorates will come as a most reactionary influence hindering true progress.

"It will be said," says Father Winslow, "we have to safeguard our own interest because we cannot trust the majority communities to respect them."

What good are two or three representatives in the Councils going to do us if the other communities have no respect for our interests? They will be outvoted every time. But if the other communities feel that Christians are with them and amongst their most valuable allies in furthering national interests, will they not of their own accord care for the interests of Christians? There can be surely no serious question as to which method of protecting our interests is more effective.

WESTERN NATIONALISM

Writing in the *Modern Review* on the "Basis of Nationalism," Mr. Dhirendranath Roy says that Imperialism is nothing but the practical application of Western nationalism. It is based, says Mr. Roy, upon false egoism, maintained by false power, and justified by false propaganda.

Western nationalism is self-destructive. The worship of power brutalizes the people. Being pampered by privileges which they acquire by the organized exploitation of weaker peoples they lose even their brute power. A nation without power cannot stand. Rome was not conquered by any nation, she was destroyed by her subjects with their slavery. If the present Western nations are not destroyed by their subjects it is because the homeland of the nations is at a safe distance and the real power is upheld by those who are not affected by the services of the subject people. But that does not save the power-intoxicated nations from the danger of one another. Western nations being organized upon the false principle of egoism are, like cave men, suspicious and afraid of one another. So each of them seek to outgrow its neighbours in power, each seeks artificial means to add to its sentiment of nationalism. That is the meaning of all such movements as Anglo-Saxonism, Pan-Teutonism, Pan-Latinism, Pan-Slavism, and so forth. But the ceaseless rivalry for power on the part of nations is a challenge to one another,—a challenge which strains them so much that they openly become threatening. The result is what happened in 1914 . . .

And what is the effect of the last War? While there is talk of internationalism on the one hand, there is military preparedness on the other. While on the surface there is blatant boasting of pacts to outlaw War, there is beneath it a secret diplomacy going on between nations. The truth is, human nature being what they think it is, the Western nations can by no means feel secure even if they have found the cultivation of their nationalism to be too costly. Outside they talk of peace, inside they must prepare; and the guilty mind is always suspicious. Their talk of internationalism is due to the horror of War and the fear of mutual destruction. There is no good feeling that draws them together.

The writer concludes that there is still room for hope. Even through the present form of political internationalism, there is yet chance for breaking forth and dispelling the gloom of false egoism, both individual and natural.

While the outward bond of internationalism may make the different nations get somewhat used to one another, the continued sufferings of some of the oppressed peoples for the sake of their spiritual ideal may call forth the suppressed good feeling of the oppressing nations. It may cause them to revise their understanding of man and his corporate life. But let us hope of this before the oppressed peoples are goaded by the fear of death to brutalize themselves and become as dangerously nationalistic.

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NEW GOVERNORS' PROVINCES

"Proposals for new Governors' provinces in India are being pressed with indecent hurry by clamorous politicians," writes Prof. H. L. Chablani in the latest Number of the *Indian Journal of Economics*. The political, communal and linguistic advantages of creating new Governors' provinces have so obsessed the minds of politicians that the economic and financial aspects of the question have been relegated completely to the background, even though it is generally admitted that without adequate financial resources, no scheme of provincial autonomy can possibly lead to any substantial increase in nation-building services which are so urgently required in the country now. Mr. Chablani is of opinion that the time chosen for multiplying Governors' provinces can hardly be considered as propitious.

> The country is passing through an economic crisis of unexampled magnitude, which has involved the bulk of our agriculturists into utter ruin and knocked the bottom out of all budget estimates of the provincial and central governments . . . . . .
>
> Far-reaching proposals for franchise extension, for enlargement and multiplication of legislatures and executives, the establishment of new institutions like the federal court are all expected to be met out of some hidden source which even to the Government of India's experts does not seem to be yet visible, though the increasing level of taxation on a dwindling national income has already brought the yield of our main taxes on the verge of diminishing returns. It is time that the public returned to the stern realities of our grim economic situation and realised that it is not constitutional toys or the multiplications of Governors' ministers and knights that the country needs but a vigorous campaign of economy in all departments of national life. It is not the creation of new provincial governments that will solve our economic difficulties, it is the financial stabilisation of the existing ones or more probably the amalgamation of the existing units of administration into fewer but richer provinces.

What hope is there then for the proposed new but smaller provinces with all the paraphernalia of the Reformed Constitution of 1933? Prof. Chablani answers:

> General considerations point no less to the same moral. A small province is by itself a very serious handicap in the race for progress. India is a poor country, much poorer than many States of Europe; modern governmental machinery is necessarily complicated and costly; the demand for funds for beneficent services and economic development is insistent and urgent in a backward country like India. It follows therefore that the more we spend on the general administration of the country, the less will be left for nation-building activities of the State. The level of taxation is admitted both by officials and non-officials to be already too high; but even if it were otherwise, the country is in no mood to tolerate increased taxation even for nation-building departments in the existing depression in trade, industry, and agriculture.
>
> Apart from taxation, the only means of developing a province and so increasing the material well-being of its people is to raise development loans. The smaller the province, the smaller its revenue; the smaller the security on which the province can borrow, the higher will be the rate of interest it will have to pay for its loans in the open market or less the amount it can be safely lent by the Central Government. The smaller the province, the less varied in their economic characteristics will be its various parts, the more fluctuating will be its total revenues, the less certain will be the security it can offer for its loans, the less insurance it will have against risk of failure for its development schemes, and higher, therefore, will be the rate of interest it will have to pay on its development loans. Already the market rate of interest in India to-day is much higher than the pre-War rate, and there is not much hope for economic development unless the rate of interest falls appreciably.

On these grounds alone, concludes the writer, that a multiplicity of small provinces is clearly undesirable.

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IGNORANCE OF THE ORIENT

The *Japan Magazine* for December publishes an interesting article on the above subject by a writer under the psudonym "Ariel". He says that the future of world-peace depends on the establishment of right relations between East and West, especially between the English-speaking peoples and Asia. He is of opinion that the root-cause of this unfortunate misunderstanding is sheer ignorance rather than any sinister motive, and it can quite easily be removed by a proper system or process of education.

The things that rankle most in the Oriental mind are the traces of injustice, or want of fair-play, that the East sees, or fancies it sees, in the policy of the West toward the East, especially any injustice that seems forced by reason of an assumed superiority: anything that the West would not tolerate if the East attempted to impose its will in the same way. There is no doubt that if the press and periodical literature of England and America were ready to publish articles insisting on better relations with the East, and especially on the abolition of discrimination against Orientals, and equality of races and justice towards all alike, the governments of the respective countries would in time take a more practical interest in the subject and eventually remove every trace of unfairness in their relations with the East.

In this matter of promoting information and working for better relations between East and West, the Oriental Press is far in advance of the Western Press; for in all the Asiatic countries there are editors who go to the great trouble and expense of acquiring the English language and writing it to be able to appeal to the West in its own tongue for a better understanding of the East.

Think of the immense expenditure of mental and material energy on such thorough-going periodicals as the *Indian Review*, the *Modern Review*, and the *Hindustan Review*, published in India by Indians; of the numerous dailies published in China, and the English publications printed in Japan, such as the *Japan Magazine*, the *Japan Times* and the English edition of the Osaka *Mainichi*, all appealing to the West to understand the East and remove all unfair discrimination and inequality for the sake of human brotherhood and peace. Why should the East have to appeal to the West, rather than the West appeal to the East? Why should the desire to spread knowledge be all on the one side? Yet the appeal only too often seems to fall on deaf ears with unhappy results for East and West alike for which the West must bear the responsibility.

YOUTH AND COMMUNALISM

In what way is youth related to, or affected by, Communalism, asks Mr. A. H. Jaisinghani in the course of an article in the *New Age* for November. He says:

Communalism finds its best support among older folk. And though the younger generation is sometimes excited through the propaganda methods of communalist leaders, they soon find it unnatural and inconsistent with the idealism and aspirations of their youthful hearts to be mobilized in its ranks. For communalism goes against the very essence of youth. Youth signifies to me courage, charity and faith. He who is lacking in these qualities is lacking in youth, in the spirit of adventure and faith which is peculiar to young age; he does not deserve the title of youth. Charity towards our fellow-men, faith in our principles and courage in action, which we characterize as the qualities of youth, mean complete negation of the doctrine of communalism. And, therefore, while understanding it in its origin as a human problem, we must seek ever to rise above it. Youth and communalism can meet only to fight; their only relationship must be that of two enemies. For though communalism is a monster hidden within ourselves, it is a monster no less, though in its origin it is a virtue, in its extreme form it becomes an evil.

In the present atmosphere of our country the youth is living under a grave danger. All around us are cries of war, suspicion and hatred raised by our ignorant leaders. We must beware of them. We must not allow ourselves to be deceived. We must gather sufficient light and courage to steer our course clear through them and save ourselves from the poison of communalism which is spread in the air to-day.

"THE YOUNG FOLK"

In a message to this newly started journal which hails from Trivandrum under the editorship of Mr. N. K. Venkateswaran, Mr. Paul Dare, News Editor of the *Times of India*, appeals to the youths of India thus:

I appeal to you, the future leaders of India, to do all you can by sympathy and intelligent understanding to remove the barriers of race, colour, and creed, which have only been set up by artificial ideas of nationalism; and in one of his latest books, the great authority Sir Arthur Keith tells us that the modern anthropologist says that scientifically there is no such thing as a "nation".

The world's greatest teachers have all given to posterity the same message though they may have expressed it in different forms: The Buddha, whose life is one of the greatest inspirations many of us have known, sacrificed all earthly things to bring to the heart of man by his example peace and a way to spiritual perfection; the Hindu doctrine of re-birth, as expressed in symbols in the story of Rama, is meant to tell us of the ever-increasing progress of the "divine spark" in all men, and the Christ and Mohammad equally taught that all of us, mightiest prince and humblest servitor alike, have hearts equally open to the one All-Wise Power that made us all.

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TAOISM AND VEDANTA

Swami Jagadiswarananda, in the course of an article on the above subject in the *Review of Philosophy and Religion*, says that Tao-Teh-King is the Vedas of the Taoists and is the oldest known record of China. The writer takes the trouble of finding plenty of similarities in Taoism and Vedanta.

The word Tao has been interpreted in many ways like Vedic Vak (or Latin vox) which was in the beginning according to the Bible also. Like Platonic Idea, Aristotelian Form and Kantian purely Formal, Tao means great form or image. Like Buddhistic Nirvana Tao is called Abyss of non-existence, void or vacancy, and noiselessness or emptiness. Tao is the symbol of Absolute Rest, a mystic trance, a sufistic transport, and an Hindu ecstacy (Samadhi). It is also called the Ideal, the Abstract, the Universal like the Buddhistic Dharma or Norm. In a word it is the form of the formless. Just like the Vedantic Paramatman and Jivatman, Tao is of two kinds: the Absolute and the Relative. In the former, the Tao is Eternal and Immutable, the Divine presence which can be on the right hand and at the same time on the left hand and which is bodiless and immaterial. The relative Tao is individualized in the living creatures, specially in man. This Tao or Eternal reason (in Vedantic phraseology Cit or Cosmic Prajna) is identified with mysterious abyss of existence. As the mystery of existences it is called the Ineffable or Nameless. It is the root from which everything proceeds and to which everything returns. Although the cause of all things it is itself the sourceless. In Vedanta also Brahman is called Svayambhu and Aja,—Causeless Cause, uncreate creator, causa sin beyond nama and rupa (name and form), avangmanaso gocaram-(beyond mind and words).

We thus see the fundamental principles of Vedanta coincide with those of Taoism.

MONEY-LENDING IN ANCIENT INDIA

"The law of money-lending in ancient India," is the subject of an interesting article in the latest Number of the *Bombay Law Journal* by Mr. S. J. Shrinivasan, who draws freely from such ancient law-givers as Narada, Yagnavalkya, Manu, Brihaspati, Catyayana, Jagamatne, Yagna, Gotama, Vishnu and Samvarta.

"Though interest upon loans appears to have been allowed by the Hindu Law," says Sir Thomas Strange, "yet, prohibited as it is as a common means of acquisition to the two higher classes of Brahmans and the Cshatriyas, the prejudice that existed against it with the Jews and among other ancient nations operated, it is plain, with the Hindu legislator according to whom "neither a priest nor a military man must receive interest on loans; though each of them may pay the small interest permitted by law on borrowing for some pious use to the sinful man who demanded it." Manu says that the lender might take an eightieth part of a hundred by the month which is allowed by Vashistha.

In the matter of the recovery of the loan, the ancient law and the usage are clear. For a debtor freely acknowledging the debt might be arrested and dragged before the public assembly and confined until he paid the loan.

If the debt was due from the king or the master or the priest, the proper mode was by mild expostulation, and from an evil-minded man by artful contrivance, and from dishonest debtors by violent measures. If the debtor was disabled by famine or any other calamity, the proper mode of recovery was by instalment as he appeared to gain property.

The dishonesty of the creditor by putting forth a false claim, or of the debtor by denying what he rightly owed, was punished by fine which was equal to the sum. Even if, for example, the debtor complained that the creditor recovered by his own legal act, the king compelled him to pay one-fourth of the sum as fine. If any creditor harassed the debtor appealing to the judicature, the sum was forfeited and he was fined a fine of an equal sum.

The debt was completely discharged either by tearing the instrument or by a declaration before the witnesses as the contract was made. If a part only of the sum was paid, a receipt was to be passed by the creditor; otherwise the remainder of the sum was forfeited.

INDIA IN PERIODICALS

SOME WOMEN POETS OF ANCIENT ANDHRA. By V. N. Bhushan, B.A., F.P.S. [Triveni, September-October 1932]

INDIA'S NEED OF LANDLORDS: THEIR FUTURE ROLE. By Mr. Madho Prasad. [LANDHOLDERS' Journal, October 1932]

SOCIAL LIFE IN GUJARAT. By Sandamini Mehta, B.A. [The Modern Review, December 1932]

ASPIRATIONS OF INDIAN WOMEN. By Miss P. Satthianadhan, B.A. [The Young Builder, October 1932.]

RURAL ECONOMY IN THE DECCAN UNDER MARATHA RULE. By Prof. V. G. Kale. [Indian Journal of Economics, October 1932.]

DEMOCRACY IN INDIA. By Meher Dalal. [The Calcutta Review, November-December 1932.]

SREE CHAIANYA. By Dr. H. W. B. Moreno. [Young Folk, October 1930.]

INDUSTRIES IN INDIA. By Dr. B. V. Narayanaswami Naidu, M.A., Ph.D., [Journal of the Annamalai University, December 1932.]

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Questions of Importance

THE THIRD R. T. C.

RT. HON. SASTRI'S VIEWS

The Rt. Hon'ble Srinivasa Sastri, in a statement to the Press, says:

Of the concluding speeches, the one which deserves the greatest attention is no doubt that of the Secretary of the State. No exception can be taken to its spirit. In substance it appears to make a slight advance upon the position hitherto maintained.

On the question of Federation, the assurances that it would be expedited and that every endeavour will be made to solve the outstanding questions seem satisfactory but they do not go far. The condition that half the Indian States and half the population in them should come in before Federation can start, the indeterminate nature of financial relations and the fact that the interval between the provinciai autonomy and federation is not limited all combine to make a formidable barrier. I am unable to say that my original misgivings are in any material degree abated.

The position is similar as regards Defence. Sir Samuel Hoare for the first time introduces the instrument of Instructions, half statutory, half parliamentary as the fittest document to contain the guarantees as to Indianisation and budgetary discussion that our delegates demanded. Nothing can be inferred from the promise. Everything depends on the terms embodied in the Instrument. We cannot easily forget how a recent Governor of Bombay deliberately ignored an instruction that he should as far as possible discuss all questions in a combined meeting of the two halves of his Government.

The next item of importance which the Secretary of State dwelt with at some length is that of financial safeguards. One looks to the speech of Sir Purshothamdas for an appraisement of the assurance made on behalf of the Government under this head. Sir Purshothamdas brings forward some points untouched by the Secretary of State, but of vital importance. We are thus left without guidance, but I should wonder very much if the Secretary of State has really advanced the position in our direction.

The position of the future Reserve Bank is left in some obscurity. One hopes however that, besides its proper function oi managing currency, it will not be allowed to supersede the Legislature in controlling and regulating it.

On the whole one hesitates to form a definite judgment. He must wait till proposals are formulated and laid before the Joint Select Committee. Meanwhile our friends returning from London will be able to give us a better idea of what has happened and what may be expected.

LIBERAL FEDERATION'S CABLE

Mr. Chintamani, President of the Indian Liberal Federation, sent the following cablegram early in December to the Prime Minister, the Lord Chancellor, Sir Tej Bahadur Sapru and Sir Cowasji Jehangir warning Britain that if the safeguards were insisted upon, the Liberals would have to non-co-operate.

Both the statements made by Sir Samuel Hoare are extremely unsatisfactory. The reserve powers of the Governor-General and Governors, and other suggested safeguards make central responsibility and provincial autonomy quite illusory. It is feared that financial safeguards proposals will be equally reactionary. The Defence and Army Indianisation proposals indefinitely postpone real self-government Nothing short of the Rawlinson plan will do. The Hoare proposals, if persisted in, will wholly alienate even moderate elements rendering impossible the co-operation of the Liberals in working the new Constitution,

W. I. LIBERALS' CABLE

The Council of the Western India Liberal Association sent the following cable to Sir Tej Bahadur Sapru in the first week of last month:

The Council of the National Liberal Association feel strongly that the statement of Sir Samuel Hoare is disappointing, specially relating to wide reserves and powers of interference to the Governor-General and the Governors with authority to promulgate Ordinance and also permanent Acts and appropriation of funds.

The Council is seriously concerned about the reactionary attitude of the Government about Defence and Indianisation of the Army. If the present scheme is adhered to, Indianisation will take more than a century to materialise. The least that will satisfy the country is the Rawlinson scheme.

THE FUTURE OF BURMA

On the 22nd of last month the Burma Council passed a resolutiou opposing Separation on the basis of the Premier's constitution as also unconditional and permanent Federation. The Resolution recommends to the Council to continue to oppose Separation until Burma is granted a constitution on better terms. In the alternative, it proposes Burma's entry into the Federation on certain conditions including the right of secession. It also suggests the convening of a conference at an early date.

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INDIA'S MILITARY DEFENCE

H. E. Sir Philip Chetwode, the Commander-in-Chief, inaugurated the Indian Military academy at



SIR PHILIP CHETWODE

Dehra Dun on 10th December. Addressing the audience, he said :

I venture to offer you two pieces of advice. Firstly, the Indian young man of education seems very attracted by politics. May I urge you to remember that politics do not and cannot find any place in Army life. The Army can have no politics. It is the paid servant of the people and is at the disposal of the Government of the day whatever may be the political complexion of that Government. Once there is any suspicion that an army or any part of it is biased politically, from that moment the army has lost the full confidence of the nation who pays for it. It is no longer impartial and in that way lies chaos and civil war.

The three principles which must guide an officer of a national army are (1) The safety, honour and welfare of our country come first, always and every time. (2) The honour, welfare and comfort of the men you command come next. (3) Your own ease, comfort and safety come last, always and every time.

H. H. THE MAHARAJAH OF ALWAR ON UNITY

Speaking at the Unity Conference at Allahabad on the 16th December, H. H. The Maharajah of Alwar said in the course of his speech :

Everything that can be devised by soul force to bring about unity in this country of ours in order that it may march forward towards its rightful goal and heritage —whether one belongs to Indian States or to British India—should be done. We should fulfil that great pledge for which this land of ours has given us birth. When there is mutual trust between the communities as also amity and friendship, it may be said that we have covered more than half the way to the goal. We should be prepared to make sacrifices, not for this community or for that, but for the sake of the land that has given us birth, because we all equally aspire that she shall again become the glorious India of the past. Every sacrifice to achieve that ideal is worth the name that we carry with us as sons and daughters of this great Fatherland.

As its very name signifies, this Conference is for the sake of achieving unity between the different sections who are going to be part and parcel of the future Federal India. It is a thousand pities that you were unable to come to a mutual agreement and decision when the question was placed in your hands and some of you finally appealed to the Government to decide the question of representation in the future Federation. Naturally, the question has become more difficult when, having placed the responsibility in the hands of the Government, we now try to hammer out on the anvil of goodwill and mutual understanding the question which, at our request, had been decided by the Government. The question may be difficult of solution, but let us wipe off the word "difficult" from our dictionary. You must convince the Government that, if you had made a mistake once, you are determined to be united hereafter.

SIR ZULFIKAR ALI KHAN ON UNITY

Presiding over the All-Parties' Muslim Conference at Lucknow, Sir Zulfikar Ali Khan delivered his address for about 40 minutes in Urdu, in the course of which he said :

The recent gathering at Allahabad of the representatives of All-Parties in India has demonstrated to the World that the Indians, whether Muslims or Hindus, are capable of solving their domestic differences in a decent and amicable manner. The Muslims are considered by many as stumbling-blocks in the path of India's progress, though as a matter of fact the Muslims, as a minority, are doing simply what any minority in the world would have done under the circumstances. But be it noted that the Muslims are second to none among the various communities in India in their desire for progress and prosperity of their Motherland. The Conference will have to consider the resolutions adopted at Allahabad in detail, and it is hoped consideration will be made in a way which will adequately guide the posterity of India. Decisions have to be made that will bear the stamp of permanence and not be merely transitionary, since once made the Constitution cannot be easily amended.

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SIR C. SETALVAD ON THE R. T. C.

"It is impossible under the present circumstances, in the absence of authentic reports, to grasp clearly what is at present happening at the Round Table Conference," declared Sir Chimanlal Setalvad presiding at a meeting under the auspices of the Western India National Liberal Association held on the 19th December. Proceeding, he said that the people of this country wanted genuine self-Government, but the two statements made by Sir Samuel Hoare made it clear that the Government insisted on special powers being invested in the hands of the Governor-General and Governors of Provinces. While admitting the necessity for certain special powers in the event of a break-down of the Constitution, he deplored interference by the Governor-General or a Governor in the day to day administration which, he thought, would be intolerable. He also deplored the idea that Governors are to be invested with special powers to enact certain Acts which, in his opinion, would make provincial autonomy a farce.

If the scheme of Indianisation of the Army adumbrated by Sir Samuel Hoare was accepted, proceeded Sir Chimanlal, Indianisation would take more than a century. The Rawlinson Report which limited Indianisation to 28 years, the speaker thought, would be more reasonable. The speaker therefore feared that unless the British Delegation changed its attitude, the Scheme evolved by the Conference would not be acceptable to Indians.

Dealing with financial safeguards, the speaker admitted the necessity for them, but he deprecated any control from Whitehall. If India was to have financial autonomy only after clearing the debts to England, the speaker thought it would take 150 years for India to clear the same. However he hoped the British Delegation would see its way to evolve a scheme which would be acceptable to the country.

THE UNITY CONFERENCE

An agreement was reached at the Unity Committee on December 24, and the open session of the Conference commenced the same day at 6 p.m. with Pandit Malaviya in the chair. Several speeches were made at the Conference by Moulana Abul Kalaam Azad, Babu Rajendra Prasad, Mr. Abdul Majid, Dr. Moonje, Master Tara Singh and Dr. Muthulakshmi Reddi among others.

The Report of the Unity Committee outlines the future Government with a responsible Centre and autonomous Provinces. Defence, Foreign Relations and Finance are to be with the Government of India with such safeguards for a short period fixed by a Statute as may be shown to be demonstrably in India's interests. Committees are to be appointed to draft Clauses relating to Fundamental Rights and to draw up Schedules regarding Residuary Powers.

In the Central Legislature, 32 per cent. of the seats go to Muslims, 4⅔ per cent. to Sikhs, 2 per cent. to Christians and one seat to the Anglo-Indians. The rest of the 300 seats will constitute the Generel Electorate.

THE GURUVAYUR TEMPLE ENTRY

The much expected results of the Guruvayur Temple-entry Referendum was announced on the 26th December. As was only expected, an overwhelming majority of 77 per cent. voted in favour of throwing open the temple for Harijans, while the opponents recorded a feeble protest with a minority of 13 per cent. The percentage of those who remained neutral was 10.

Out of 8,416 houses belonging to Savarnas in the Ponnani Taluk, 8,141 were visited with voting books; and out of 27,465 adult men and women, only 7,302 persons refused to record their opinion; and of the 20,163 who actually voted, 15,563 were in favour of temple-entry, 2,016 remained neutral, and 2,579 were against it. More than 8,000 women voted in favour of temple-entry.

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THE LATE SIR B. N. SARMA

We regret to record the death of Sir B. Narasimha Sarma, a former Member of the Viceroy's Executive Council and Chairman of the Railway Rates Advisory Committee.

Sir Narasimha was a leading politician of the Andhra territory and played a prominent part in



SIR B. N. SARMA

the public life of the last generation. Born in 1867 and educated in the Hindu College, Vizagapatam and Presidency College Madras, he started life as a teacher, but later took to law. He rose in his profession rapidly and his district elected him to the pre-Reform Madras Legislative Council for several successive terms. He visited England in the first years of this century and soon after his return was elected non-official member of the old Imperial Legislative Council where his oratorial and debating powers found ample play.

Sir Narasimha was a Member of the Viceroy's Executive Council from 1920 to 1925, and after his retirement was appointed Chairman of the Railway Rates Advisory Committee.

THE LATE MR. J. O. ROBINSON

We regret to record the death of Mr. J. O. Robinson, Chairman of the Board of Directors of Messrs. Spencer and Company, Ltd., Madras. In his passing away, Madras has lost a popular businessman and a sincere friend. He was a pioneer of big business in South India. He retired from active business life in Madras in 1916 and returned to England. He, however, paid occasional visits to Madras during his retirement and renewed his acquaintances.

DR. BESANT HONOURED

Dr. Annie Besant has been awarded the Badge of the Silver Wolf in recognition of her activities



DR. ANNIE BESANT

in connexion with the Scout Movement. The decoration was forwarded by the Chief Scout, Lord Baden-Powell, through H. E. the Viceroy.

SIR MANECKJI DADABHOY

His Excellency the Viceroy has appointed the Honourable Sir Maneckji Byramji Dadabhoy to be the President of the Council of State in succession to the Hon. Sir Henry Moncrieff-Smith.

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THE *PIONEER*

A reception was held in London in connection with the new proprietorship of *Pioneer* and was presided over by Nawab Liaquat Hyat. A company of Round Table Conference delegates, British and Indian, was present. Mr. R. A. Butler paid a tribute to the initiative and foresight of the new directorate and on behalf of the Government, welcomed a telegram read by the Chairman from Mr. Srivastava, Chairman of the *Pioneer*, expressing full faith in the British connection for the purpose of working unceasingly to bring about a better understanding between the two countries, opposing trade discrimination and appealing for reciprocity between India and Britain.

Mr. Butler declared that Government fully reciprocated Mr. Srivastava's sentiments and congratulated the Princes, landowners and commercial interests, who were co-operating in the new *Pioneer* before even the Round Table Conference had reached their conclusions.

Mr. Wickham Steed, proposing the toast of the Indian Press, said that Mr. Gandhi's fast had given to the British a deeper understanding of the Mahatma's mind than the Indians imagined and believed that the Indians would support the heritage of the English language.

Sir Harcourt Butler toasted the *Pioneer* which was responded to by Mr. Panikkar.

BRITISH JOURNALISM

Mr. M. T. Greene writes in the *Spectator*:

A large portion of the English Press, having unfortunately fallen into the hands of a group of unscrupulous persons concerned merely with the size of circulation, is outdoing the 'yellowest' of American newspapers in sensationalism, crudity and pandering to morbid taste. To see British journalism, once the standard of the world in cleanliness, dignity and accuracy, thus defiled, is distressing.

SECURITY FROM THE *MAHRATTA*

The security of Rs. 1,000 deposited by Mr. D. V. Vidwas, keeper of the *Kesari Press*, has been forfeited for printing in the *Mahratta* an article on the Governor's tour in the issue dated November 13 last.

It may be recalled that this security was taken from him for printing and publishing in the *Mahratta* in February last one article on Irish Volunteer movement.

Mr. D. V. Divekar, editor and publisher of the *Mahratta*, has been served with a notice asking him to deposit Rs. 2,000 as security for publishing the article on the Governor's tour. This is the third time when security was demanded from the publisher during last year.

We understand that the *Mahratta* will, from the 1st issue of January 1933, appear exactly in the *Kesari* size with at least 8 pages to begin with.

LIBRARIANSHIP COURSE IN MADRAS

The Registrar of the Madras University writes:

"Subject to the approval of the Draft Regulations for the above course by the Academic Council, the Certificate course for training in Librarianship will be conducted by the University in the months of April, May and June. The classes will be held at the Senate House (University Library), Chepauk, Madras. The number of admissions to the class is limited to twenty. The course shall be open to candidates who have passed the Intermediate Examination in Arts and Science of the Madras University. The fee for the course is Rs. 20. At the end of the course there will be an examination in Theory and Practice, and a certificate will be issued to such candidates as are declared to have passed the Examination.

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THE BENARES HINDU UNIVERSITY

At the Convocation to confer degrees upon the students of the Benares Hindu University, held on December 17, before a large gathering, Pandit Madan Mohan Malaviya, the Vice-Chancellor, conferred diplomas upon the students. The Maharajah of Alwar, the Maharajah of Benares, Sir Hasan Suhrawardy, the Vice-Chancellor of Calcutta University and several other distinguished persons were present. Five hundred and twenty-nine students, including some girl students, received various degrees. The students who were admitted to the degree of Bachelor of Laws, numbered 72.

At the request of Pandit Malaviya, the Maharaja of Alwar addressed the students.

Pandit Malaviya, in a speech in Hindi, stated that Rs. 1,46,00,000 were spent so far in various departments of the University and appealed for Rs. 4,00,00,000 more. He emphasised the necessity of giving the students cultural and moral education. He pointed the necessity of a proper study of the English language, but felt it unnatural to impart instruction to students through a language foreign to them.

ALL-INDIA UNIVERSITY DEBATE

The All-India Inter-University Debate, held by the Allahabad University Union, took place on Friday, November 25, in the Senate Hall, Allahabad. Representatives from the different colleges and universities of India took part in the debate. The subject chosen was "That in the opinion of this House, Religion is a curse of Humanity".

The first prize went to Mr. Keki D. Darabshah of the Elphinstone College, Bombay; and the second prize to Mr. Burjor M. Mistry of the Government Law College, Bombay. The trophy was secured by the Elphinstone College of Bombay represented by Messrs. K. D. Darabshah and Homi D. Bode.

DECLINE OF READING

Is there a decline of reading? Sir John Simon, Secretary of State for Foreign Affairs, asked the question when he presided over the anniversary dinner of the Royal Literary Fund.

"I look back," Sir John Simon said, "to my beginnings and I think with deep gratitude and affection of the home from which I came, where the reading of a book, and the making of it a part of the life of the home, was a most important and interesting event. But family reading, like family prayers, has certainly gone out of vogue, and the hustle of these days, with the easy processes of the cinema screen and the broadcast talk, offer to idle minds a dangerous diversion.

"If it were true that reading, and that delightful process of subsequent reflection which is of the essence of the pleasure which literature gives to the reader, is on the decline, we might think unhappily on the future of our State."

A SCHOOL FOR ENCYCLOPAEDISTS

The scheme prepared by Dr. S. V. Ketkar, of Poona, for the training of encyclopaedists is a novelty in education. It is moreover a sign of the times. Despite the tendency towards specialisation, or perhaps because of it, men and women show an eagerness now-a-days to acquire accurate and up-to-date knowledge of subjects which may or may not have been included in their studies at school or college. Dr. Ketkar proposes to train a band of young men to act as compilers, and by means of field work in addition to lectures, they will also be initiated into the methods of direct inquiry. The history, archaeology and ethnology of India, not to speak of contemporary social life, provide a vast and hitherto indifferently tilled field for investigation, and trained workers should be able, by detailed research, to add considerably to our knowledge of these subjects.

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CONVICTION OF MRS. COUSINS

The Third Presidency Magistrate, Madras, issued a bailable warrant on the 9th December against Mrs. Margaret E. Cousins, asking her to appear before him to show cause why she should not be bound over for good behaviour for one year by executing a bond for Rs. 10,000 and two sureties of a like sum each under Section 108 of the Cr. P. C. on a charge of having attempted to disseminate seditious matter in her speeches in Madras on 3rd and 7th December.

She was brought to Court and on refusing to execute the interim bond as required, the Magistrate remanded her in custody.

"It is against my conscience and principles to sign the bond. I made speeches only to make the law better," said Mrs. Cousins replying to the Magistrate, who asked if she would furnish security or sign an interim bond pending the trial of her case under Section 108 Cr. P. C. Mrs. Cousins was produced before the Magistrate at 4-30 on the same day. The Prosecuting Inspector stated that Mrs. Cousins was bent upon defying the order under Section 144 passed on her the previous day and she should be asked to sign the interim bond.

Mrs. Cousins said: "I am willing neither to furnish security nor to sign the bond." She added: "My behaviour, in my opinion, was thoroughly good." She was asked to furnish a security failing which she was given S. I. for a year. She preferred the latter course."

CHILD MARRIAGES

The Secretary, Sarda Act Defence Committee, writes: "In spite of our repeated requests, certain people are celebrating marriages of minor children and deliberately breaking the law. The Sarda Act Defence Committee, Gadodia Buildings, Delhi, will be glad to receive information from private individuals about such marriages so as to take legal action against the wrong-doers."

THE BENGAL TERRORISTS' BILL

In a forty minutes' sitting on the 16th December, the Council of State passed the Bengal Terrorist Outrages Supplementary Bill without a dissentient voice, all the speeches being in support of the measure.

There was a breezy discussion when Mr. Bijya Kumar Basu (Nominated) quoted from speeches made by Mr. Hussain Imam and Mr. G. A. Natesan in the Simla session and urged them to redeem their pledge to support measures to put down terrorism. He wondered, he added, how Mr. Natesan with such views could have opposed the Ordinance Bill now.

This drew forth a spirited protest from Mr. G. A. Natesan (Nominated, Madras), who said that the Ordinance Bill was aimed not only against terrorism but also against civil disobedience and other aspects of the present political movement and even against the Press. Hence his objection to the Ordinance Bill. The Bill now before the House, being confined to dealing with the terrorists, he was glad to support it.

Mr. Natesan expressed surprise that Mr. Basu, instead of trying to correct those misguided people of his own Province, who were responsible for terrorism, should try to correct others. He trusted that Mr. Basu would rest in peace, now that he (the speaker) had supported this Bill. (*Laughter.*)

TAGORE LAW LECTURESHIP

Upon a report from the Committee appointed to consider the brief synopses of lectures submitted by the candidates for the Tagore Law Lectureship for 1933, the Senate of the Calcutta University decided that, as these synopses did not evince sufficient merit, an invitation be again extended to candidates both in India and outside to apply for the lectureship.

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INFECTED MILK

Among the recondite matters discussed at the meetings of the British Medical Association was the milk supply and its effects on the bill of public health. The great problem is that of infection with bovine tuberculosis. It is now established beyond doubt that this infection is responsible for a great amount of tuberculosis in human beings, and when it is stated that nearly half the milch cows of England are tuberculous, the greatness of the danger becomes at once apparent. It has been calculated by the People's League of Health that at least 4,000 cases of bovine infection occur every year resulting in about 2,000 deaths mostly among children. These are appalling figures, and Dr. Stanley Griffiths, of Cambridge, thinks they underestimate the cost. The task of freeing the dairy herds from infection is a gigantic one and hardly any progress has been made with it. The consumer's only protection at present lies in sterilisation. There are some objections to it, but they are trifling when compared with the dangers of untreated milk.

RADIO FEVER FOR CURE

"Radio waves will prove invaluable as an instrument of medical treatment and as a sure remedy for many diseases."

This is the hope held out by eminent scientists engaged in researches in this field.

Many objects, including the human body, became heated when placed in an intense field of radio waves. Scientists have found out that its temperature can be raised by 8·5 deg. F. above the normal by placing it in a radio field.

It has been known for a long time that in certain diseases the patient is benefitted by being kept at an abnormally high temperature. For instance, an artificially produced malarial fever often benefits a syphilitic patient.

Medical men now hope that a radio fever may have similar effects producing alleviation or even cure.

PIN-PRICK CURE

The Chinese doctors have one method of curing their patients which has always bewildered and amused the Western World. If a man is ill, they stick a pin into him—if not a pin, at any rate, a needle or a copper wire filed to a point. They do just that and nothing more. No drugs are used. In a good many ailments this cure has nearly always been successful and some put it down to faith-curing—the powers of suggestion. Now after many centuries, medical science has decided that there is something in it and the Chinese experts are asked to demonstrate their methods. Pricking a patient with a needle in the right spot has a certain effect on nerve centres. Experiments have shown that it causes a cessation of violent neupalgi or sciatica; it has given temporary relief from asthma and has proved helpful in various forms of stomach or internal disorders, giving instant relief. Research into acupuncture—pin-prick cure—has only just started, but it is quite likely that in a few years it will be largely used instead of painsoothing drugs.

EPSOM SALTS

No one believes that Bath buns are only made at Bath or Banbury cakes in the Oxford townlet, or that Edinburgh is the only producer of the sweetmeat called rock. Nor had most of us, says a Contemporary, any idea until now that Epsom salts really came from Epsom. So much, it appears, are they a local product that they interfere with the drainage.

But no better advertisements for them could be imagined than the statement that they decompose concrete and cement. If these substances yield to them, think what their effect must be upon obstructions in the human frame.

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THE OTTAWA AGREEMENT

The Select Committee on the Ottawa Agreement submitted its report on the 28th November. There was a majority report signed by 12 Members and three Members issued a separate report. The Committee observed that the only certain test of the Agreement is experience of actual results over an adequate period. They recommended that the Government should prepare an annual report reviewing the effects of the tariff preferences and include in the report any representations made by Indian industries. After three years the Government, the majority suggested, should present to the Legislature a detailed report on the working of the Agreement.

By the unexpectedly large majority of 77 votes to 25, the Legislative Assembly on 6th December ratified the Ottawa Agreement. Speeches were made in support of the Agreement by Sir George Schuster, Finance Member; Mr. R. K. Shunmugham Chettiar, a delegate to Ottawa; and Sir Joseph Bhore, Commerce Member, Government of India. Mr. Shunmugham Chettiar affirmed that the Government and its delegates to Ottawa had acted in the freest possible manner.

Sir George Schuster assured the House that the schedule had been so framed as to have no appreciable effect on the revenue returns and therefore to avoid further taxation. The consumer would in the long run benefit. Sir Joseph Bhore declared: "Had I not been honestly convinced that the Agreement was in the best interests of India, I would not have been responsible for piloting it."

Sir Abdur Rahim, who led the Opposition against the Agreement, repudiated the charge that the opponents of the Agreement were guided by political prejudice against Britain. He declared that the country was behind him in his assertion that the Agreement was injurious to the best economic interests of India. In the Council of State, the Bill was passed without division.

THE MADRAS "BUY INDIAN LEAGUE"

An important landmark was attained in the progress of the *Swadeshi* movement in the Madras Presidency, when Sir P. C. Ray opened at Gokhale Hall, Armenian Street, the new "Buy Indian" Museum and Swadeshi Bazaar recently.

In the Museum are to be found a representative collection of Indian products that would meet the ordinary day to day needs of people of this land. Textiles, stationeries, toilets, leather goods, confectionery, chemical goods, including medicines from all over India, occupy a prominent section in the Museum. The famous Travancore and Mysore art works in ivory and sandal wood are also on display besides their many agricultural products.

Another striking feature of the Museum is the evidence of the development of the carbon paper and type-writer ribbon industry in India.

There are a large number of stalls attached where most of these goods are available on sale.

INDIAN ALUMINIUM AND THE OTTAWA AGREEMENT

Representatives of Indian-owned aluminium factories in India, in a memorial to the Commerce Department of the Government of India, emphatically protest against any inequality of tariff on British and non-British aluminium under the Ottawa Tariff Bill.

They declare that a 20 per cent. duty on British and a 30 per cent. duty on non-British aluminium will place the British and Canadian aluminium factories in India in an unfair and overwhelmingly predominant position and will mean the extermination of the Indian-owned factories. The Indian aluminium manufacturer, they assert, will be placed at the mercy of the British and Canadian competitor for the supply of raw material.

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RURAL UPLIFT WORK IN DECCAN

The annual report of the Deccan Agricultural Association, Poona, for last year has been distributed and shows that steady progress has been made during the year in the varied activities that were taken. The area under operation is gradually expanding and the number of villagers and educated people, who are coming under the influence of the work of the Association, is steadily on the increase.

The additional activities undertaken include the introduction of a Water-Diving Service, a scheme for introducing the poultry industry as an occupation subsidiary to agriculture, and the appointment of a full-time paid worker to carry on the work of water-finding, to conduct economic surveys on broad lines in villages before starting regular work there and to exercise generally helpful supervision of the work carried on at Khed-Shivapur and the neighbouring villages under the direction of the Royal Uplift Sub-Committee and the Chairman.

THE AGRICULTURAL UNEMPLOYED

The biggest number of unemployed in this country is among the workers engaged in pasture and agriculture. Although about 80 per cent. of our population is dependent on agriculture, the actual workers who devote wholly to agricultural work, are about 10 crores. This large body of agricultural workers are idle, some for 5 months, some for 4 months, but all for at least 3 months. These form the 72 per cent. of all actual workers in all occupations. This is huge waste of man-power that no country can sustain. Yet we have to endure it, not because we have no use of this man-power but because our human resources are not properly trained and manipulated for useful and efficient work.

UP-TO-DATE METHODS IN AGRICULTURE

The readiness with which peasants and landlords in the Punjab realised the benefits to be derived from the introduction of up-to-date methods of agriculture was emphasised by Mr. R. D. Mehra, Publicity Officer of the Indian Central Cotton Committee, who completed a ten days tour of the cotton-growing belt of the Punjab.

He visited Lyallpur, Khanewal, Okara and other places and explained to the agriculturists the advantages of proper tillage and interculture which aroused great enthusiasm. In the present state of the cotton crop in the Province, his propaganda in villages to develop interest in cotton crops, and the value of scientific investigations regarding control measures of diseases and pests of cotton, had a perceptibly beneficial effect.

FRUIT CULTURE IN BRAZIL

Fruit culture in Brazil has made great strides in the last few years, according to a Department of Agriculture report, which states that the 1931 crop was valued at $25,000,000 and that the 1932 crop will be larger. The largest users of Brazilian fruits are the British and the Argentines. Fruit exports during 1913 amounted to $200,000 and soared to $8,000,000 in 1931. Oranges, bananas and pine-apples are the chief products for exportation.

AUSTRALIAN ORANGES

The Australian Citrus Council is considering the advisability of Australian oranges again entering Great Britain as before 1925. It has proposed to export 60,000 bushels of Washington navels this year. The production of citrus fruits is increasing yearly and cannot be absorbed in Australia at profitable prices.

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PLAN TO CALL UP MARS

A first practical attempt to signal to Mars from the summit of the Jungfrau, in Switzerland, is likely to be made shortly by a group of British experimenters.

The idea is to send out an intense beam of light from a special observatory erected on the mountain and to give Morse code messages to the heavens with this beam in the hope of attracting attention in Mars and receiving a reply if there is any intelligent life on the planet.

Apparatus for this trial has already been designed by Messrs. Chance Brothers and Co., the light-house engineers of Smethwick.

Their plans provide for three grouped light-house type projectors on a giant scale.

Each projector will concentrate the light from a supremely powerful electric arc and the three beams will merge together a short distance above the earth into one single ray of light of no less than fifteen thousand million candle power.

Never before has en apparatus been designed for generating a light beam of such intensity. It will be the greatest artificial light ever seen and it will have to travel 34,000,000 miles.

"We are hoping that this scheme for signalling to Mars will be carried through," said Mr. Harry Price of the National Laboratory of Psychical Research.

PROF. ALEXANDER FINDLAY

Mr. Alexander Findlay, Professor of Chemistry at Aberdeen and the well known authority on colloids and coal-tar, addressing recently a meeting on "Science and the Community" at the Textile Institute, Manchester, emphasised the value to the community of the scientific spirit, and in the course of his paper warned scientists against the over-emphasis of science at the expense of other activities of the mind. He concluded with an attack on the idea that scientists should govern in place of politicians.

LIFE OF FISHES

Science knows a lot but not everything. For instance, science can't tell you if fish die of old age.

Fish apparently have no old age. No scientist has ever seen a fish suffering from senility. Nearly all land animals, if not all of them, when they reach their normal span of life, experience deterioration of arteries, muscles and other organs. If this occurs in fishes, it has never been observed.

Presumably the "poor-fish" go on for ever if not hooked or netted by fishermen, killed in battle or swallowed by larger ones. Some fish, especially of the carp family, have lived in captivity more than one hundred years without showing any signs of senile decay.

SUGAR FROM WASTE WOOD

A German firm is now occupied with the problem of producing sugar from waste wood in forests. The economic success of the process appeared to be assured in itself, but further developments depended upon a favourable wood price from a successful public introduction of the new and cheap fodder. The wood-sugar produced by the process of the Company is regarded as a cheap basic material for the production of yeast, alcohol and other products of fermentation.

MR. R. SAHAYA

Mr. R. Sahaya of Hazaribagh, B. & O. State Scholar, passed from the Indian School of Mines, Shanbad. He received practical training in Giridih and Bakharo coal fields and got a medal from the B. & O. Government in the practical work. He was awarded £25 scholarship per month and sailed for England in August 1930. He underwent training in the Sheffield University. In accordance with the order of the High Commissioner, he had been once to Belgium and Germany along with the Birmingham Engineering Society to study the fuel problems of their country. At present since April 1932 he is getting training in the International Combustion Unit-Derby.

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EARNINGS OF INDIAN RAILWAYS

That the last two years have been disastrous to the Indian Railways is the opinion expressed by the Chief Commissioner and the Financial Commissioner of Railways in a report reviewing the results of the working of the railways for the years 1930-31 and 1931-32. The report says that the receipts during the period were not enough to meet the interest charges. The deficit amounted to 14 crores. The failure of the cotton crop, it is pointed out, was responsible for a fall of more than one crore in the earnings of the G. I. P. Railway. Road motor competition is said to have cost the Burma Railways more than 10 lakhs.

INDIAN RAILWAYS INVESTIGATION

Mr. Pope, who was mainly responsible for the economy campaign in London, Midland and Scottish Railway and whose services have been offered to Government of India by Sir Josiah Stamp to conduct technical investigations on Indian Railways, came to India on the 8th of December. Interviewed by Associated Press immediately after landing, Mr. Pope said the lines on which he would conduct his enquiries would depend upon his discussions with Railway Board, but he wanted to obtain some knowledge of Indian conditions before he could define lines of enquiries.

AFRICAN RAILWAYS

Upon the completion of construction work now under way on a 28-mile section of line between Cato Ridge and Pietermaritzburg, the total continuous electrified railway in Natal, South Africa, will be 200 miles. The present scheme will cost about $875,000, of which $375,000 is being borne by the South African Railways and the rest by the Electricity Supply Commission.

SWITZERLAND'S NEW CABLE RAILWAY

An electrically-operated cable railway is in course of construction between Davos and Parsenn. The line is divided into two sections: the lower one which extends from Davos to Hohenweg, rises 2,161 ft.; and the upper section rises 1,462 ft. The speed is about 629 ft. per minute on the lower section and 747 ft. on the upper one.

The haulage gear for the lower section is at the Hohenweg station, and the motor is of the 3-phase induction type with slip-rings and brushes for permanent contact. It has a continuous output of 136 kw (185 h.p.) at 7-30 p.m. and a line voltage of 380. Power is supplied by the Davos Electricity Works at 8,000 v., 50 cycles, 3 phase, which is led to both haulage stations by means of h.p. cables. The current is transformed down to 380 v. for the driving motor.

The lower section of the line was put into operation in December last, while it is expected that the upper one will soon be completed.

END OF M. S. M. RY. STRIKE

The strike in the workshops of the M. & S. M. Railway at Perambur, Arkonam and Hubli was called off on the 23rd of last month, the points of disputes having been settled earlier in the day through the efforts of the Citizens Committee consisting of leading men of the city of Madras, Indian and European.

The decision was taken by the Central Executive of the M. and S. M. Railway Employees' Union, after a prolonged sittings arising from the statement of Mr. Jamnadas Mehta and Mr. V. V. Giri reporting the results of the negotiations carried on for a week. The resolution to call off the strike was passed unanimously and the men returned to their work. It may be recalled here that the workers in the workshops went on strike on 24th October.

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SIR M. CAMPBELL ON BABY CARS

"The year 1931 was, if it is allowable to put it that way, the year of the 'Baby' car. These midget cars made their mark not only in racing in which they did exceptionally well, but in public estimation," writes Sir Malcolm Campbell in the *Daily Mail Year Book.*

They had a vogue which has probably never been surpassed in all the history of motoring types. During 1932 the 'Baby' car has well maintained its popularity, but there has been manifested a distinct tendency on the part of manufacturers to break away from these very small vehicles in favour of something just a little larger and more able to maintain a good touring speed, while carrying an average load of passengers without stressing engine and car beyond reasonable limits.

"The new type of car for which a pronounced success seems assured," says Sir Malcolm, "is one of 10-h.p. rating with more body space than its midget rival of the 7-h.p. variety and therefore more comfortable as a 'family' vehicle while the extra 'horses' make all the difference to its road performance.

"As its price is quite comparable to that of the smaller car, it may be prophesied with some certitude that this new type may displace eventually its smaller rival."

INVISIBLE LIGHT

Invisible light is being used to improve visibility for pilot and motorist, thanks to J. H. Kurlander, Engineer of the Westinghouse Lamp Company, who gives the instrument dials a coating of luminous radium paint and then accentuates their visibility by illuminating them with invisible violet light rays. This makes it possible for motorists to read all instruments at a glance without being momentarily blinded by artificially lighted equipment.

DISADVANTAGES OF CARS

The younger generation uses motor-cars to such an extent that it is failing to develop strong legs and there is a noticeable lack of toughness in joint structure, according to Dr. Joseph Raycroft, Director of Health at Princeton University, U. S. A.

In his annual report on the health of the undergraduates published recently, Dr. Raycroft states that the almost universal use of the automobiles has reduced leg activity during the period of adolescent development. The resulting weakness is shown in effect in the increasing number of injuries to knee and ankle.

MUSICAL MOTOR HORNS

Relief from the ear-splitting noises of automobile traffic is promised in new regulations calling for musical horns.

Manufacturers have been invited to submit samples of such apparatus and that which meets with Government approval, will be proclaimed obligatory equipment for all automobiles in the city?

The regulations provide that for ordinary cars, the device must produce a short musical note not offensive to the ear. For buses a series of signals such as are produced by electric bells is prescribed.

NOISE ABATEMENT

An association is being formed in Oxford with the name of the Oxford Noise Abatement Society. Its objects are palpable and it is intended that the society shall co-operate with local authorities in diminishing the unnecessary speed, noise, and vibration of motor traffic in the streets.

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BRITISH LOANS TO OTHER GOVERNMENTS

The Chancellor of the Exchequer, Mr. Neville Chamberlain, in the course of an answer to a question regarding the Funding Agreements in respect of loans made by Great Britain to other Governments since 1918, said that the amounts now owed on account of loans made by Britain for relief and reconstruction were:

Belgian Reconstruction Loan £9,000,000.

Relief loans as follows:

Austria £8,625,000.
Poland £4,007,000.
Rumania £210,100.
Yugoslovakia £1,945,000.
Esthonia £218,000.

All these loans were for productive purposes and were therefore analogous to commercial loans and not to War debts. Payments were suspended under the terms of the Hoover Moratorium and further suspension after the end of the Hoover year has been agreed to in view of the financial difficulties with which the countries concerned are at present confronted.

INDIA'S FINANCES

The Daily Mail's financial editor, dealing with the India loan policy, emphasizes the desirability of the Indian Government taking every opportunity to fund its sterling indebtedness not merely into lower interest bearing securities but into rupee loans in India, thus improving the Indian financial situation as the country would have reduced its external debt and converted it into internal debt.

DEBTS TO U. S. A.

Six countries met their financial obligations on the 15th December last totalling 125,000,000 dollars, namely, Britain, Italy, Czechoslovakia, Finland, Latvia, and Lithuania. Five countries defaulted owing 25,000,000 dollars, namely, France, Belgium, Poland, Estonia, and Hungary.

A NEW POINT ABOUT MONEY

Sir George Gillett, M.P., speaking on the Ottawa Debate in the House of Commons, gave some remarkable observations on the conception of money. He said:

"There is a matter which, I think, has often been overlooked in regard to the question of Free Trade and Protection. It is the alteration which has come about in the money markets of the world, the provision of vast sums of money which can float about the world and which can be sent first to one country and then to another according to the will of those who own it.

Anyone who has been connected with the money market pre-War and to-day must have noted the significant factor. It is a factor which is of interest in regard to the question now before us, because it has made it possible to a much greater extent than hitherto for goods to come into this country.

On account of the money which is available in the money markets of the world, imports which formerly were at once replaced by exports can be financed by money loaned by other countries, which virtually means that imports are being paid for by money borrowed from countries abroad."

GOLD FROM INDIA

The total amount of gold shipped from Bombay to the foreign countries up to 1st December was to the value of Rs. 3,10,77,936. This amount was made up as under:

		Rs.
Shipment to New York	...	2,52,93,809
Shipment to London	...	40,43,311
Shipment to Amsterdam	...	17,40,816

The value of gold exported from Bombay since Great Britain went off the gold standard is Rs. 99,17,37,845.

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RURAL RECONSTRUCTION AND INSURANCE

A scheme of rural reconstruction has been presented by Mrs. Priyambeda Debi in the pages of the *Insurance World*. She says that village reconstruction is the most urgent need of the hour and it can be very well done with the help of the insurance companies. Her scheme in broad outlines is as follows :

An insurance company of good standing looking out for fresh fields of investment for its extra surplus opens a department to which is entrusted the management of the above scheme. This department starts its work by acquiring tracts of fallow land from Zemindars who will be quite willing to let them have it at the barest possible premium in the first instance. They will of course entertain hopes of getting some regular revenue after a few years when the tracts are colonised and developed. Then comes the question of initial expenses. These will be :

(1) Costs for clearing of jungles.
(2) Providing agricultural implements including draught animals.
(3) Some arrangement for the supply of the necessities of life at least at the preliminary stages.

Every colonization scheme would of course attract its usual quota of persons who will be willing to look after their own requirements, but there would be many others to whom everything would have to be provided. All these items of expenditure are to be included in the capital sum laid out on the scheme. Then there is the matter of fixing upon a rate of interest which the insurance company will expect from the funds thus employed. This as also the capital value per acre would naturally vary according to the quality of the soil distributed among the colonists. Some standard like that adopted in the revenue assessment can be taken for determining the interest yield and the capital value of each distinct piece of land. This part of the scheme is most important from the insurance company's point of view and has to proceed side by side with land reclamation work.

The colonists will be settled, says Mrs. Priyambeda, on the reclaimed lands on a contract that they will have to repay the capital sum spent on their lands by a certain number of instalments. The instalments will be fixed by mutual agreement between the company and the colonists and must include a proper interest yield. At the end of the last instalment, a colonist will himself become the owner of his lands and the company will have no further interest in them. The method of settlement will be an additional incentive to the cultivators for the improvement of their lands.

THE BONUS DECLARATION OF A LIFE OFFICE

It is generally believed that the bonus figures of a Life Insurance Company form the sure test of the soundness of its policies and do rightly indicate its position among Insurance Companies in this country. It is also a fact, says the *Insurance Herald*, that in these days of keen competition insurance agents talk much of the bonus figures and base their canvassing point primarily on the same.

There is no business honesty in trading on the ignorance of the public, nor does it reflect any credit on those who profit by such tactics ; yet, unfortunately, many are the instances where these means have been resorted to. It is therefore desirable that the public should have their misconceptions removed and that they should know that they have so long been under a wrong impression which needs correction. Very often they are misinformed in this matter and seem to think that the bonus declared by an insurance company is much the same as the dividend declared by a joint stock company on its shares.

This, as every insurance man knows, is an erroneous impression. Under a Life Assurance Policy, the premiums are calculated on the basis of an assumed rate of interest and expected mortality and in computing the same Life Assurance Companies are always very conservative in their estimates about future interest earnings and death rate.

It generally happens that the actual death rate is not as high as assumed and the interest earned is higher than what is anticipated. As a result of such favourable experience, insurance companies find that the amount of premia collected by them under their various policies is higher than what is actually required to meet their insurance obligations, and they then begin to adjust their accounts by making refund of the excess amount paid with interest accumulations in the shape of bonus. Thus it is seen that the bonus declared by an insurance company is only a refund of the excess premium paid and is not of the kind which one gets in the case of a share held in an industrial concern.

POEMS IN POLICIES

To what base uses have poetry been put ! The following is part of a poem to be seen in an insurance office :

Sad-eyed widows oft inform us
Brighter hours would be their fate
Had fond hubbies dying, left them
Policies paid up-to-date.

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INDUSTRIAL DISPUTES IN INDIA

In a recent issue of the *Labour Gazette*, the statistics of industrial disputes in British India for the second quarter of the year 1932 published by the Government of India, Department of Industries and Labour, have been discussed.

There were 35 disputes in progress during the quarter involving 29,276 workers and resulting in an aggregate loss of 332,588 working days. Of the total number of disputes, 17 occurred in Bombay involving 7,895 work people and resulting in a time-loss of 92,291 working days. Twenty-one out of the total number of disputes occurred in cotton and woollen mills.

Seventeen of the disputes arose over wages questions, 12 over employment of individuals, two over questions of leave and hours of work and the remaining were due to miscellaneous causes. All the disputes, except two, terminated during the quarter. The workers were successful either partially or fully in 13 disputes and unsuccessful in the remaining disputes.

UNEMPLOYMENT IN ENGLAND

The Prime Minister, in referring to schemes for alleviating unemployment, has more than once mentioned the promotion of coal hydrogeneration process for the extraction of petrol and other oils as a means of stimulating the mining industry. Newspapers state that many members of the Government are favourably impressed by the results of the investigation undertaken on this subject. The encouragement of home crafts in the rural areas as a means of providing occupations and maintaining the morale are also among the proposals.

Lord Hailsham, Minister for War, stated in the House of Lords recently that 60,000 unemployed possessed gardened allotments and the Government hoped that during the coming year 30,000 additional allotments would be provided.

REDUCTION OF HOURS OF WORK

It was announced on September 25th of last year that the following subjects would be on the agenda of the 17th session of the International Labour Conference to be held at Geneva on May 31st: (1) unemployment insurance and various forms of relief for unemployed; (2) methods of providing rest and alternation of shifts in automatic sheet glass works; (3) the abolition of fee-charging employment agencies; (4) invalidity of old age and widows and orphans insurance.

The Government of India have now received intimation that a new subject, namely, "the reduction of hours of work report of the Tripartite Conference" has been added to the agenda. The Tripartite Conference has been convened by the Governing Body of the International Labour Office and will meet at Geneva this month to study technical problems connected with the reduction of hours of work.

YOUTH AND UNEMPLOYMENT

Unemployment leaves youths susceptible to temptation and they sometimes drift into criminal adventure, says the *Observer*. The superabundance of leisure which Dr. Jacks has been discussing is already an actuality for no small proportion of the youth of to-day, and the use of it depends largely on the training received at school.

An ideal education would make its normal subjects immune to the appeal of fatuous amusements on the one side and criminal incentives on the other No one can expect our education to be ideal, but it should be adapted to the moulding of average human faculty and to the impregnating of it with positive interests. The fault more and more widely alleged against our school system is that it gives little nurture to the boy's natural disposition to do or to make something, but converts him into a neutral nonentity, passively tolerant of the stream of abstract knowledge that is poured over his head and atrophied in many of those instincts which would make him a useful citizen. Man is distinctively the tool-using animal. But the tool seems to be the last thing that the school dreams of using in his development.

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HINDU MARRIAGES DISSOLUTION BILL

Sir Hari Singh Gour has introduced a bill in the Legislative Assembly for effecting a reform in Hindu Marriage Laws. The main clause runs as follows: "Notwithstanding any law or custom to the contrary, a Hindu wife shall be entitled to obtain a declaration of the invalidity of her marriage or its dissolution for any of the following reasons, namely, (*a*) impotency of the husband; (*b*) imbecility; (*c*) the fact that he was suffering from ulcerous leprosy."

STATEMENT OF OBJECTS AND REASONS

Under the Hindu Law, the main object of marriage is the procreation of a male offspring. It was so necessary that that result was obtained by the practice of *Niyog*, which provided the wife with a companion when the husband himself was imbecile or impotent. As that practice has fallen into disuse, it is necessary that wives married to such persons should obtain relief; since if they can no longer practice *Niyog*, they should be free to adopt the only honourable course open to them of securing their release from the bondage of such marriages. This is all the more necessary since under Hindu law, both the husband suffering from any of these disabilities and his wife are excluded from all rights in property. It is therefore hoped that this measure will give the Hindu wife some relief to which she is so clearly entitled. The bill is not intended to introduce any innovation in the Hindu law of marriages. If passed, it will have the effect of merely restoring the old law laid down by Narad and Vasisth, whose Smritis are of the most revered authorities on Hindu law.

BEGUM SHAH NAWAZ

Begum Shah Nawaz, who was the first Indian woman to address an audience in the six-century-old Guildhall in London, on November 26, replied to the toast of the City Livery Club. She advocated an International Conference of women and asserted that the free communion of women is going to bind the Empire into a perfect whole.

POSITION OF WOMEN

"Whatever opinion one may have of the recent political history of our country, there is no doubt at all that it has had a tremendous effect in changing public opinion on the position of women in society and even *purdah* bids fair to crack as a result of this revolutionary change. In India of the future, women have a great role to play. Almost even before they were quite ready intellectually and educationally, they have been granted most of these rights and privileges, and it is now up to women to fit themselves for undertaking these responsibilities," observed Dr. R. P. Paranjpye, Vice-Chancellor of Lucknow University, presiding recently over Isabella Thoburn College.

"Leaving aside skill in sports like tennis, hockey and flying, they are now expected to take their share in various political movements and in many social uplift activities. Women have now come to have an independent position of their own and not simply as certain subordinate adjuncts to mere men. They find the whole world open to them and their education has got to prepare them for this large and extensive role that they are now called upon to play. This wider life of women in general need not lead to any diminution in the peculiar graces that are the special characteristics of women," added the speaker.

FUTURE OF WOMEN IN INDIA

The enormous change in the position of the women of India was emphasised by Lord Sankey, who, presiding at a luncheon organised by the Y. M. C. A., said that he regarded the change as probably one of the most important results of the impact of Western civilisation on the Eastern. He added: India's future depends on women—of India and England. We won India a century and a half ago, but that is not enough. Our task now is to win Indians and it is through organisations like yours, the Y. M. C. A., that we can do it.

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A RELIC OF CYMBELINE

A relic of Cymbeline, the hero of Shakespeare's play, and a legendary British King, has been found at Verulamium, the old Roman city at St. Albans in North London. It is a broken fragment of a cooking pot, and on one side are four letters CUNO and the fragment of a "B".

Mrs. R. E. M. Wheeler, who is superintending the excavations for her husband, the Keeper of the London Museum, says that these letters could only be the name of Cunobeline.

"The find is so interesting," she explains, "because it is one of the few things we have that help to confirm the legend of Cunobeline. He was king of South-Eastern Britain and the son of Cassovalaunus, who defended the British city of Verulamium against Caesar's legions. Later the capital was moved from Verulamium to Colchester, where Cunobeline had his palace.

"He is, of course, identical with Cymbeline, the hero of Shakespeare's play and so far we have not found anything very definite about him. It is very cheering to have this little bit of pottery with his name on it, for it shows at least that the legend of Cunobeline was known at Verulamium even in the second century."

U. P. MUSICAL CONFERENCE

Presiding at the U. P. Musical Conference at Cawnpore, Mr. Brijmohan Modi, the Chairman, said that there were at present many weighty problems of Indian music awaiting solution. A history of Indian music had been a long-felt desideratum. He hoped scholars of music would take up this work in hand.

Mr. Modi continued: "The subtler varieties of some of our important *ragas* are practically disappearing. Great masters of music gather in conferences like this, and I think it is up to them to tackle the knotty problems of Indian music, to resuscitate some of the lost *ragas* and to collect and preserve the obscure varieties."

MODERNISM IN ART

In an address on "The Dangers of Modernism in Art" at the Conference of the Incorporated Institute of British Decorators, Sir Charles C. Allom said there were to-day too many freaks in all branches of art. The new school of painting with its crude untruthfulness so prevalent even upon the walls of the R. A. must be the product of bad teaching and perverted taste. Many of the pictures were to him little above the work of schoolboys and girls; yet they found painters of the highest ability excluded from its walls. Originality had in recent years been its curse. Statues of the type of Genesis are certainly original, but to my mind are foul and filthy works, a slander upon Nature, and a proof of the inaccuracy of the reasoning of its sculptor, though I am glad to be aware of his real capacity, for he has done masterful work when depicting Nature as she is, and not trying unsuccessfully to show Creation what she ought to do. Fortunately we do not find his hints to the Almighty followed. There is ample proof that Creation is in no hurry to alter her types on his account. I do not agree that the type of Genesis ever existed as the mainspring of the human race.

GANDHI PICTURE IN A CHURCH

A lifelike figure of Mr. Gandhi is a feature, says the *Evening Standard*, as one of the series of decorations on the new panels in St. Mary's Church at Finchley, North London.

The figure of Mr. Gandhi is one of a set of ornaments, symbolical of the troublesome times during which the extension work on the Church was carried out.

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THE HAPPY "DUFFER" AT GOLF

The main difference between the bad player and the good player is, that the bad player goes home deliriously happy if he has hit several good drives, and the good player goes home profoundly worried if he has hit several bad ones," writes the Golfing Correspondent of the *Yorkshire Post*.

"Uncertainty is the salt of life, and presumably the duffers at golf have such a lot that it makes them happy. They never know what is coming next. There are people who think that the state of dufferdom is unhappy—like rheumatism, or insomnia, which are often advanced as its causes.

"It would be a great good thing for the golfing world to realise that the individual who executes a lot of bad shots taps the sweetest pleasures of the game in his occasional good ones.

"Assuming that we have now goaded the humble handicap golfer into a state of satisfaction, let us proceed to ram home some sharp points for the enlightenment of plus or scratch men. The player who wins scratch medals in the ordinary way and breaks the record for the course when he feels that he simply must do something new, makes his way from the last green with sadness written upon his countenance.

HOCKEY INTERNATIONALE

We understand that Mr. A. M. Hayman, President of the Indian Hockey Federation, has been elected Vice-President of the Federation Hockey Internationale. This is the first time an Indian has been honoured by an international body.

Mon. Benediquito (France) has been elected President in succession to Mon. Frantz-Reichel, who died some months ago.

Dr. S. C. Chatterji, who succeeded Colonel Bruce-Turnbull as India's representative on the Internationale, has been elected to the Executive Committee.

THE PROPER PURPOSE OF GAMES

"Games and out-of-school activities" formed the subject of discussion at the Annual Congress of the International Federation of Associations of Secondary Teachers at Haberdashers' Hall, London.

Mr. H. Ramsbotham, Parliamentary Secretary to the Board of Education, said that the last thing which he wanted to suggest was, that he regarded games and out-of-school activities as the most important aspect of English education. Games were regarded as a valuable means and not as an end. They were not compulsory to the same extent as some years ago. The proper purpose in the schools was to produce healthy, fit, and active boys and girls, full of the joy of effort for its own sake; and to cultivate in them the qualities of the good citizen. Let them beware of the cant of games. They knew that it was team work that was the merit of games. Team games strengthened the quality of unselfishness, but the effect on character, which was caused by individual excellence at games, was very dubious. Individual excellence might lead to the foolish cult of athletic hero-worship. It was a task for the educator in England to-day to popularize the doctrine that the cricketer at the top of the batting averages was not really so important a man as the Prime Minister.

A YOUNG CRICKETER

Y. S. Ramaswami, the 18 year old Mysore cricketer by taking all 20 wickets in a match for 31 runs, has set up what is believed to be a world's record in organised cricket. He was playing for Marimallappa's High School against the Bangalore Wesleyans in the final of the Mysore (Junior) Dusserah Cricket Tournament, his figures in the first innings being 10 for 21 and in the second 10 for 10. He is a googly bowler and as he has several other good bowling performances to his credit, he is looked upon as a very likely recruit for the next All-India team.

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VICEROY'S CUP AIR RACE

We understand that the Viceroy's Cup air race will be run on February 10. The course is about 690 miles, and subject to the necessary permission being obtained regarding control stations, as the course has been altered this year.

Starting from Delhi, the aircraft will go to Bareilly, from Bareilly to Rampur, from Rampur to Lucknow, from Lucknow to Agra, and from Agra back to Rampur, and from there to Delhi. The race is open to any kind of civil aircraft, single or multi-seater and any class of pilots.

It is hoped there may be one or two entries from England also.

PROF. S. C. SEN

Prof. Sures Chandra Sen, M.Sc., Tata Scholar in the University of Munich, has been recently elected as an Associate Fellow of the Aeronautical Society, London with which is incorporated the Institution of Aeronautical Engineers, London. He is one of the very few Indians to get this distinction. He was recommended for the Associate Fellowship by several eminent scientists of the West. After finishing his Doctorate work in Munich, he intends to carry on further researches in the Aerodynamical Institute of Cottingen under Prof. L. Prandtl, and then to take further practical training in some of the best known aeronautical works of Europe.

SIXTEEN YEAR GIRL FLIER

A 16-year-old Italian girl flier, Signorina Gabi Angelini, who was flying from Italy to India, crashed and was killed at Cyrenaica.

Signorina Angelini, who was well known as a flier in Italy, left Benghazi, a seaport on the north coast of Africa, on December 5, accompanied by an Italian military aeroplane but lost touch with the escorting machine in thick fog. Her body was found twelve feet from the wreckage of the aeroplane.

THE TATA AIR MAIL

Linking Ahmedabad, Bombay, Bellary and Madras with Karachi, the Karachi-Madras Service is timed to meet the Imperial Airways 'planes carrying mails to and from Europe. 1¾ days are saved on the run to Bombay, and to 2¼ days on the run to Madras over what was previously the fastest route—a saving of 7 and 8 days respectively on the route by sea. Moreover replies to letters sent to Bombay and Madras can now reach England 7 days earlier than previously—a saving of great value on urgent correspondence.

Letters and packets for India and Ceylon intended for transport by the Karachi-Madras Service must be superscribed "By Air in India" in addition to bearing the usual blue Air Mail label. Stamps to the total value of 8*d.* for the first ½ oz., and 7*d.* for each subsequent ½ oz., must be affixed.

The value of postage stamps to be affixed in Foreign countries other than England should be ascertained from local post offices. The superscription "By Air in India" is however the same.

A NEW AIR-SHIP

An engine which almost eliminates fire among aircraft, and which will greatly reduce the cost of flying, has been evolved in Britain by engineers after years of research and has just passed a fifty-hour test by the Air Ministry. It is a heavy oil engine, which will also considerably reduce fuel consumption. The new engine, designed by Rolls-Royce Limited and developed at the Royal Aircraft Factory at Farnborough, gives 500 h.p. It is of twelve cylinders and weighs with the starter and accessories 1,504 lbs. which is slightly heavier than the normal type, but this consideration is outweighed for long flights by the low rate of fuel consumption. Moreover, it is hoped that the disparity in weight will be reduced before long. This engine is only one of its sort which has passed the standard civil type tests.

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MATA HARI

Remarkable revelations concerning Mata Hari, the beautiful Dutch dancer, who was shot as a German spy, are made by Major Pierre Ladoux, war time head of the French espionage system in a new volume of memoirs. In 1916 when Mata Hari was living in Paris, the British Intelligence Service reported to Major Ladoux that she was a spy. One day when she asked for permit to go to Vittel where the French had just established a special aviation centre, Major Ladoux called her to his office. As she was joking about the police watching her, he bluntly asked her if she was a spy. "Would you like me to work for you?" she replied laughingly. "How much"? he asked, and she replied: "Only a million francs". She said she had been on intimate terms with the Crown Prince and added: "I know to get in touch with his headquarters. I have an intimate friend there." As Major Ladoux asked casually who was that person, she replied: "Cremer". "Cremer," says Major Ladoux, "was the chief German espionage agent in Holland. By giving that name to me Mata Hari had practically given herself up." Major Ladoux professed to agree to accept her services. A fortnight later she was arrested.

A certain amount of Indian interest also attaches to the story of Mata Hari, the film version of whose adventures was shown in Madras in the last week of December. In his biography of her, Major Coulson, of the British Secret Service, states that this super-spy attributed her origin to India "The Mysterious East" as she sometimes called it. This is what she said: "I was born in South of India on the coast of Malabar in the holy city of Jaffnapatam, the child of a family within the sacred caste of Brahman. . . From the time when I took my first uncertain steps, I was shut up in the great subterranean Hall of the pagoda of Siva, where I was to be trained to follow my mother's footsteps through the holy rites of dance."

CINEMA AND EDUCATION

Sheikh Iftekhar Rassool writes in the *Liberty* on "Cinemas and Education of Children". He points out that in some ways films have an indisputable advantage over books.

It is not only easier to assimilate knowledge about facts visualised for us than about facts of which we are only told, but the visible record of facts in films is a guarantee of absolute accuracy and exactness unattainable in oral lectures. No educationist can ignore this great advantage that the film, dealing, say, with the life history of a potato, possesses over the ordinary method of teaching orally. Even where there is no language problem in existence, and students are taught in their mother-tongues, it is impossible to be absolutely sure of the exact meanings conveyed by the written or spoken words. The dangers of misunderstanding are multiplied a hundredfold in cases where the recipient of the facts dealt with in a book or lecture is attempting to gain knowledge through the medium of a language which is not his own, because no matter how painstaking or conscientious the learner, there must always remain hidden from him the subtle nuances of the foreign language.

Economically the cinema is capable of producing revolutionary changes for the better in agriculture in India by demonstrating to the ryot and landlord the advantage of scientific agriculture. To some extent, the Indian railways have employed films for propaganda purposes, and they have showed the way for a more extensive use of the cinema in other directions. One can hardly exaggerate the great strides which India would make, for instance, in sanitation and hygiene if films dealing with sanitation and hygiene were, so to say, broadcast by means of railways and motor lorries.

No matter in which direction it is intended to educate India, the cinema provides a potent instrument for disseminating accurate and useful knowledge, and no sphere of Indian life's so potent as schools and colleges for both children and adults.

OTTAWA AGREEMENT AND CINEMA INDUSTRY

The Ottawa Agreement will raise the import duty on non-British photographic raw material such as the raw film, the vital factor in the film industry of India. Realising the seriousness of the situation, the Bombay Motion Picture Society has raised its protests and has sent up a memorandum, pointing out the grave consequences of giving effect to this clause of the Agreement. To impose a duty on the import of the raw material of an industry is hard, but to increase it very much is to stifle a budding industry.

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VALUE OF HEALTH EXHIBITIONS

The importance of Baby Shows as a means of dispelling the clouds of ignorance and superstition among the masses was stressed by Mr. R. B. Ewbank, Secretary to Government, General Department, Bombay, in inaugurating a Baby and Health Week at the St. Stanislau's High School grounds, Bandra, recently.

The Bombay Presidency Village Maternity Association, the Bombay Special Hygiene Council, and a number of doctors, have co-operated in making the Exhibition a success. A number of stalls have been erected for instructing visitors in the prevention and cure of infectious and other diseases.

Dr. D. A. D'Monte, President of the Bandra Baby and Health Week Committee, in a speech said that it was for the third time that the Association had organised a baby week. Public health measures, he continued, could not be enforced at the point of the bayonet. They had to be carried out by mass education with tact and sympathy. Several factors such as superstition, ignorance, indolence, and apathy were to be contended with.

MIDDLE AGE

Those whom the gods love die young, and those who ignore Nature's warnings, die in middle age. In an article in the *Richmond Review*, Dr. W. P. Jacocks advises every person over forty to submit himself on his birthday to his family physician for a complete physical examination. Dr. Jacocks is the Advisory Health Officer to the Department of Medical and Sanitary Services and has done much to improve health conditions in Ceylon. The ailments of middle age have not received a great deal of notice from public health authorities, yet it would appear that they are the most prolific cause of premature death. Doctors are traditionally reluctant to give advice at large. Those who transgress the unwritten law are often regarded as cranks or quacks.

SUNBATH

Sunrays do good. In Germany, the idea of sun-baths is being popularized. We in this country, writes Prof. Vaswani in the *Dawn*, are fortunate to have a glorious sun. Daily bath in the sun for 15 minutes should do us great good. In England, they have built up a solarium and there are bottled rays of the sun to heal patients suffering from several diseases. In India, we have what is infinitely better than a solarium—we have the glorious sun; but we do not realize its rich value. Let the rays of the sun kiss your body; it will become healthy and vital. Health vibrations also come from air and water, earth and sea. Nature is a kind mother. Go to Her for healing and let doctors co-operate with Her in treating their patients.

The body was meant to be a temple of the Spirit. Therefore a Temple of Harmony. For, the Spirit is Harmony, says the Professor.

Health is Harmony. Very few attain to it. The outer body and the inner bodies must be rightly adjusted to one another. The problem of health is the problem of harmony between inner bodies and the outer body.

In the West, the laws of the outer body have been studied with care; and of the medical science developed in Europe, we in this country have to learn much to make our towns and villages sanitary.

ST. JOHN AMBULANCE ASSOCIATION

The Viceroy, states a *Communique* dated November 28, has appointed Sir Davis Petrie Chairman of the Public Services Commission, to be (1) Chairman of the Executive Committee of the St. John Ambulance Association; and (2) Chairman of the Managing Body and of the Executive Committee of the Indian Red Cross Society with effect from the date of resignation of these offices by the Hon. Sir Henry Moncrieff-Smith.

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BROADCASTING IN INDIA

The prospective early opening of the new Empire Beam Service organised by the British Broadcasting Corporation, and the accumulation of proof that there is in India a definite inclination of the public to support broadcasting, have led the Government of India once more to consider on broad lines the problem of broadcasting development. The subject has now specially been placed under the charge of the Director-General of Posts and Telegraphs with a view to progressive action being organised, and we are likely to hear a good deal of the subject when the next session of the Central Legislature takes place.

RAYS FROM ONIONS

Professor E. N. da C. Andrade, the eminent British physicist, has revealed to the world of science in a lecture to the Royal Institution important discoveries about the onion. The Professor demonstrated how rays from an onion had been directed on to another onion to produce an increase in growth. Photographs taken indicate that these are similar to ultra violet rays. The properties of the onion are so well known—particularly to the scheming female who desires to impose upon the soft heart of man—that it seems surprising that these remarkable powers have not received closer study in the past.

THE B. B. C. AND THE BAR

We understand that the B. B. C. contemplate giving a series of talks on law by barristers, and that the Bar Council have given their blessing to the scheme, provided that anonymity is preserved and that no photographs are published. So far as the public are concerned, this may suffice to conceal the identity of the talkers and should be enough to identify most of the eminent leaders and juniors to their professional brethren, and probably also to a good number of solicitors also.

SEEKING PLANTS

A land which only one man has ever before seen will be visited by Captain Kingdon Hydhen Ward, plant collector and botanist, during his forthcoming expedition into Pome and Poyou, two least known provinces of Tibet. In addition to obtaining the seeds of new plants and flowers, Captain Ward hopes to penetrate to a new range of mountains only 4,000 feet lower than Everest. He sighted these from a distance in 1924, but was unable to locate them then.

The country he proposes to explore, unlike the rest of Tibet, is heavily wooded. Captain Ward hopes to find among its isolated tribes a link with the Daru, a curious tribe of tattooed forest dwarfs he encountered near the upper reaches of the Irrawady in Burma.

CHARACTER FROM LAUGHTER

You can tell a person's character by the way he or she laughs. This is the conclusion reached by an Italian professor. A laugh, he says, is a surer indication of character than hand-writing. The best kind of laugh is the hearty "ha, ha, ha!" It indicates an open and frank disposition. "He, he, he!" is the sign of a moody and gloomy man. The "hi, hi, hi!" laugh is usually the laugh of irresolute and undecided people. The opposite meaning is attached to "ho, ho, ho!" the laugh of the strong and generous. The worst kind of laugh is the "hu, hu, hu!" The man who laughs so is not to be trusted. So be very careful how you laugh. You may give yourself away!

MOUNT EVEREST EXPEDITION

The Everest Expedition, which is to leave England shortly, has completed its personnel. It will consist of fourteen persons. Amongst them is Mr. Brocklebank, who is a brilliant Cambridge rowing stroke, and who rowed himself insensible when contesting the Diamond sculls at Henley in June of last year against the German Champion Buhntz and collapsed and fell into the river. Mr. Wager is another, who was recently awarded the Polar Medal for work on the Arctic Air-route Expedition in 1931.

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Jones gazed critically at his friend's car.

"What did you give for that?" he asked.

Smith shrugged his shoulders.

"Nothing," he replied. "I took it for a debt. A fellow owed me two hundred pounds."

Jones looked at the car again.

"H'm!" he murmured. "Do you stand much chance of getting the other hundred and ninety-nine pounds?"

* * * *

At 9 o'clock they were seated at opposite ends of the settee. At 9-30 they were slightly nearer to each other. At 10 o'clock they were only 3 feet apart. At 10-30 there was scarcely any perceptible space between them.

The young man spoke:

"Has your father gone to bed?"

"Yes, Tom."

"Has your mother gone to bed?"

"Yes."

"Do you think your little brother is under the settee?"

"No."

The young man heaved a sigh of relief.

"It's your move," he said.

* * * *

"Oh, Captain," quavered the very nervous passenger, "what would happen if the ship struck an iceberg?"

"The iceberg would go on as if nothing had happened, Madam," replied the Captain.

"Oh, thank you so much," gasped the lady. "I feel so much relieved now!"

* * * *

WILKE: "Am I descended from monkeys, mother?"

HIS MOTHER: "I never know any of your fathers's people dear."

* * * *

"Would it 'urt yer feelings if I said you were lying?"

"No, it would 'urt my knuckles!"

* * * *

"Yes," said the self-made man. "I was left without a mother and father at nine months, and ever since I've had to battle for myself."

"How did you manage to support yourself at nine months?" asked a listener.

"I crawled to a baby show and won the first prize. That was how I started."

* * * *

"I don't think any woman can keep a secret."

"My wife can—we've been married ten years and she's never told me why she's always wanting money!"

WIFE (*discontentedly*): "John, do you think I'm going to wear this old squirrel coat all my life?"

HUSBAND: "Squirrels do, darling!"

* * * *

"HELLO, HIGGS. Furnished your new flat yet?"

"No, old man, not quite. By the way, do you happen to know where I can buy a folding tooth-brush?"

* * * *

HUBBY: "My wife did a little gardening this morning, Simkins."

GARDENER: "Very good, Sir; I'll go and put the garden in order."

* * * *

"Mummy, can I go and play with Bobby Smith?"

"I don't like that boy Smith, dear."

"Then can I go and fight with him?"

* * * *

WIFE: "Dear, to-morrow is our tenth wedding anniversary. Shall I kill the turkey?"

HUBBY: "No, let him live. He didn't have anything to do with it."

* * * *

"I'd like to see something cheap in a felt hat."

"Certainly, Sir. Try this one on—the mirror's on the left."

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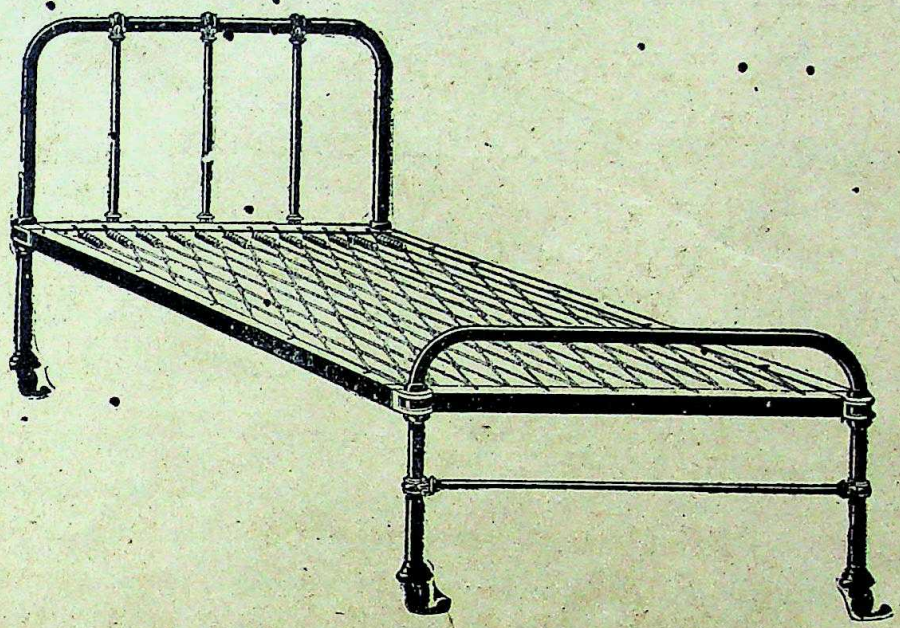
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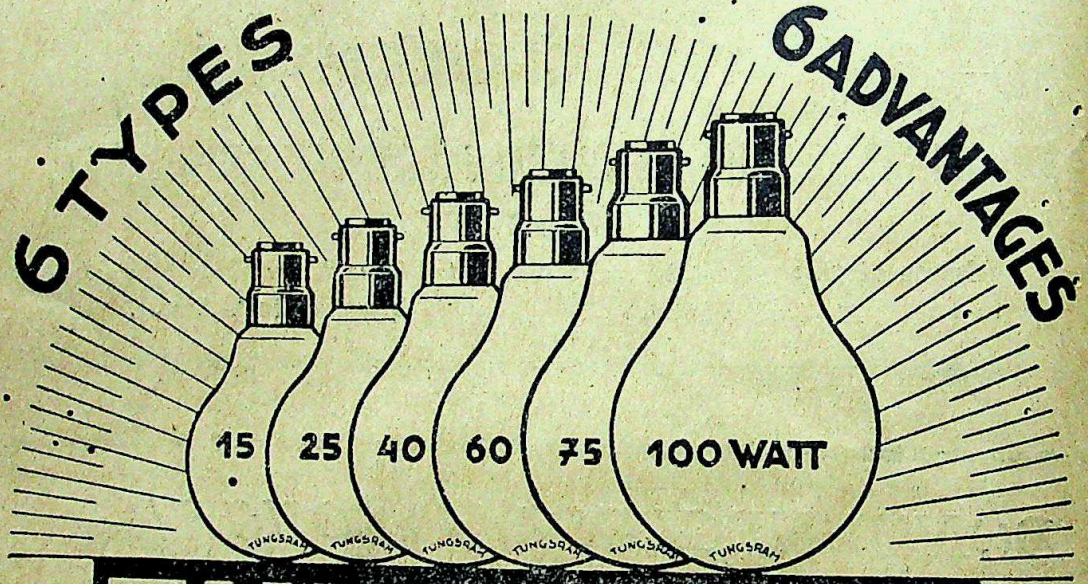
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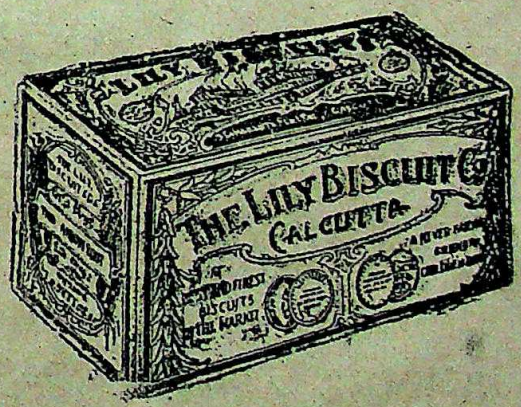
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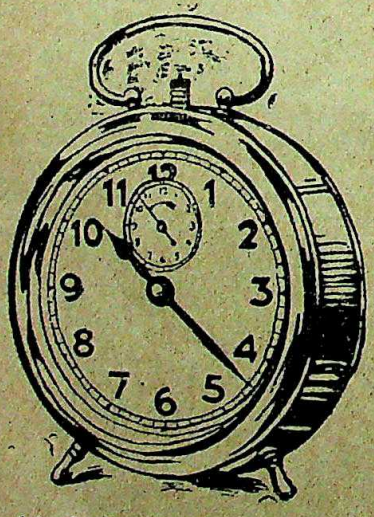
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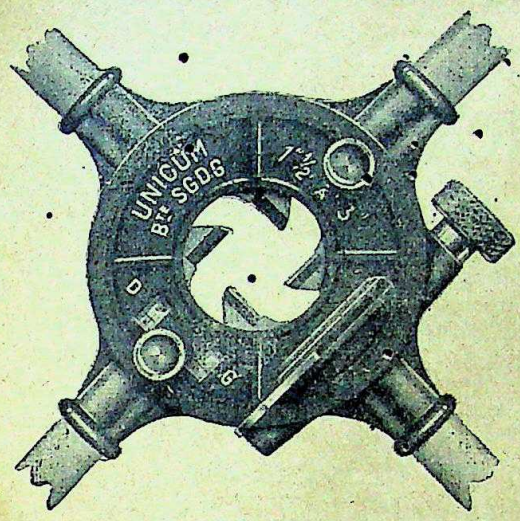
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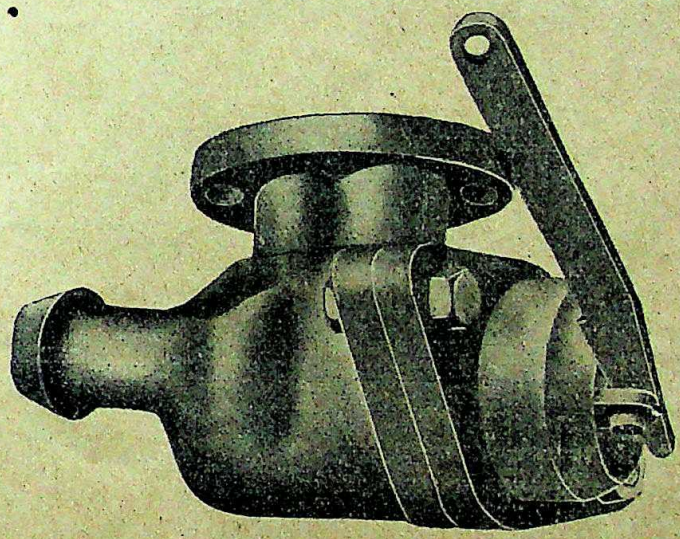
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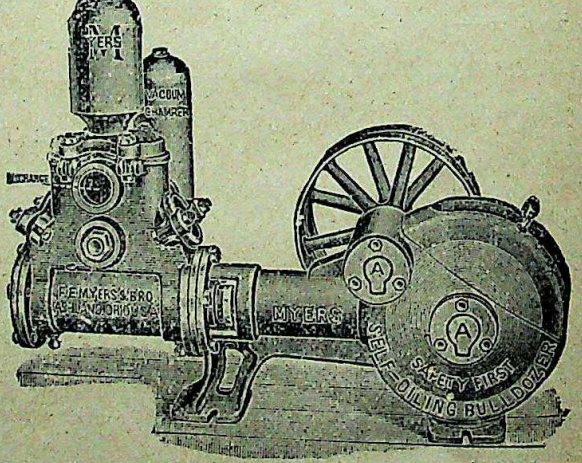
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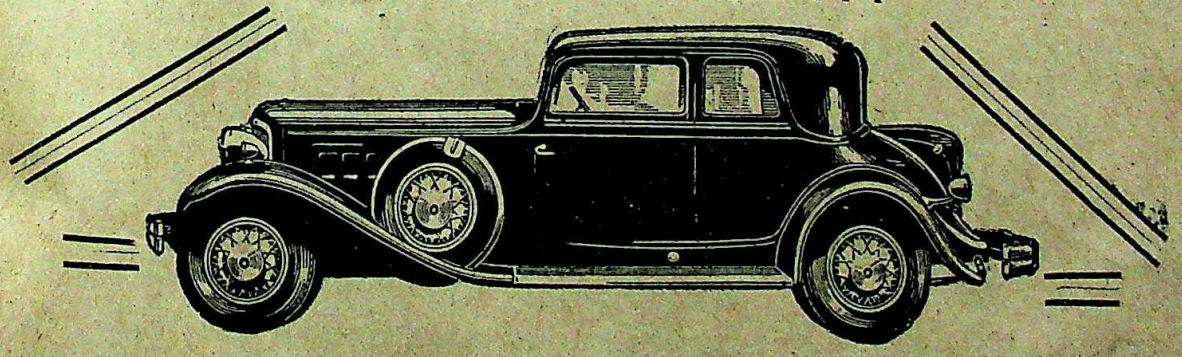
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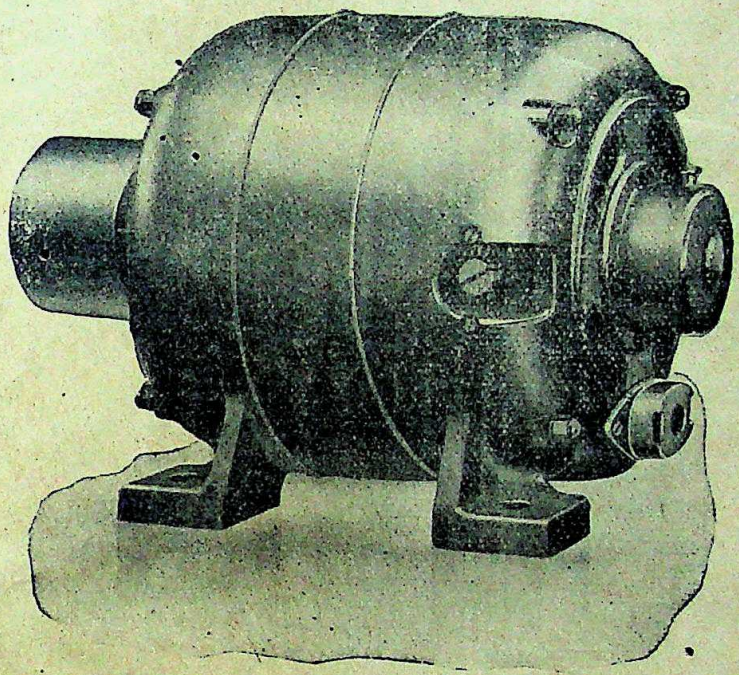
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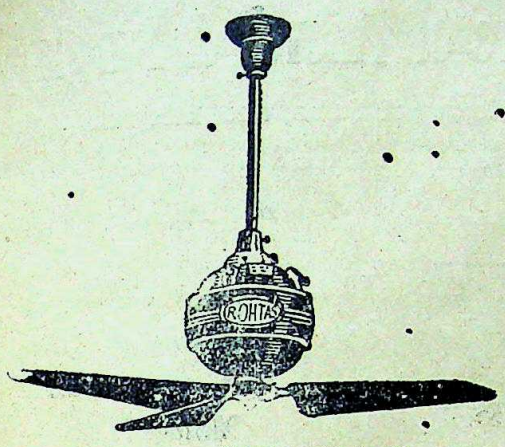
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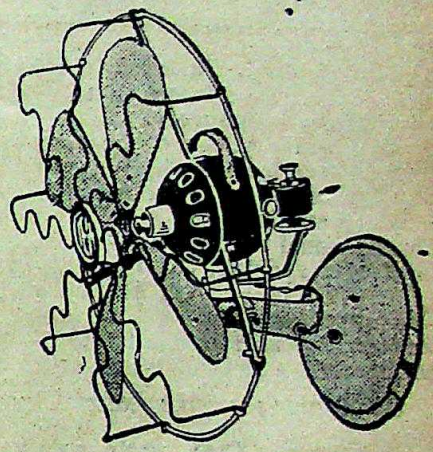
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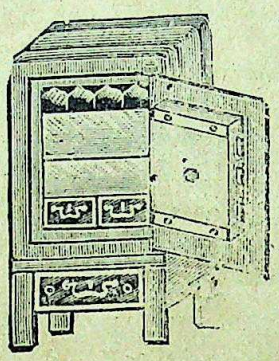
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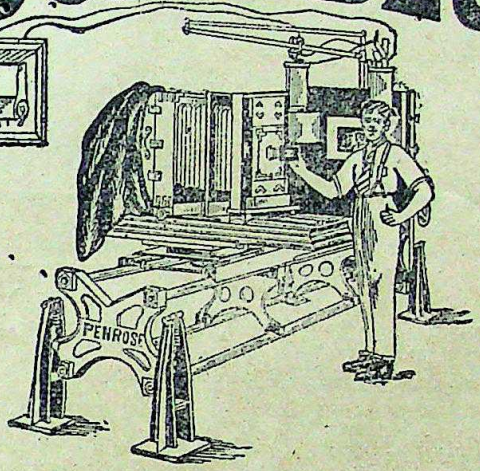
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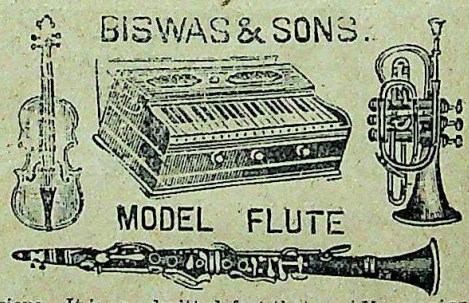
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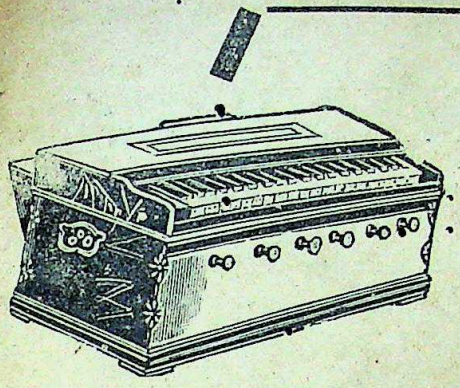
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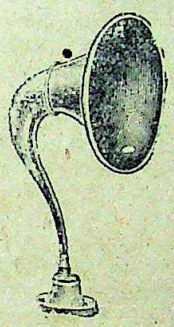


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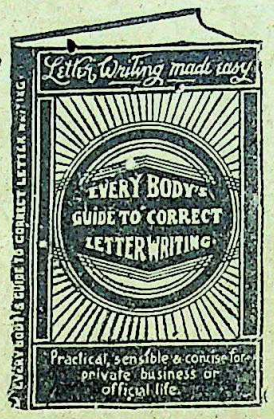
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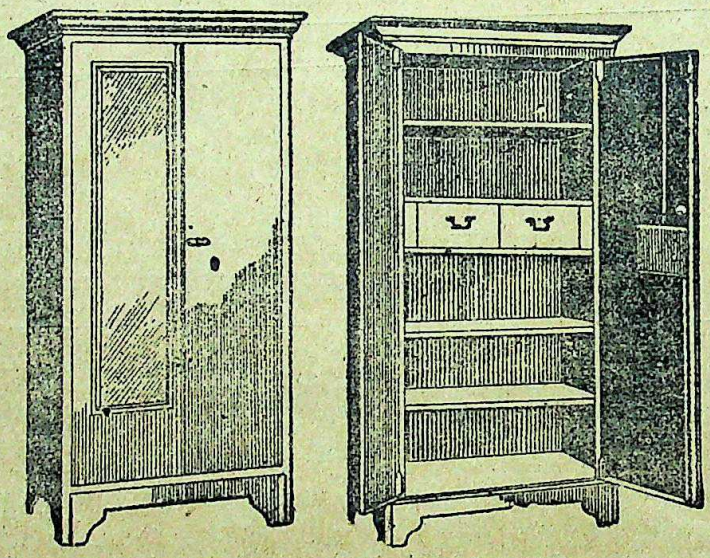
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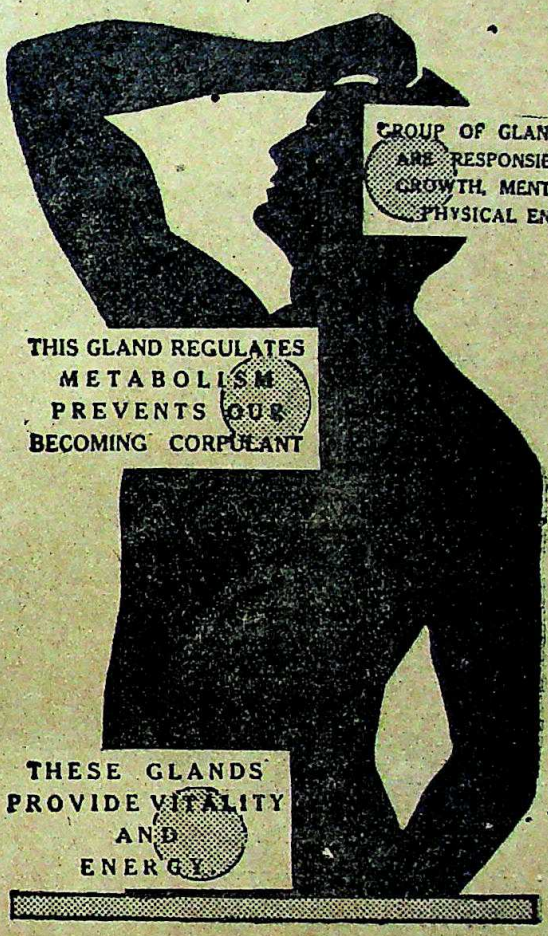
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EDITED BY MR. G. A. NATESAN

VOL. XXXVI.] JANUARY 1935:—DETAILED CONTENTS. [No. 1.

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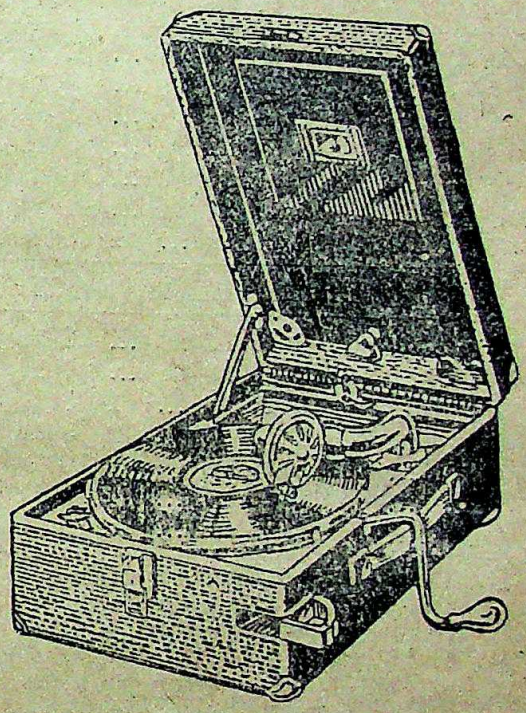
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	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
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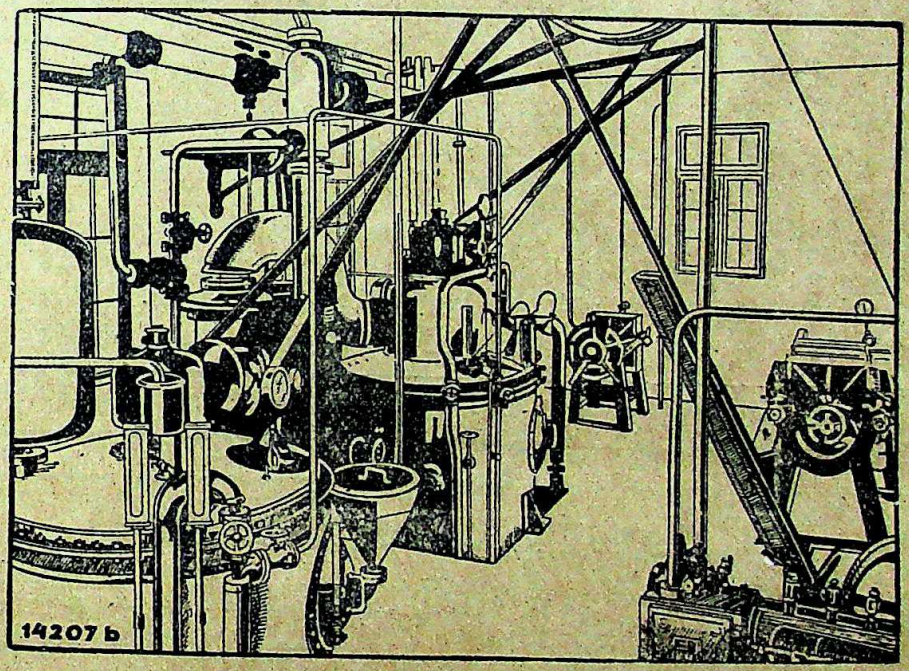
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NOTES ON NEW BOOKS

CONGRESS PRESIDENTIAL ADDRESSES. Messrs. G. A. Natesan & Co., Madras, have done well to bring out a new volume of Congress Presidential Addresses (Price Rs. Four only). A similar book was published by them many years ago and the present edition bringing the collection up-to-date has been issued in response to insistent public demand. The Second Series which is now published contains the Presidential Addresses from 1911. Needless to say that the twenty-five years it covers have been years of momentous changes in the history of the country, and the presidential addresses delivered from the chair of the Indian National Congress serve not merely as a periodic review of the conditions, year after year, but as a running commentary on the administration.

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THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

EDITED BY MR. G. A. NATESAN

VOL. XXXVI.] JANUARY 1935 [NO. 1.

India and the Origins of Civilisation

BY DR. GILBERT SLATER

TEN years ago, when my "Dravidian Element in Indian Culture" was published, archæologists knew of two most ancient centres of civilisation, situated respectively in Egypt and in the lower basin of the Euphrates and Tigris, from which the civilisation of Western Asia, of the Mediterranean basin, of Europe generally, and of other Continents colonised by Europeans has developed during the past four or five thousand years. It was a matter for debate whether the ancient, but probably less ancient, civilisations of China, Mexico, Central America and Peru had been derived from Mesopotamia or had developed independently.

So far as India was concerned, it was generally believed that Indian civilisation, as it exists at the present day, was introduced by the Aryan invaders, who spoke Sanskrit, and left in the Rig Veda their most ancient memorial. I contended for the opposite view, holding that the civilisation of India was pre-Vedic in origin and the creation of men of the Dravidian race, already more advanced in the arts of peaceful industry than the invaders, though less expert in war. Though the languages of the conquering Aryans have superseded those of the Dravidians over the greater part of India, largely, as I maintained, because they were easier to learn, I argued that social customs and religious beliefs were only modified, not transformed, by the Aryan conquest, and that those of the present day are the result of evolution from those of the pre-Aryan period. There were others who held similar opinions, but we were only a heretical minority.

Not long after the publication of my book, the discovery of the ancient civilisation of the Indus Valley, through the exploration of Harappa and Mohenjo Daro, revolutionised current beliefs about the origins of Indian civilisation. Here were discovered the remains of a very ancient civilisation, closely akin to that of the most ancient Sumerian civilisation of the Euphrates, but even more advanced. Moreover, the skeletal remains discovered at Mohenjo Daro prove that the bulk of its inhabitants were of the true Dravidian race, so closely akin to the Mediterranean race of Southern Europe as to be indistinguishable from it, with an admixture of the more primitive pre-Dravidian type and of broad headed folk akin to the Alpine race of Central Europe. Further, in the discovery of artifacts indicating that the religion of Mohenjo Daro was allied to Saivism, we have some confirmation of the theory of the continuity of Indian culture of to-day with that of the ancient cities of the Indus Valley.

We have then the knowledge now of three, instead of only two, most ancient

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centres of civilisation, from which nearly all, if not quite all, subsequent civilisations have developed. But what about the relations between those three? The one fact which is clear is that the Sumerian and Indian civilisations must have had a common origin; one must have been derived from the other, or both must have been derived from some third birth-place, perhaps one still undiscovered. But how were both of these related to ancient Egypt? Here we come within the range of a long-standing archæological controversy.

Prof. Elliot Smith, and Prof. W. J. Perry, both strong advocates of the theory of the diffusion of any given element of culture from one source only, as opposed to that of independent discovery or invention in various places, hold that both Sumerian and Indian civilisations were derived from Egyptian, the former being brought by Egyptian sailors who had learnt the art of navigation on the Nile, and who explored the shores of Arabia in search of metals, pearls and aromatic gums, which were believed to have magical life-giving and life-preserving qualities, and who ultimately established settlements on the banks of the lower Euphrates. Sumerian explorers later, he opines, travelling eastwards on a similar quest, arrived at the banks of the Indus, and founded the city of Harappa in the Punjab.

This view is, however, strongly controverted by the Assyriologists, who are able to put forward evidence, believed by them to be conclusive, that Sumerian civilisation, required by Elliot Smith's theory to be much more recent than that of Egypt, is in reality the more ancient. If they are right, it does not follow that Egyptian civilisation is derived from Sumerian, for it has on it so distinctively the marks of evolution in its own unique environment, that of the narrow Nile Valley, of fertile land enriched by the annual overflow of the river, and flanked on both sides by arid and barren deserts, that it can have owed only its most primitive beginnings to any outside source. The Assyriologists, however, appear to endorse Elliot Smith's opinion that ancient Indian culture was an offshoot of Sumerian. But from that doctrine Sir John Marshall, who is of all archæologists the best informed on the subject, vigorously dissents.

The problem is approached from another point of view by Prof. H. J. Fleure and Mr. Harold Peake in their "Corridors of Time". They remind us that the first step towards the attainment of a settled life, and the more rapid progress in useful arts which constitute civilisation, must have been the cultivation of some cereal, perhaps rice in China and maize in America, but certainly wheat in Western Asia, and either wheat or barley in the Nile Valley. They then point out that this preliminary step, pretty certainly, was not taken in any low lying river valley, covered with dense variation until cleared by man, but on more open ground on the slopes of hills, where wild wheat or wild barley grew. They selected, as the probable birth-place of wheat cultivation, an area where wild wheat, called "emmer", can still be found, on the hills which bound the Upper Euphrates Valley. From that centre, they think, the art of cultivation spread down the Euphrates, and through Syria and Palestine into Egypt, and as the richer lands of the plains were opened up, and settled communities established on the banks of great rivers which were linked together when men took to boat-building, grew into cities which became the homes of advanced civilisation.

The general theory is, no doubt, correct, but the details require modification, in view

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of new evidence from a most unexpected source, which is hardly recognised yet, even by specialist students. This evidence first became known in England in 1931 through an address to the Royal Institution by Prof. J. B. S. Haldane, who is not an archæologist, but the Cambridge Professor of Bio-Chemistry. The address was entitled "Prehistory in the Light of Genetics", and it was republished in 1932 by the author in his volume of essays entitled "The Inequality of Man".

The argument, so far as it relates to wheat, is conveniently summarised for us by Prof. Haldane in another essay in the same volume (pp. 47 and 48), as follows:—

> Russian biologists (*i.e.*, Vavilov and his colleagues in the Soviet Department of Applied Botany and Plant Breeding) are studying not only the domesticated animals and plants of to-day, but their ancestors which were the means of production in primitive societies. In the case of wheat, the results are fairly clear. There are two distinct groups of wheat, which can only be hybridised with difficulty, and each can be traced to a definite centre. As that centre is approached, more and more different kinds of wheat are found, and these show all kinds of characters, such as purple shoots, which have been lost in the most cultivated varieties, and which are shown by breeding tests to be almost certainly primitive characters. One of those centres is in Abyssinia, the other, from which the more important group of wheats is derived, in or near south-eastern Afghanistan. The former is taken to be the original home of the agriculture which led to Egyptian civilisation, the latter the source of Indian and Mesopotamian wheats, and of the more important varieties grown in Europe and America to-day.

In "Prehistory in the Light of Genetics", Haldane uses other phrases "in or near south-eastern Afghanistan", for specifying the area of the more important original centre of wheat cultivation. On p. 75 he calls it "the fold between the Hindu Kush and the Himalayas", and on p. 73 he writes: "The areas of *Triticum compactum* (club wheat), *T. shaerococcum* (Indian dwarf wheat) and *T. vulgare* (ordinary bread-wheat) overlap in the Punjab and in the neighbouring hill country, and it is here that the centre of diversity of bread-wheat is found". . . . "Here also, or not far away, are the original homes of small seeded types of flax and leguminous plants, Old World cottons, turnip, carrot, apricot and peach" (p. 75).

Abyssinia, on the other hand, besides being the original home of the hard wheats cultivated in Egypt and along the African shore of the Mediterranean, is also the place of origin of ordinary barleys. Hence, whether Egyptian civilisation was based on the cultivation of wheat or of barley, the basis of that civilisation was laid down in Abyssinia amid the sources of the Blue Nile.

The conclusions which follow from this new evidence with regard to the original home of other cultivated wheats and of the plants mentioned above are more striking, and more interesting, especially to Indians. They show that the civilisation based on the cultivation of the more important wheats began in the Punjab, and spread thence down the river Indus to Scinde, and that Mesopotamia learnt from India the art of cultivation. Further, since Sumerian civilisation is pretty certainly older than Egyptian, it follows that Indian pre-Vedic civilisation is the most ancient of all, and that to Dravidian pioneers in the life-giving arts of peace, the world owes more of its material prosperity than to the people of any other race or country.

I commend these facts to the consideration of readers of the *Indian Review*.

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"Public Schools" and Indian Progress*

By Mr. St. Nihal Singh

TIMES have changed in India. It may well be asked however if the system of education has been altered to make it possible for the rising generation of our citizens to take anything like full advantage of the opportunities that are likely to be theirs.

In days gone by, it used to be said that the Western system of education was introduced into India for the purpose of manufacturing clerks. That is a hard saying—especially in the face of the grandiloquent phrases employed by Thomas Babbington Macaulay in the Minute he indited just about a hundred years ago.

Taunts apart, Britons whose sires and grandsires created the educational system, never tire of finding fault with it. Much has been done, it is true, to mend it during the last generation. Effort has been particularly directed towards removing from the Universities the reproach that they were merely institutions for conducting examinations that accentuated the Indian passion for "cramming". The cultivation of the faculty for research into the past and for original work, in the various branches of science, receive ever increasing emphasis at our educational centres.

Who will, nevertheless, make bold to claim that the system, as a whole and particularly at the base, is designed to develop the sense of initiative in the boys and girls —to invest them with the sense of responsibility—and to instil in them *esprit de corps*? Such a claim, if made, could not be established. All available evidence is, in fact, to the contrary.

Yet never were such qualities needed in an ampler measure or more urgently than to-day. The future can be safeguarded only if, out of the young men and women who are entering life, a sufficient number possess mettle capable of standing all the stresses and strains incidental upon the pressure that will be put upon them.

Our British friends have a ready-made solution for the problem. They urge the establishment of "public schools" in India similar to those through which they themselves have passed. Such institutions are, they claim, eminently fitted to develop the sense of initiative and responsibility and to prepare young men to be leaders in whatever domain of life they may happen or choose to enter.

Indian thoughts are flowing more and more in a similar channel. The reason is not far to seek. It is felt that since the "public school" system has enabled certain Britons to become our rulers, we would be able the better to rule ourselves were we to pass through institutions of a similar type.

This sort of reasoning takes it for granted that that system is as well suited to our genius as it is to that of the British and therefore it can be successfully transplanted bodily to our country. Upon some such theory were built, a half-century or so ago, the institutions of that character for educating princes and noblemen's sons.

It would perhaps be unfair to draw any general conclusions from the results of that particular experiment. Scions of ruling dynasties taught there lacked, as a rule, the tradition of studiousness. Many of them therefore were content with the acquisition of polish rather than of varied knowledge of solid worth.

The more wide-awake among the Indian Rulers seem to be alive to this fact. They also realise that if their Order is to survive

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their sons must apply themselves to their studies and equip themselves intellectually. It is therefore not too much to hope that the Chiefs' Colleges may turn out a better type of young men.

Then, too, it may be argued that some Indians other than princes' and noblemen's sons have had the benefit of "public school" education. They have attended either institutions of this character in Britain or those maintained in India, more or less expressly for European and Anglo-Indian children. A considerable percentage of them, it is claimed, have scored success in whatever avenue of life they have entered.

It may, of course, be contended that the experience gained so far is too slight to warrant us in committing ourselves to a definite conclusion one way or the other regarding the feasibility of acclimatising in India an institution so distinctively English as the "public school". It may further be said that even in England there are critics of this system who believe that it perpetuates, if it does not actually create, a caste. In India, we have far too many castes already to wilfully add another to the list.

Nor must we leave expense out of the reckoning. "Public school" education is necessarily expensive, and unless subvention is provided from public funds or by philanthropic trusts, its benefits would be limited to the sons of well-to-do parents. In passing through a school of this description, moreover, boys must inevitably acquire expensive habits and, unless special care is taken, might easily become denationalised.

We may argue along these lines as much as we please: but the issue, in a very material sense, has been lifted above the plane of discussion. "Public school" education patently promotes the chances of young Indians seeking openings recently made.

The results of the competitive examination held at Delhi for admission to the Indian Military Academy at Dehra Dun show, for instance, that a boy who has had such education stands, perhaps, a better chance of getting in—and, what is more important, of getting on after he has been admitted—than one who has not enjoyed such advantages. In passing through a "public school" his physique, it is said, receives special care, he becomes amenable to discipline, his character is formed and the team spirit is developed in him to a point that makes it much easier to shape him into an officer than, as a rule, his fellow students educated in the ordinary way.

This suggestion may, of course, be dictated by prejudice—the prejudice of men trained in a certain fashion insisting upon putting others through the same paces. It must nevertheless be remembered that those who may be considered to be thus prejudiced have in their hands—at present exclusively—the moulding of the Military leaders for the Indian Army. Unless the unforeseen happens, they will continue to be in that position for years to come. Their opinion, even if it be regarded as prejudiced, counts, therefore, and is bound to count for a time.

In this connection, two facts are worthy of note:

(1) Long before the Indian Military Academy was opened, a "public school was founded at Dehra Dun—a "public school" maintained from the Military budget and coupled with the name of His Royal Highness the Prince of Wales, who, in fact, inaugurated it in February, 1922.

(2) The Commander-in-Chief of the Indian Army, His Excellency Sir Philip Chetwode, has, on more than one occasion, emphasized the need for such schools in speeches delivered at the Indian Military Academy.

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So far little has been done in the way of establishing schools of this description for Indian boys not entitled to study in Chiefs' Colleges. Dr. M. A. Ansari, working in collaboration with some friends, some years ago founded such an institution in Dehra Dun, though, so far as I can learn, other interests claim Dr. Ansari's attention and he is no longer connected with the management of the school, at least actively. More recently Colonel William Brown, an M. A. of Trinity College, Dublin, and a gallant soldier with a distinguished record in the Great War, opened a "public school" in the same town. No doubt because parents feel that their boys will be subjected to discipline, of which Indian youths stand so sadly in need, and will not be merely coached to get through the examinations prescribed by the Cambridge University, it has attracted students from all parts of India. This success has led to the opening, a few months ago, of St. Joseph's Academy in Dehra Dun, through the initiative of a Roman Catholic educationist.

There is then the more ambitious project, formed by the late Mr. S. R. Das. A large tract of land with buildings expressly erected for teaching and residential purposes, in a pleasant, salubrious part of Dehra Dun, has been acquired at a fraction of the original cost incurred by the Government of India, which conducted a forest college here for some years. Sir Joseph Bhore and Sir Frank Noyce, among others, are taking keen interest in the scheme bequeathed by their friend and co-worker. The applications received are believed to be so numerous that a start can be made at any moment the arrangements can be completed.

We should, in a few years, have plenty of data upon which to arrive at a definite conclusion as to whether it is possible successfully to acclimatise, in our country, the English "public school" and, if so, how far that expedient will conduce to hastening the pace of our progress.

The Problems of Indian Population

BY MR. C. F. ANDREWS

ONE of the most difficult problems ahead of Indian statesmen will be to provide for the ever-increasing surplus population of India. At the time when the worst epidemics and other forms of disease, such as dysentery among young infants, have been conquered, and thus the length of human life has been made much greater than it is at present, what can be done to provide an adequate livelihood for such multitudes?

Some who have studied European statistics, have come to the conclusion that from the first moment when the death rate in India falls, the birth rate will fall also. But this is not at all borne out by statistics elsewhere. There is always an immense 'lag' before the birth rate begins to follow the fall in the death rate, especially when food is plentiful of a simple type.

In Europe itself, that 'lag', or interval, in which there was a high birth rate and a comparatively low death rate was a fairly sustained one; and it accounted for the immensely rapid over-population of Europe last century.

The same period is likely to occur in India and increase our over-populatiou problem. This has become clear to me from the figures I have collected concerning the birth rate, as compared with the death rate, among the

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Tamil population in Natal. There, in that favoured climate, which appears exactly to suit the Tamil family life, we have had, in the last ten years, some of the highest birth and lowest death statistics, that have been registered in any country. For, the birth rate has been nearly as high as 50 per thousand *over the whole of that period*, and the death rate has averged about 15 to 16 per thousand during the same interval. I am quoting from memory and giving round figures; but I believe they are well within the mark.

This amazing birth rate (as compared with death rate) has hardly, I believe, ever been equalled. There have, indeed, before been birth rates as high. But I have *never* seen, in any statistical table, a birth rate so high with a death rate so low at the same time.

Therefore, if we turn to India and consider for a moment what is happening now and what is still more likely to happen later on, owing to the reduction of the high death rates that prevail at present, we begin to wonder what will be done with the surplus population thus created.

Medical and sanitary skill could easily reduce by 50 per cent. the death rate in South India in a single generation. This, to me, is clearly proved by what I have seen of Tamil family life in Natal. But suppose, owing to a supply of pure water in the villages, this were actually accomplished, and suppose at the same time that the birth rate did not go lower, where should we be? What could be done with a population that increased at such an excessively rapid rate?

Last census, the increase of nearly 34 millions to the population of India in a single decade, was alarming enough. It made every thoughtful man pause and think. But what will happen, if even this rate of increase is exceeded, owing to a more rapidly falling death rate?

Let us think again of that extraordinary figure in Natal. If we were given favouring conditions which lowered the death rate—especially among babies—then something similar might happen in Madras Presidency. They are the same village people—there in Natal and here in the Madras villages—they have the same natural instinct for large families; only in Madras the infantile death rate is still excessive.

II

For many years past, I have been studying the effects of the emigration from the Tamil country to Ceylon and Malaya. While in the past, it was a part of my duty to take an active part in trying to stop indentured labour from Madras to Fiji and other places, it did not seem to me at all as urgent to stop the migration of *free* labour to these nearer regions. Evil abuses, connected with the *Kangani* system, had to be dealt with, and an Agent was necessary to improve conditions in Malaya. In both those matters, I took an active part. Again in Ceylon, for many years, along with others, I did everything possible to bring to an end the *Tundu* system of 'debt slavery', and in the end this was abolished. But I never wished to prevent or stop altogether the *free* emigration of labour, which eased considerably the population problem of the Tamil country. Indeed, it not only relieved congested population, but also served to raise the excessively low price of the poorest form of agricultural labour. In both these things, it did good and not harm.

Yet it is quite evident that the saturation point of labour absorption is being reached both in Malaya and in Ceylon. In boom

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years, perhaps, a few thousand extra may be taken; but that counts for very little. There is no future for emigration on a larger scale either to Malaya or to Ceylon.

III

While I was in Natal, a Colonisation Report, of great interest, was published by the Union Government. On the Committee, Mr. S. R. Naidu, of Martizburg, played a prominent part. The Committee was not so much required to recommend conclusions, as to find out certain facts. It was called a 'fact-finding' Commission.

In the end, its conclusions were almost entirely negative. On the other hand, some of its facts were of great value.

It tried to discover whether there was any unoccupied land within British territory in the Tropics, which might be made into an Indian Colony for India's surplus population. The question was also considered, whether any Natal Indian would be likely to emigrate, provided a carefully planned emigration scheme was started from India.

The conclusion reached was negative. Only three countries in the Tropics were considered to be worth mentioning—British Guiana, British New Guinea, and British North Borneo. In each of these countries there were obvious drawbacks, which seemed quite insurmountable.

Though the Commission had something good to say about British North Borneo, my own knowledge on that subject would put it out of count more even than British Guiana or British New Guinea. For one thing, it is already a place for Chinese immigration and the Chinese have introduced the opium smoking habit to such an extent that it would be altogether wrong to encourage Indians to go there. For they might return, bringing back with them the opium habit to India. Besides this, when Chinese have become established in any colony, as the agriculturists and labourers, it is very hard indeed for the Indians to compete with them. Malaya forms an exception, simply because the work of rubber-tapping is such light and poorly-paid work, that the Chinese in Malaya do not touch it but flock instead to the tin mines, where they get much harder work, but three times the pay per day for their labour. Thus they do not compete with the Indian labourers at all.

IV

What then is the conclusion, which one can arrive at from such difficult facts to analyse as these? Can anything at present be done to relieve India's congested population? Is there any hope in the future?

One of the facts to grasp is this, that not merely India, but the whole world is becoming over-populated. In another hundred years, if population goes on increasing at the present rate, the last of the great open spaces—such as Brazil in the Tropics, and Siberia in the colder regions—will be filled up.

Geography itself teaches us this conclusion. Yet we look with something of dismay at countries, like Italy and Germany, which are setting a premium on *increasing* their population. They are eager to do this, not to fill up vacant places in their own countries, but to swarm over into others.

One of the great writers on the world's population problem has been quoted as saying: "Solve your population problem, and disarmament is comparatively simple." While this may savour of optimism, it has also behind it an immense amount of common sense.

But in this brief article, it is impossible to set out this difficult question any further. What I have written is rather to suggest problems, than to solve them.

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The Joint Committee Report

By Col. Sir KAILAS NARAIN HAKSAR, Kt.

For the last thirteen years and more, India has been the scene of unremitting strife. For our present purposes it seems



Sir KAILAS N. HAKSAR

hardly necessary to estimate the losses and gains resulting from the sufferings entailed by what some call "fight for freedom", and others, conduct alike calculated to render the task of government impossible and to shatter the cause of ordered progress. What is much more to the point is to realise that the country not merely wants peace but, also, that a period of peace, and such balanced effort as peace alone can ensure, must intervene before the national mind may be again subjected to the distraction of divided counsels.

The proposals of the Joint Parliamentary Committee, regarding constitutional advance, are before the country.

It was not expected by anyone that they would follow the line of India's demands. Just for that reason, it seems imperative that, before criticising those proposals, everyone should appreciate the forces which have tended to determine their salient features and as a necessary consequence, make up his mind, in relation to those forces, what, in the ultimate, general interest of the country, would be the most practical and, hence, the wisest policy to adopt towards the scheme as a whole.

I venture to suggest that the proposals, such as they are, result from the conflict of many forces. I further submit that the conflict of forces, to which attention will presently be drawn, has been a more powerful instrument in giving their shape to those proposals than the conflict of interests to which they are likely to be put down. Those interests might or might not be mutually exclusive, they might or might not be irreconcilable, but the forces which have determined the form of the proposals are inherently not reconcilable.

There are the differences in India and there are the differences in England. In India, communal differences unarguably account for some of the proposals that are, by common consent, fundamentally opposed to certain accepted principles. But for these differences, the protection of Minorities would not be one of the responsibilities of the Governor-General or the Governors, and Separate Electorates would not be the basis of the composition of the Central and Provincial Legislatures.

I am loth to allude to the tactical mistakes which were committed in the past, mistakes that betokened an unbalanced desire for self-preservation and, therefore, could only engender distrust. But those mistakes entirely explain the suggestion in the proposals that rigid provision must be made in the Constitution Act to prevent Commercial discrimination.

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To say nothing of acts of violence condemned and deplored by every party in the country, the disturbances of peace that in fact took place, no matter whether intended or not, no matter how occasioned, account for the partial detraction from the completeness of Provincial Autonomy.

The apprehension back of the safeguards against commercial discrimination also accounts for the rigidity of the proposals restricting India's freedom to determine her own Currency and Exchange policies. Not that India hadn't cause to distrust England's intentions in this connection: the more relevant point is that India, for her part, gave sufficient cause to British interests to distrust her motive in demanding complete fiscal freedom.

Now let us turn to the position in England. The representatives of the various parties in that country have their mandate from their voters and are otherwise, such is human nature, very much under the influence of the more powerful and some of them are powerful beyond the conception of those in this country who have yet to understand what party organisation can be—of those voters. Many of those voters derive their great power from the possession of ample resources and India, unquestionably, has contributed to the amplitude of those resources. Those resources, naturally, they desire to safeguard.

And, generally there is a large body of those who have served in India in positions of high prestige, great power and large emoluments, as also a body of men who, impressed with the need of the security of the Indian Empire, being themselves tax-payers, desire to lighten the burden of the British tax-payer in respect of Imperial defence, by making India responsible to shoulder what they consider to be India's legitimate liability.

Apart from these forces, antagonistic, if not necessarily hostile, to the interests of India, yet more concerned with their own, there is a force in England, supreme and overpowering, engendered by the party system of Government. While the 'die-hard' is bred of the interests recited, in the existing position the aspirant to office desirous of defeating the present Government, perhaps already a die-hard under the influence of some or all of those interests is a super die-hard, twice distilled, by the urge of political ambition in his own country.

It would be helpful in determining the country's policy towards the proposals of the Joint Parliamentary Committee to grasp the fact that these are the inveterate forces that have been consistently arrayed against the Secretary of State for India and England's National Government. And, if that fact is thoroughly grasped, it would be at once realised that the major responsibility for those proposals lies less with that Government than with these forces which it is powerless to ignore.

I have alluded to the conditions in India which account for several of the objectionable proposals in the scheme before us and I have indicated the additional adverse circumstances in England. These two sets of conditions have combined to produce certain obvious results. But apart from those results which are in the nature of reflex actions, let us also consider certain explicit reservations to which our own people freely consented at the outset of the proceedings which have culminated in the present report. I am referring to the Army, Foreign Affairs, etc.

If we are to be honest with ourselves, we must realise that the political problem of India is begotten of her social problem. Our major problem remains our own social system with its miscellaneous economic and sectional incompatibilities and our

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communal differences. So long as one community distrusts the other, so long as such distrust continues to occasion disturbances of the peace the suppression of which has so often entailed the employment of military forces, so long we provide a reason for the maintenance of the reservations to which I have referred. Can it be honestly affirmed that in the conditions that exist at present, the country is united in the desire for absolute liberty of action, *i.e.*, in the desire for adjusting internal differences, whether those differences be as to how the loaves and fishes of office shall be distributed, or how the defence of the country against internal commotion and external aggression shall be organised? The proposition I am advancing is that the justification for conceding that certain subjects shall be reserved during the period of transition is also the justification for the incorporation in the Report of other restrictive proposals. Certainly none of these will be opposed in England; on the contrary they will all be undoubtedly embodied in the Draft Act.

Holding the view I do, it seems to me rather fruitless to discuss the minutiæ of the scheme. It is possible to criticise it and the criticism can be made in consonance with certain accepted principles as regards the foundations of democratic political structures. But it will have to be admitted that such criticism directed against the details of the proposals is divorced from the background which I have tried to paint. If that background is admitted to be a reality, there seems very little in the proposals that might be changed.

Further, in so far as the White Paper has been criticised, it may be conceded that the Joint Parliamentary Committee's Report has been already criticised: because in the latter there is little departure in details from the former. That departure in limited respects, as in the matter of the method of election or of the super-imposition of Upper Houses in several Provinces, would, I have no doubt, be regarded by the more democratically-minded in the country as removing the last vestige of representative character from the scheme adumbrated in the White Paper. But I submit that even those odious devices result from past policies and ever-present differences. It needs to be said at this stage that whatever objections British India may have to the present proposals, the States—the necessary complement of Federation—can have none beyond those that they had to the White Paper.

Having said this, I must revert to the question of policy. We can have the satisfaction of criticising the proposals before us and we can make our criticism acrid or sober, doctrinaire or convincing, according to the habit of our minds. But, before we criticise, let us, like practical men, consider what chance there is of any kind of criticism leading to a modification of the recommendations made to Parliament, more specially as there are public men in India, spokesmen of a school of thought not to be ignored, who have, within twenty-four hours of the appearance of the Report, practically said that it is all right? If, therefore, criticism is bound to prove unavailing, if the largest organised party in the country has, after prolonged deliberation, adopted the policy of expressing its opposition to Government measures in the recognised constitutional manner, does it not follow that the criticism passed should be confined to pointing out the unworkability of the proposed constitution, if such a defect can be alleged against it? Even such criticism should be coupled with the explicit declaration that although the amended scheme does scant justice to India's irrefutable claim, the country will work it in order that its inherent defects may be proved beyond question to constitute a handicap upon the country's progress and, therefore, the scheme, to be a retrograde measure from the standpoint of India's capacity to carry a much larger measure of responsibility in the management of her affairs.

This, to me, seems sound politics: any other line may not only lead the country nowhere but might prejudice the country's cause.

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ACHARYA RAY

By The Hon. Sir NRIPENDRA NATH SIRCAR

As an old pupil of Acharya P. C. Ray, I have found the Commemoration Volume* of particular interest to me. It takes me back to just over 40 years when Acharya Ray was Professor of Chemistry in Presidency College of Calcutta.

I had the honour of attending his classes not only for the B. A. and M. A. examinations, but worked with him for a few months after taking my M. A. Degree in Chemistry, when he was carrying on his researches in connection with organic compounds with nitrates of silver.

His unassuming nature, his friendliness to his pupils, and the charm of his character



Sir N. N. SIRCAR



ACHARYA RAY

ensured for him love and esteem from his pupils to an almost unprecedented degree.

It is fortunate for India that Acharya Ray's activities and his genius have not been confined to research work only. The Bengal Chemical and Pharmaceutical Works organised by him is an institution which, by reason of its great utility, is a national asset. Since its modest start, its scope has gone on expanding, and one has only to pay a visit to the Works to get some idea of its present scope and dimensions.

Before these Works were started, India had to look outside her borders for all her needs for drugs and a long-felt want has been supplied by Acharya Ray's Institution.

When I was at the Calcutta Bar, I became involved as a lawyer in the situation which was created by an attempt to capture the organisation by those who had money, but lacked in technical knowledge essential for running the Institution.

It was due to the personal respect which Acharya Ray commanded that the Institution successfully tided over the crisis which had been created.

For many years, Acharya Ray has been drawing pointed attention to the evil of mass production of Graduates, who ultimately swell the roll of the unemployed. That his labours have not been fruitless is shown by the attention which is now being paid to the whole question of University education of our young men. I hope his persistent preaching that if India wants to survive, her sons should pay more attention to trade and productive industry will be equally effective.

* Acharya Ray Commemoration Volume. With a Foreword by Dr. Hirendranath Datta. Oriental Press, Calcutta.

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Our Plan of Campaign

BY DR. B. PATTABHI SITARAMAYYA

DURING a period of rest or call it 'retreat' if you will,—it is difficult to say what one's plan of campaign may be. Campaign implies strife and struggle—sometimes we employ flamboyant language and describe it as warfare,—and covers advances and retreats, offensives and defensives. Although these terms usually apply to the play of violence, yet they are not less apt in their applicability to non-violent resistance. It is in this view that the Bombay Session of the Indian National Congress has endorsed the decisions of the Congress Executive in respect of (*a*) the Withdrawal of Civil Disobedience, (*b*) the Constructive Programme, (*c*) the Capture of Councils, and (*d*) the attitude towards the so-called Communal Award. All this has been done in a single omnibus resolution which has excited some groans and murmurs, but they were all subdued betimes. Let us study, therefore, the resolutions of the Congress in order to realise correctly and comprehensively their significance in relation to a change of Programme.

The withdrawal of Civil Disobedience needs no elaborate explanation at this stage. It is no shame to admit that the Congress after sending a lakh of prisoners into jails, after paying down several lakhs of rupees in fines and forfeitures, after subjecting thousands of its votaries to punishments, has felt that it required a little breathing time, an opportunity to recuperate its strength and realign its forces. Whether the programme of Civil Disobedience is finally given up by the Congress, it is not for me to state, not for the Congress either; for in a great movement like the one under review, events largely shape themselves and if the nation is struck with ennui or despair for the nonce, the blunders and obstinacy of a foreign government have always come in the past and may be always trusted to come in the future as timely and effective stimuli to weld the national forces together and nerve them to vigorous fight. Moreover, the Congress has not abandoned Civil Disobedience, but "reiterated its undying faith that non-violent non-co-operation and civil resistance are *the only complete substitute for** methods of violence which, as experience has abundantly shown, have resulted in terrorism both by the oppressed and the oppressors".

The fact is that the Bombay Congress only "recognised the desirability and necessity of the *suspension* of the Civil Resistance campaign" and in doing so made an exception with reference to Gandhiji. There is a peculiar aptness in Gandhi inaugurating Civil Disobedience in his own person, which was endorsed by the Congress Working Committee and A. I. C. C. in March 1930 and in suspending it except with reference to his own person—which again is endorsed by the Congress. Political cataclysms like their atmospheric *fellows* come without notice and with suddenness, and when they do come, they do not wait for previous decisions by deliberative bodies.

To understand the significance of the change of programme of the Congress, the reader must place himself in the position of an ardent Congressman with faith in Congress

* Through an unfortunate mischance these words were changed in the Congress Resolution into 'are better means of achieving *swaraj* than'.

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ideals and Congress methods. That ideal is *Purna Swaraj*, those methods are through Truth and Non-Violence. Moderates, nationalists, anarchists and perhaps a good fraction of Congressmen themselves would be laughing in their sleeves when these didactic and idealistic *mantrams* are uttered, yet the Congress must be taken at its face value. On this estimate, the Congress has only one course open to it—and that is to fight the powers of evil that bar its progress to its destiny. Such a fight cannot be carried on by the intelligentsia living in towns; for they are the product of foreign education and the creation of a foreign government. They cannot reap what they do not sow. A tree is not only judged by its fruit but bears only that fruit from the seeds whereof it has sprung.

Accordingly, the nation has to depend upon the people at large for its emancipation. It is only during the last fourteen years that the *people* of the land have been approached by the Congress and an appeal has been made to their unsophisticated nature to determine their own destiny. Those who have made this appeal and preached this gospel have held aloft a new ideal of service and sacrifice—service to the people living in the villages and sacrifice of one's own interests in the national cause. They have in this process brought into existence a new leadership,—the leadership of the villages in national affairs. They have revised the economic concepts of the country and dug up anew the foundations of Indian Nationalism. To speak in concrete terms, the resuscitation of the village and the revival of the rural crafts and arts, the development in this manner of rural wealth and the revival of the rural skill have been advocated in order that unemployment may cease and *Swaraj* may mean food and raiment to all. Khaddar has been the forerunner of this programme which is doubtless broad-based but must become deep-rooted as well, and to this end Khaddar atmosphere must be created—a Khaddar mentality, so to put it, which will rehabilitate the dead and dying crafts of India. In a word, it is the spread of true *Swadesi* all-round—not indeed that counterfeit *Swadesi* which makes the rich richer, and the poor poorer, through mills and machinery, but that genuine *Swadesi* which "identifies the Congress, in the words of the Bombay Resolution, with the masses and puts forth concentrated and special effort, unaffected by and independent of the political activities of the Congress". Care has been taken to keep the Congress apart from this village reconstruction—not that Congressmen cannot participate in its protean activities, but that the vicissitudes of a political body should not be allowed to mar the fortunes of a nascent national movement. Gandhi believes that to take up this work under the auspices of the Congress is to subject it to all the ups and downs of a democracy with its sharp conflicts of views, its keen struggle between majorities and minorities, and its open emphasis upon fleeting triumphs as against permanent success. In a word, to link the fate of semi-religious movements like those connected with the Khaddar, the Harijans and the village crafts is to kill them. In this view, these have been committed to the "guidance and advice" of Gandhi exclusively. It is our hope that we shall be able to endear ourselves to the village folks by the services rendered to them and then they will be able to recognize us to be their true friends and not adventurers with selfish designs in which they are made mere tools. This is the

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programme for the Country and the Congress, which bears in its bosom immense potentialities not only on the constructive side of economic self-realization, but also on the aggressive side of political self-assertion.

The next question that will naturally arise from the deliberations of the Bombay Congress and which will equally naturally be put to us in a study of the Bombay Resolutions would relate to the political programme of the Congress in and out of the Councils. Outside the Councils it has always had a programme which has not admitted of any such fine distinctions as political and non-political. The *raison d'etre* of such a postion need not be dwelt upon at this stage, for Congressmen believe that the dynamic power needed for a vigorous political fight can only emanate from solid service rendered to the people through sacrifice and self-purification. As for the programme of the Congress inside the Councils, one need only recall the manifesto of the Parliamentary Board. Of course, it is open to the criticism that the old, old Assembly is not the forum wherefrom to enter a protest against the new scheme of Political Reforms,—especially when that Assembly is not even whitewashed or "White Papered". But the hope is imminent that it will not take long for friends in the Assembly to discover that public opinion amongst the Liberals, the Nationalists, and the Congressmen is unanimous in condemning the White Paper and striving for united action,—such as has been adumbrated by Sir Chimanlal Setalvad on his return from England the other day. What exactly is in store for the Congress members of the Assembly we cannot foretell. The Congress at any rate is for giving them the widest latitude. But we are not without hope that ere long feeling inside and outside the Councils will be unanimous in searching out a programme of real resistance which will satisfy the longings of the nation. History has been repeating itself in regular cyclical turns. Motilaljee fed up with the Assembly and his colleagues therein five years ago and urgently called for Gandhi's intervention and what happened in 1929 may yet happen in 1935. The period of Gandhi's exit from the Congress is but a temporary respite in which he has left the Congress politicians to think out and initiate policies for themselves,—free from the incubus of his own personality, growing weightier day by day and bearing down the individuality of those below him. His departure is like that of the father who has passed rich estates to his grown-up son, but if the son only takes over the fruits of the estate and spend them as he liked but wants the father himself to manage the property, or if the son would efface his own personality in the overshadowing personality of the father, and develops no initiative, the latter will have no alternative but to take a short leave of absence. It will be remembered that Gandhi has gone out with a vote of confidence and with a standing invitation from that august body to rejoin it. Between 1925 and 1929 there was a similar hiatus in the Congress, and we have no doubt that this time the hiatus will be shorter, and Gandhi will be called upon to resume his command on *his* terms and direct the national activities to their destiny. It was Gandhi that initiated *Satyagraha* and Civil Disobedience in 1921 and withdrew it in 1922. It was Gandhi that revived it in an intensified form in 1930 and met with a triumph in 1931. It was Gandhi that renewed the hostilities in 1932 and ordered a halt in 1934. In a war we vary our campaigns according to circumstances. Now we deliver the attack and are within an ace of victory, now we retreat and are under a cloud, but the wise General knows the lie of the land and the spirit of his men and knows, too, when to strike as he knows when to stop.

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THE LINLITHGOW REPORT

By Mr. Hy. S. L. POLAK

OBVIOUSLY the recommendations of the Joint Select Committee cannot satisfy any school of progressive thought amongst



Mr. Hy. S. L. POLAK

Indian Nationalists. They do not pretend to go even so far as the White Paper proposals, and though the Report refers to the recommendations of the Memorandum submitted to the Committee by the British Indian Delegation, it gives, on almost every occasion, reasons why their constructive suggestions should not be adopted.

The proposals contained in the Report have been endorsed by a substantial majority of the Conservative Party, and will be embodied in a Bill which may be introduced for the first reading before Parliament rises for the Christmas vacation, and whose second reading will be taken very early in the New Year. I have very little doubt that it will contain the maximum that the Government will feel able to carry through Parliament in view of the fact that its principal provisions, in the form in which they appear in the Report, are almost certainly the product of a number of compromises devised to secure the adherence of such notable Conservaties as Lord Hardinge of Penshurst, Lord Derby, and Sir Austen Chamberlain.

The Bill will go through a lot of battering in both Houses of Parliament before it is finally passed, but its ultimate shape as an Act will, in all probability, differ scarcely at all from that of the Bill. This, of course, should not preclude every possible attempt, at all stages of the Bill to secure, by reason and by persuasion, such amendments as would bring the measure into larger conformity with average Indian sentiment. Indeed, the Labour Party, who have refused to accept responsibility for the Bill that the Government propose to introduce, have let it be known that they intend to move amendments along the lines of the propositions laid down in their own minority memorandum, which appears in the Proceedings of the Select Committee. They have, however, made it equally clear that they will not adopt wrecking tactics or do anything to prevent even the smallest measure of reform proceeding to the Statute Book. On the other hand, I have the gravest doubts whether, in view of the above considerations, any substantial amendment would be acceptable to the Government, as it would open up wide controversies, where at present general agreement lies.

Nor do I think that any useful purpose would be served if Indian Nationalists are placing any faith upon an early return to power of the Labour Party and its handling, in a manner satisfactory to Indian opinion, the Indian constitutional problem. Even if Labour returns to power in 1936, its own domestic policies and the impact of foreign affairs will be so urgent and insistent that it will be years before the Labour Government would be free to deal with India, and it is more than doubtful even then if it would be able to deal with the question as a matter of party policy.

In all these circumstances it is for Indian leaders to consider very carefully their attitude towards the Bill when it is introduced and towards the Act when it is finally assented to,

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Indian Colonization in the Far East

BY DR. R. C. MAJUMDAR, M.A., Ph.D. (DACCA.)

IN five small articles in this *Review*,* I have tried to give a very brief account of the beginning of Indian colonization, and the spread of Indian civilisation in the islands of the Pacific. It is a well known fact that Indians had similarly established their political and cultural influence in Further India, *i.e.*, Burma, Siam, Cambodia and Annam.

If we take a broad view of these facts, we can easily visualise a Greater India in the Far East, in the truest sense of the term.

Here in the remote corner of Asia, Hindu kingdoms flourished from the early centuries of the Christian era till the end of the fifteenth century A.D., nearly three hundred years after the Hindus had lost independence in their own lands. The kingdoms of Champa, Kambuja, Siam, Sumatra and Java occupied an eminent position in the polity of the Far East, while less important kingdoms flourished in Bali, Borneo and Malay Peninsula. Sometimes the kingdoms developed into mighty empires. One of them, the Sailendra empire ruled over the Pacific region for nearly three centuries and carried on an age-long struggle with the Cholas of South India, presumably for the commercial supremacy in eastern waters. It was succeeded after an interval by the great empire of Bilva-Sikta (Majapahit) which ruled over the territories now owned by the Dutch.

On the mainland there was the mighty empire of Kambuja (Cambodia).

The history of these Hindu colonial kingdoms is now being gradually revealed by the untiring efforts of the French and Dutch scholars. A careful perusal of the available evidence shows that although commerce probably supplied the first incentive to the exploration of these regions, the subsequent history differed radically from that of the modern colonies. The Hindus did not use their political powers in these far off lands for economic exploitation but their efforts were directed to more humane ends, *viz.*, to enrich their adopted homes by the culture and civilization of their motherland. The people whom they met there had hardly emerged out of barbarism, and it was the mission of the Hindu colonists to elevate them to the higher standard of civilisation of which they themselves were the products. They did not stand aloof as a conquering race, but mixed with the people and became part and parcel of the general population. They demonstrated that Hinduism, no less than other cultures, had powers to convert and absorb diverse elements. In the process of assimilation, the Hindus themselves were influenced to a certain extent by the customs and practices of the locality. This is more noticeable in respect of religion and society. Both Buddhism and Brahmanical religion obtained a footing in these distant colonies.

In the island of Bali and the kingdoms of Champa and Cambodge, Brahmanical religion of the Puranic form occupied the most predominant position, while Buddhism prevailed in Burma, Sumatra and Java. The prevalence of Buddhism in foreign lands is, however, no new phenomenon and is well known to all. I shall therefore confine myself to the Brahmanical religion which, contrary to our modern ideas, made converts of the foreigners, triumphed in these foreign lands for nearly 1,500 years and even now is not altogether extinct in these far-off regions.

* This is the sixth and concluding article of a series the first of which on "Hindu Colonization in Borneo" appeared in the issue for July 1934. The next on "Sumatra" was published in August; "Java" in September, "Bali Island" in October, and "Malay Peninsula" in November.—[Ed. *I.R.*]

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The principal feature of this religion was the worship of Brahma, Vishnu and Siva, and of the Saktis of the last two gods. Ganesa or Vinayaka and Skanda were duly worshipped, and Nandi and Garuda, the vahanas respectively of Siva and Vishnu, were very popular. Homage was also paid to other minor gods and demi gods like Sun, Moon, Earth, Water, Fire and Wind.

But Siva was by far the most important of all these gods, as he was always regarded the most powerful of them. Kings vied with one another in erecting and endowing the most costly temples for his worship. He was known under various names, such as Sarva, Bhava, Pasupati, Isana, Bhima, Rudra, Mahadeva and Ugra and was worshipped in his Linga form. But most often the king who established a Siva Linga attached his own name to that of the God. Thus the Linga established by king Bhadravarman was called Bhadresvara. This was destroyed by incendiaries and re-installed by a king Sambhuvarman who consequently re-named the God Sambhubhadresvara. Similarly the lingas established by kings Satyavarman and Indravarman were called respectively Satyamukhalinga and Indra-Bhadresvara. It may be noted in passing that this custom was also well known in India.

The philosophical and mythological attributes of Siva are minutely described in the large number of benedictory hymns which occur in the Sanskrit inscriptions of Champa and Cambodge. We have also a grandiloquent description of a Divine Assembly in which Siva occupies the position of supremacy surrounded by other gods including Brahma and Vishnu.

Next to Siva in importance was the god Narayana or Vishnu who was styled Purushottama and Anadinidhana, *i.e.*, without beginning or end. Sometimes the gods Siva and Vishnu were conceived as united in one person called Sankara-Narayana, corresponding to Indian Hari-Hara. It is to be observed however that while in the latter compound Hari precedes Hara, the reverse is the case in the other phrase showing the predominance of the conception of Siva. So far the colonists followed in the main the conceptions of Indian religion, but they made a novel departure when they added Buddha to Siva and Vishnu and formed the new Trinity of Siva, Vishnu and Buddha—which, so far as I know, did not exist in India.

The followers of the Brahmanical religion in these distant lands kept themselves in close touch with the fatherland. An old king of Champa in the 4th century A.D. went back to India, as he wished to die on the banks of the Ganges. An inscription of the 12th century A.D. describes how a king of Cambodge had a priest brought from India to celebrate the consecration ceremony of his son. We are told that the king sent a large number of vessels to bring the priest from beyond the sea with due pomp and ceremony as Lomapada of old did in the case of Rishya-Sringa. The priest was settled in Cambodge, and rich lands were granted to him for his subsistence.

The social hierarchy of the Hindus was adopted and the people were divided into four castes: Brahmans, Kshatriyas, Vaisyas and Sudras. Of course, the rigidity of the caste system was absent and marriage between different castes was in vogue, as was the case also in India in early times. King Vikrantavarman of Champa, *i.e.*, Annam, laid down that there was no greater sin than the murder of a Brahman, and on the whole the predominance of Brahmans and Kshatriyas is marked throughout. The kings belonged to the Brahma-Kshatra race, probably the result of a mixture between the Brahmans

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and the Kshatriyas. The system of administration followed closely on the lines of Indian monarchy. The king's power was more or less absolute. He was duly consecrated and royal umbrella was held over him. The crown-prince, called 'Yuvaraja', had to be accepted by an assembly of the Grandeers. That this, too, was an Indian custom is proved by Ramayana, which describes how Dasaratha convoked an assembly and proposed to them to consecrate Rama as 'Yuvaraja'.

Law and administration of justice were also based upon Indian model. Indian law books like Smritis and Samhitas served as their basis of law. We have also a translation of a portion of Manu Samhita in Java. The Javanese law books, however, accord a distinctly higher status to women than was the case in India.

The alphabet was purely Indian, slightly modified by local characteristics. The Indian literature was the fountain-source of their knowledge, and the knowledge of Sanskrit was most sedulously cultivated. The large number of Sanskrit inscriptions that have already been discovered, give us a fair indication of the extent of knowledge in Sanskrit literature possessed by the people. They tell us that the people cultivated the study of the Sastras' literature including Epics, the grammar of Panini with its commentary, the Kasikavritti, the Horasastra or Astronomy, the six systems of Philosophy commencing with Mimansa, the doctrines of Buddha, the law books chiefly of Narada and Bhargava, the Uttarakalpa of the Sivites and the 64 Kalas. That this picture is no exaggeration is proved by the inscriptions themselves written in good Kavya style. Along with Hindu literature, Hindu music was also cultivated in these far off lands. Last but not of the least importance was the influence of Hindu ideas upon art and architecture. The Indian temples, stupas and the sculptural motifs make their appearance in these far off lands. The wonderful monuments of Borobudur in Java and Augkor Vat in Combodia have elicited the admiration of the world. An idea of their magnificence will be apparent from the fact that the series of sculptures depicting Indian themes in Borobudur alone would, if arranged consecutively in a row, extend over nearly three miles of ground.

Thus in every respect, Indian civilisation made a thorough conquest of these lands and a new India was established in that far-off country. The Indian colonists even tried to complete the transformation by importing the celebrated place-names of their motherland into their new home and thus we find new towns and countries called Ayodhya, Kosambi, Srikshetra, Dvaravati, Mathura, Champa, Kalinga, Kamboja, and Gandhara springing up hundreds of miles away from their namesakes.

So long as the Hindus in India had any vitality in them, they formed the perennial source from which the fountains of culture in the colonies drew fresh supplies. When that source was dried up with the loss of political power, the colonial culture languished and died. Soon there ceased to be any living connection between India and her forgotten colonial empire. Strange as it may seem, the descendants of men who founded that empire foreswore sea-voyage as something unholy and thus an impassable barrier was created between the Hindus and their brethren of the Far East. But whatever the modern Hindus might think of it, the historians now realise that one of the most splendid, though yet unwritten chapter of Indian history, is the story of the growth of a New India in the Far East.

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The Hebrew University

By Dr. J. M. KUMARAPPA, M.A., Ph.D.

WITHIN the short span of a decade, the Hebrew University has not only won recognition as a centre of learning but made its influence felt in the regeneration of Old Palestine. The founders of this University, unlike our great educationsts, did not attempt to duplicate the teaching of the universities of the West, but sought to found a university in vital relation to the thought and life of the people, with roots in the soil of the country. Only such a university can revive, as the Hebrew University is doing, an old country. Palestine is a new country, so far as modern civilization is concerned, in many ways more primitive than was America in the 17th century. Yet this young country is one of the oldest of lands,—a land hallowed by tradition, and sacred alike to the Jew, Christian and Moslem. It is the land not only of the Old and New Testaments but also of the Koran. Into this land of old learning and modern ignorance, of wilderness and verdure, of tradition and superstition, the University is striving to carry not only the sacred knowledge of an old religion but also the practical contributions of modern civilization to human progress.

THE WISDOM OF FOUNDERS

Maintaining that a high academic and scientific standard could be reached by scientists and scholars working on various lines of research, and that a sound foundation should be laid first before undergraduate instruction was undertaken, the founders started the University only with its research departments on the first of April 1924. This arrangement gave the carefully chosen members of the staff not only opportunity to carry on research in their special fields but also time to those who could not speak Hebrew to learn the official language of instruction. Though the medium of instruction is Hebrew—not Yiddish but the old biblical Hebrew which has become again a living language—yet the University is thrown open to all persons without restriction as to caste, creed, colour or sex. Further, it is interesting to note that practically one-half of the students enrolled come from outside of Palestine; a great many of them come from Eastern Europe where Jews are denied opportunities of higher education. In addition to these, there are some Arabian students and a few post-graduate students from the United States.

Only after the University had done five years of research did the authorities feel that the time was ripe for it to undertake undergraduate instruction. The major subjects taught by the Faculty of humanities are Hebrew literature, Palestinology and Arabic. In fact, the University has an Arabic Department the like of which is not to be found in any European or American University. Besides these, courses are offered in modern and ancient philosophy, in the literature of the Middle Ages, and in the literature of the Greeks and Romans. The Faculty of Science is also giving excellent training in its various departments. In the biological laboratories, the soil, botany and zoology receive special attention. Valuable research work is being carried on in biochemistry, analytical chemistry and inorganic chemistry. The institute of pure mathematics is one of which any university may be proud. The institute of physics is also developing rapidly. Special consideration is now being given to a school of sub-tropical medicine and an agricultural college of a high order. Another project now on hand deals with the

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enlargement of opportunities in technical training to be worked out with the co-operation of the Technicum at Haifa.

ECONOMIC DEVELOPMENT

Economic life, says the poet Tagore, covers the whole width of the fundamental basis of society because its necessities are the simplest and the most universal. Educational institutions, in order to obtain their fulness of truth, must have close association with this economic life. The highest mission of education is to realize the inner principle of unity of all knowledge, and all the activities of our social and spiritual being. Society in its early stage was held together by its economic co-operation, when all its members felt in unison a natural interest in their right to live. Civilization could never have been started at all if such was not the case. And civilization will fall to pieces if it never again realizes the spirit of mutual help and the common sharing of benefits in the elemental necessaries of life. The idea of such economic co-operation should be made the basis of our university. It must not only instruct but live ; not only think but produce. How well this educational principle is put into effect by the authorities of the Hebrew University! Take, for instance, the University's botanical gardens. They are located in the centre of the Oriental flora zone, and among their most important works are experiments in plants and trees with a view to the replanting of great stretches of waste. The development of native fruits and the elimination of pests in the vegetable-growing areas have been the objects of research scientists connected with the University.

The study of irrigation is another one to which much attention is being given, as the people of Palestine are turning to farms as well as to artisanship. The Department of Geology of the University has already sent expeditions into the semi-desert regions of Palestine and investigations are being made into the economic possibilities of uninhabited sections of that country. The neighbourhood of the Dead Sea and the Jordan Valley will in a short time be the scene of extensive industrial developments, and it is probable that permanent settlements will be made there. The University's Chemistry Department is working out methods for the exploitation of many of the minerals as well as for the solution of kindred problems in biological and colloidal chemistry.

PUBLIC HEALTH ACTIVITIES

It is impossible to imagine a Jewish University that does not devote much energy to hygiene ; for, from the times when the Jews were a nomadic people their dietary laws gave ample evidence of their attention to health. Already the Hebrew University has rendered great service to the country in improving the living conditions of the people. Through the malaria research department of the Medical School, for instance, the University has practically eradicated that disease of the Near East from the worst infected parts of Palestine. The results achieved by the University have been so remarkable that the League of Nations, in recognition of the work that it has been doing, has selected it as one of the six institutions to carry out further research and experiments along the lines of public health and social welfare.

There are diseases in Palestine which are more or less unknown in more temperate climates, and as a pioneer the University is rapidly conquering them, and the medical laboratories are being used effectively for investigating the nature and cure of the various kinds of diseases that are common to that part of the world. Thus the University

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is doing splendid work not only in curative but also in preventive medicine.

THE LIBRARY: A COMMUNITY CENTRE

The Wolffsohn Memorial Library, one of the most interesting among the new buildings of the University, was dedicated on April 12, 1930. It houses at present over 300,000 volumes. Its collection includes many rare parchment missals and Hebrew scrolls. In fact, the University Library is considered to be the finest in the Near East. Many current books and periodicals are kept in circulation. The library is open not only to the students of the University but also to the general public. The socializing influence of the University makes itself felt in many directions. The library is, in fact, a community centre. The amphitheatre draws a large gathering of citizens to the entertainments held there. The location of the open-air theatre is indeed most unique; being directly under the crown of Mount Scopus and at the feet of the University buildings, it commands a view of the Transjordanian Mountains and looks toward the broad plain in which lies the sparkling surface of the Dead Sea. Many of the social activities carried on here are organized by the students of the University.

The Library houses also one of the most romantic collections in the world,—the Schwadron autograph and photograph collection of Jewish notables. This is the gift of Dr. Abraham Schwadron, by birth a Galician, by profession a chemist, by aspiration a collector pre-eminent in his field. After an intense search for valuable manuscripts over a period of thirty years, Dr. Schwadron presented to the Hebrew University in 1927 his remarkable collection of more than 3,000 autographs and more than 2,000 likeness of famous Jewish personalities which form now the nucleus of a stately group of documents and portraits covering the last four centuries. This collection contains Prof. Albert Einstein's original manuscript on "The Theory of Relativity" and Prof. Sigmund Freud's essay on S. Ferenzi. A short while ago the University opened here a section known as "Einstein Archives" to which friend and admirers of the great scientists have been invited to contribute letters, manuscripts and portraits.

While the gathering of autographs of Western Jewish notables in the field of literature, science and art was difficult enough, it was much harder to obtain specimens of the handwriting of Eastern European celebrities whose letters are usually very rare. Yet as a result of the zeal of Dr. Schwadron, the Hebrew University now owns over 2,800 autographs and more than 1,400 portraits from Eastern Europe alone. But autographs and portraits were by no means the sole object of Dr. Schwadron's search. Included in his collection are letters whose contents are often of great historical interest. For instance, there is a letter of Paul Ehrlich, the discoverer of salvarsan, written from his laboratory; letters from Herzi, the founder of Zionism; papers dealing with negotiations with Kaiser Wilhelm about the Palestinian settlement when he visited Palestine in 1898. There are letters from David Sinzthelm, President of the Sanhedrin of Napoleon; and Ben Yehuda, the man who, more than any other, is responsible for the revival of Hebrew as a spoken language. The arts and sciences are also represented by many well known Jewish names. Dr. Schwadron is now keen on getting the University to publish general Jewish biography and a register of the autographs of the leading Jewish personalities, wherever they may be found, together with a general

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iconography of Judaism, a portrait study never before attempted.

AN ETHICAL MISSION

In this young university academic life and tradition are naturally still in their beginnings. They must have time to grow. The separate schools have yet to be moulded into a living whole,—a real spiritual and cultural centre for the entire country. It is only then the University will be able to inspire and influence even more effectively the life and civilization of Old Palestine. Though the Jews do not need a state for the purpose of maintaining their existence, yet the Hebrew University is striving to help them to establish their life there not upon the basis of force and power but upon that of human solidarity and understanding. At the opening ceremony of the University, Lord Balfour pointed out that learning is a bond which unites all mankind, and it is such just a bond that the University itself aspires to be. It is endeavouring to revive the ancient cultures of Palestine so that through mutual knowledge and understanding, the peoples of the Near East may contribute to a common stock of learning and live together in amity. Thus the Hebrew University,—the first university of the Jewish people,—is carrying into the Holy Land all the instruments of modern civilization except those of war. And within a decade of its existence it has become not only a real centre of culture and spiritual leadership, but also a regenerative force in the economic and social life of the Holy Land.

Insurance Legislation in India

BY MR. V. G. RAMAKRISHNAN, M.A.

THE Government of India have appointed a special officer to study the question of Insurance Law in India and make recommendations as to the legislative modifications that are needed in the existing insurance laws of the country. This is a most opportune and useful step in view of the growing importance of insurance both in nature and volume. The existing statutes that control insurance are the Indian Life Assurance Companies Act (1912), the Indian Insurance Companies Act (1928), and the Provident Insurance Societies Act (1921).

Insurance business in India, particularly in the last decade, has shown remarkable progress. The number of companies which are subject to the provisions of the aforesaid Acts is 277, of which 130 companies are constituted in India, and 147 companies outside India. Of the 130 companies, 56 are in the Bombay Presidency, 24 in Bengal, 20 in the Madras Presidency, 14 in the Punjab, 7 in Delhi, 2 each in U. P., C. P., Ajmere and Burma, and one in Baroda. Of the 147 non-Indian companies, 71 are constituted in the U. K., 31 in the British dominions and colonies, 18 in Europe, 13 in the U. S. A., 9 in Japan, and 5 in Java. Most of the Indian companies carry on life assurance business only. They are 92 in number, and of the remaining 38 Indian companies, 18 carry on insurance business other than life along with life business and 20 carry on insurance business other than life. Out of the total number of 147 non-Indian companies, 124 carry on insurance business other than life, 9 carry on life business only, and 14 carry on life business along with other insurance business. Of the latter 23 companies, 16 are constituted in the United Kingdom, 6 in British dominions and in Germany.

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The total new life assurance business effected in India (according to the official figures of 1930 now available) amounted 145 thousand policies assuring a sum of nearly Rs. 27½ crores yielding a premium income of Rs. 1⅝ crores, of which the new business done by Indian companies amounted to 106 thousand policies assuring a sum of Rs. 15⅔ crores having a premium income of nearly a crore. The share of the British Companies in respect of new sums assured is Rs. 4 crores, of the Dominion and Colonial Companies 7½ crores, and of the single German Company ¼ crore.

The average sum assured under the new policies issued by Indian companies is Rs. 1,484 and under those assured by non-Indian companies Rs. 2,970, and the average annual premium per Rs. 1,000 sum assured is Rs. 54 in the case of Indian companies and Rs. 59 in the case of non-Indian companies.

The total life assurance business amounted to 717 thousand policies assuring a total sum of over Rs. 154 crores having a premium income of nearly Rs. 8 crores. Of this the share of the Indian companies is represented by 514 thousand policies assuring a sum of 85 crores having a premium income of over 4 crores. The total assets in India of foreign companies are Rs. 30 crores, and those of Indian companies nearly Rs. 25 crores.

Insurance companies have thus come to play an important part in the banking system of India, as they hold for long periods a substantial part of the savings of the people, mobilise their savings, and make them available to commercial and industrial companies, public bodies and Government for beneficent purposes. The companies lend a portion of their resources to their policyholders and invest a considerable portion in Government securities and Treasury bills. Some of the Indian companies also purchase shares and debentures of banks and invest a portion of their funds in mortgages of land and buildings or in land development. There is a vast field for the spread of the operations of life insurance in rural areas and among landowners.

The foreign companies invest outside India a large portion of their income that they obtain in the country, so that the savings of the people to this extent are not available for the economic development of the country. In other countries all insurance companies judiciously use the bulk of their funds to promote trade, industries and public utility concerns in the respective countries. The Central Banking Committee recommended that legislation should be passed to compel all insurance companies in India to keep an initial deposit with Government and to invest a certain minimum proportion of their premium income in approved Indian securities.

At the same time, it should not be forgotten that the besetting sin of indigenous insurance to-day is the growth of new companies with neither adequate capital, nor powerful directorate or capable business management. Many of them are based on speculative business and profits. Their management is in many cases in the hands of speculative promoters, the erstwhile agents and derelicts among insurance workers. The mode of administration and the method of remuneration of the managing agents and the field staff leave much to be desired. Insurance failure is a national catastrophe and it is therefore all the more necessary that legislative provision should be adequate against indiscriminate starting of new companies. But legislation should not be to discourage indigenous concerns but to guide them to be efficient and sound in their business organisation.

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Jahangir as a Man*

By Dr. M. Islam Borah, M.A., Ph.D.

"It is not difficult," says Prof. Beniprasad in the concluding Chapter of his History of Jahangir, "to sum up Jahangir or to strike his account with history, but, as a statesman has said about another: 'One must take adequate means and scales.' Jauntily to dismiss him as a hard-hearted, fickle-minded tyrant, soaked in wine and sunk in debauch, as more than one modern writer has done, is at once unscientific and unjust. His fame has been eclipsed by the transcendent glory of his father and the dazzling splendour of his son. His memory has suffered from the implicit faith reposed in historical forgeries and travellers' tales. His career has been viewed and judged in isolated passages." The unsympathetic and misleading accounts of his career, as depicted by some of the European historians, have been accepted as historical facts and given a permanent place in our national history and literature, particularly in novels and dramas. These facts have produced a very baneful effect on the imagination of our people, and to an ordinary man, Jahangir has become identified with wine and women. But from a review of his life as a whole as revealed in his memoirs and other authentic contemporary records, his character stands on a very high level among the monarchs of the age. He had no doubt some defects and weaknesses as is the case with every human being, but to judge him in isolation from other factors which moulded his character is most unscientific and cruel.

The most trustworthy account of the life of Jahangir in his Tuzak or memoirs, which not only gives a minute detail of his every-day life, but also serves the purpose of an Imperial Gazetteer of his reign giving an elaborate description of the important places, men and events of the time.

There he candidly expresses his views on the art of government and confesses his weaknesses and eccentricities, which the autobiographer seldom does. Many instances may be cited as proof of clear confession of his weaknesses in the domain of politics and social activities. He was instrumental in the murder of Abul Fazl by Birsing Deo-Bundela, but he has not suppressed this fact in his Tuzuk.* He says:

> Raja Birsing Deo, a Bundela Rajput, was promoted to the rank of 3,000. The reason for his advancement and patronage was this, that towards the end of my revered father's reign Shaykh Abul Fazl, who excelled the Shaykh Zadas of Hindusthan in wisdom, was summoned from the Deccan; since his feelings towards me were not honest. . . . it was certain that if he obtained the honour of waiting on him (Akbar), it would be the cause of more confusion, and would preclude me from the favour of union with my father. It became necessary to prevent him from coming to Court. As Bir Singh Deo's country was exactly on his route . . . I sent him a message that if he would stop that sedition-monger and kill him, he would receive every kindness from me.

Jahangir once rebelled against his father. In later life, he became conscious of his error and in his memoir, he refers to this matter in the following words:

> Short-sighted men in Allahabad had urged me also to rebel against my father. Their words were extremely unacceptable and disapproved by me. I know what sort of endurance a kingdom would have, the foundations of which were laid on hostility to a father, and was not moved by the evil counsel of such worthless men, but acting according to the dictates of reason and knowledge I waited on my father, my guide, my 'Qibla' and visible god, and as a result of this good purpose it went well with me.

Shahjahan was not addicted to the habit of drinking till he was twenty-four years of age. It was Jahangir who first initiated him to the taste of this delicious and exhilarating beverage on the occasion of one of the weighing ceremonies. Jahangir makes no secret of this incident; he plainly records this affair in his memoirs.

Many instances of this nature may be cited from his Tuzuk as candid expression of facts even at the cost of his own reputation and goodwill of a certain section of the people. The Tuzuk being the most valuable mine of informations surrounding the character of Jahangir, I shall attempt here to present some aspects of his personality—as Jahangir the man—so far as they are reflected in this book.

His Love of Learning

Jahangir received his education under the tutorship of Maulana Mir Kalan Harvi, Shaykh Ahmad, Qutbud Din Muhammad Khan and Abdur Rahim Khan † the son of Bairam Khan Khan-Khana. All these men were noted scholars of the time in the

* A public lecture delivered at the Dacca University.

* Tuzuk, p. 10, Beveridge I, pp. 24-25.

† Iqbal Namah 287-8.

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different branches of learning. Abdur Rahim Khan was not only a master of Persian and Arabic but also a sound scholar of Turkish, Sanskrit and Hindi. The influence of these men had made a deep impression on the intellectual vigour of the prince and created in him a spirit of search after knowledge till his last days. His linguistic attainments were due more to Abdur Rahim Khan than any one else. With him he learnt Turkish and Hindi, the knowledge of which he showed on many important occasions of his life. He also possessed the gift of a poet and composed verses and discoursed on poetry. He says: "As I have a poetical disposition I sometimes intentionally and sometimes inextempore compose couplets and quatrains." * Many illustrations of his poetic composition have been preserved in his Tuzuk and other contemporary records. Being himself a poet, he naturally patronised the growth of poetry and literature, and many Persian and Indian poets began to thrive under the bounty of his generous mind. The culture of Hindu literature was also encouraged. It was during his reign the great Hindu author Tulsidas composed his Ramayana, the great epic of India. Literature under his reign flourished to such an extent that it may be called the Augustan age of mediæval Indian literature. Besides a sound general and cultural education, Jahangir was fairly conversant with the knowledge of History, Geography, Botany, Zoology and Aesthetics. His love of details, his sense of keen inquisitiveness, his accuracy of observation and a strong desire for experiment were unparalleled in the history of Indian monarchs. It is on these grounds, Beveridge in his preface to the second volume of the Memoirs remarks: "Had James I. (and VI. of Scotland) been, as he half wished, the keeper of the Bodleian, and Jahangir been head of a Natural Museum, they would have been better and happier men."

Jahangir's interest in history and geography has been fully displayed in the Tuzuk. Wherever he goes, besides recording the daily occurrences in his diary, he often gives a historical survey of the places and persons that strike his imagination. Among the Mughal historians and authors of Memoirs, none has ever given such detailed accounts of places as Jahangir has done in his Tuzuk. Geographical accounts of the different parts of India were first recorded by Abul Fazl in his Ain-Akbari, but it lacked details. But Jahangir gives not only the political geography of the province or city he visits, but also deals with the physical aspect, including a vivid description of the climate, products, flora and fauna, racial peculiarities and manners and customs of the people. The elaborate description of Kashmir,* which he has left for us, is one of the most charming specimens of his keen interest in geographical investigation. His interest in historical investigation has also been fully demonstrated in his attempt to trace the origin and rise of historical persons and places. The accounts of Agra, Mirza Shahrukh, Akbar, Sultan-Daniyal, Hemu, Sharif Amuli, Khusraw, port of Cambay, Ahmedabad, etc., are some of the instances which clearly indicate his love for historical knowledge.†

BOTANY AND ZOOLOGY

As a student of Botany and Zoology, Jahangir developed a wonderful power of investigation, accuracy of observation, and a strong desire for experiment of his objects. As a botanist, he showed a keen sense of observation in dealing with the forms, structure, and tissues of plants, the laws or conditions which regulate their growth or development, the functions of their various organs, the classification of the various specific forms, their distribution over the face of the country, and their conditions at different climatic atmosphere. It seems that he kept royal experimental farms for the purpose of growing fruits and flowers that were not usually available in India. He says: "Among fruits, one which they call *Annanas* (pine-apple), which is grown in Frank ports, is of excessive fragrance and fine flavour. Many thousands are produced every year now in the Gul-Afshar garden at Agra." ‡ Of all fruits, Jahangir was very fond of mangoes; so Muqarrab Khan, in order to supply the emperor with this fruit out of season, made some experiments and found them successful. Jahangir mentions: "Mangoes were out of season in India after the month of Tir (June-

* Tuzuk, p. 111, R & B. 228

* Tuzuk, pp. 292-315, Beveridge II, pp. 131-188.
† For details *see* Tuzuk and Beveridge.
‡ Tuzuk, p. 3; Beveridge I, p. 5.

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July), but Muqarrab Khan had established gardens in the parganah of Kairana, * which is the native place of his ancestors, and looked after mangoes there in such a manner as to prolong the season for more than two months and sent them every day fresh to the special fruit store-house. As this was altogether an unusual thing to be accomplished, it has been recorded here." †

From a comparative study of the flowers of the different countries, he arrives at the conclusion that the Indian flowers are the best in fragrance. He records the result of his investigation in the following words:

From the excellencies of its sweet-scented flowers one may prefer the fragrances of India to those of the flowers of the whole world. It has so many flowers that like of which nowhere can be found in the world. The first is the *Champa* (Michelia champaka), which is a flower of exceedingly sweet fragrance; it has the shape of the saffron-flower, but is yellow inclining to white. The tree is very symmetrical and large, full of branches and leaves and is shady. When in flower, one tree will perfume a garden. Surpassing this is the *Keora* flower (pandamus odoratissimus). Its shape and appearance are singular, and its scent is so strong and penetrating that it does not yield to the odour of musk. Another is the *rae bel*, which in scent resembles white jessamine. Its leaves are generally two and three folds. Another is the *mulsari* (Mimusops Elengi). This tree, too, is very graceful and symmetrical and is shady. The scent of its flowers is very pleasant. Another is the *ketaki* (pandanus ?), which is of the nature of *keora*, but the latter is thorny, whereas the *ketaki* has no thorns. Moreover, the *ketaki* is yellowish, whereas the *keora* is white. From these two flowers and also from the *Chambeli* (Jasminum grandiflorum), which is the white jessamine of Persia, they extract sweet scented oils. There are other flowers too numerous to mention. Of trees there are the cypress, the pine, the *chanar* (platanus orientalis), the white poplar (populus alba), and the willow, which they had formerly never thought of in Hindustan, but are now plentiful. The sandal tree, which once was peculiar to the island (*i.e.*, Java, Sumatra, etc.), also flourishes in the gardens

Over and above these, he has given the peculiar characteristics of other plants and flowers which are available in different parts of India.

EXPERIMENTS IN BREEDING

From the accounts of curious and rare birds and animals in the Tuzuk, it is apparent that Jahangir had maintained a zoological garden and an aviatory, where all these animals were kept for the purpose of his observation and study. He had his agents in different parts of the country to procure these rare animals for his zoo. He had once deputed Muqarrab Khan to Goa, and Md. Hussain Chelebi to Turkey and Iran for the purpose of purchasing rare and curious things. Of the things brought by Muqarrab Khan, Jahangir makes special mention of three animals, namely, a Turkey (which for the first time was introduced in India), a monkey and a pheasant in which he took particular interest. About the monkey, he records:

The monkey is of a strange and wonderful form. Its hands, feet, ears and head are like those of a monkey, but its face like that of a fox. The colour of its eyes is like that of a hawk's eyes, but the eyes are larger than those of a hawk. From its head to the end of its tail it is an ordinary cubit in length. It is shorter than a monkey and taller than a fox. Its hair is like the wool of a sheep and its colour like that of ashes. From the side of its ear to its chin it is red and of the colour of wine. Its tail is two or three finger breadth, longer than half a cubit, quite different from that of other monkeys. The tail of this animal hangs down like the tail of a cat. Sometimes it makes a sound like a young antelope.*

Of the strange nature of animals which Jahangir discovered during his investigation, two instances deserve notice; one is the giving of milk by a he-goat and the other of a young monkey fed on goat's milk. He says:

One of the shepherds brought me a gelded goat that had teats like a female, and gave every day sufficient milk to fill a coffee cup. "Bahaud Din, the musketeer, brought a young monkey (Langur). . . . . He then came and taken down the young one and had put it beside a goat to be suckled. God had inspired the goat with affection for it, and it began to lick the monkey and to fondle it. In spite of difference of species, she showed such love as if it had come out of its own womb.

Jahangir's thirst for knowledge of Zoology did not rest satisfied merely at the result of his observation but he also launched a campaign in experiment. It was reported to him by the hunters that at a certain regular time, a worm develops in the horns of the mountain ram which causes an irritation and induces the ram to fight with his hind, and that if he finds no rival he strikes his head against a tree or a rock to allay the irritation. He investigated into the matter and came to the conclusion that "the same worm appears in the horn of the female sheep, and since the female does fight the statement is clearly untrue". † In order to ascertain the period

* A pargana in the modern Muzaffar Nagar District, Imperial Gazetteer, VII, 308.
† Beveridge I. 332.

* Tuzuk, p. 105 & Tr. 216.
† Ibid, p. 40 and Tr. I. 84.

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of gestation of elephants, he set apart one female elephant in his private stable till it gave birth to a young one in his presence. He says:

"At last it became evident that for a female young one it was eighteen months and a male nineteen months. In opposition to the birth of a human being, which in most cases by a head delivery, young elephants are born with their feet first."*

He made some experiments in breeding also. He had procured some red deer from the hills of Rohtas and Markhur goats from Ahmedabad for this purpose. In the absence of female goats of this variety in his establishment, he paired them with Barbary ewes and the product of this cross breeding was very successful. He was also successful in the pairing of *cheetahs* and tigers. He says:

It is an established fact that *cheetahs* in unaccustomed places do not pair off with a female . . . At this time a male cheetah, having slipped its collar, went to a female and paired with it, and after two and a half months three young ones were born and grew up. . . . It happened that a tigress became pregnant and after three months bore three cubs; it had never happened that a wild tiger after its capture had paired.†

With the purpose of gaining some knowledge of anatomy of wild animals, Jahangir took recourse to dissection whenever he noticed any peculiar characteristic of a beast. He writes:

I went to hunt a lion and finished him with one shot. As the braveness of the lion was established, I wished to look at his intestines. After they were extracted, it appeared that in a manner contrary to other animals, whose gall bladder is outside their livers, the gall bladder of the lion is within his liver. It occurred to me that the courage of the lion may be from this cause.

Once he killed a four-horned antelope. It was commonly believed that this animal had no gall-bladder. In order to verify this statement, he dissected the animal and on examination he found the gall-bladder and this removed this misconception. On another occasion he dissected a male wolf in order to see if there was any difference in the position of the gall-bladder of a lion and a wolf.

HIS AVIATORY

In his aviatory, Jahangir collected a large number of birds of different species. In his description of the peculiar characteristics of birds, we come across with the names of about fifty types of different birds.

Over and above these, he gives an account of a strange bird whose name is not mentioned. He says:

In these days they brought a bird from the country of Zirbad (Sumatra, etc., Blochman, p. 616) which was coloured like a parrot, but had a small body. One of its peculiarities is that it lays hold with its feet of the branch or perch on which they may have placed it and then makes a somersault, and remains in this position all night and makes a murmuring sound. When day comes it seats itself on the top of the branch. Though they say that animals also have worship, yet it is most likely that this practice is instinctive. It never drinks water, and water acts like poison upon it, though other birds subsist on water.*

He made some experiments on the breeding of pheasants and Saras. Akbar also made similar attempts in the breeding of the former but he was unsuccessful. Jahangir had succeeded in his attempt to make them breed in captivity. He has minutely observed the characteristics of these birds during the whole of the breeding period, beginning from the time of pairing to the day of producing the young ones, and has given a very interesting and detailed account of the pair of Saras, showing how animals act according to their instinct implanted in them by Nature.

JAHANGIR'S HUMANITARIANISM

Jahangir's humanitarian spirit has been fully reflected in a number of ordinances he passed for the amelioration of the condition of his subjects as well as of the lower animals. Although all the ordinances could not be strictly enforced, they are not without moral effect, and they throw a great light on the character of the emperor and his motive behind them. The failure of the uniform application of some of his principles was due more to the lack of responsibilities on the part of his subordinates, and the geographical difficulties of a vast Indian empire lacking proper facilities for communication with an enormous population scattered over a hundred thousands of villages. One of the first acts of humanity was the prohibition of the slaughter of animals for feed on the occasion of his birthday and two days each week, namely, Thursday (the day of his accession), and Sunday (the day of his father's birth). His kindness to animals went

* Tuzuk, 117, and Beveridge I. 240.
† Ibid p. 130 and I. 265.

* Tuzuk, p. 133; Tr. I. 272.

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so far that he ordered the use of warm water to bathe his elephants during the winter.* There was a custom in the district of Sylhet of making eunuchs and giving them to the governor in lieu of revenue and this system had gradually spread in other provinces as well. This abominable custom and the traffic in young eunuchs were banned by the emperor under pain of capital punishment, and the provincial governors were instructed to liberate these unfortunate youths from the possession of their masters.† In the fifth year of his accession, Afzal Khan, the governor of Bihar, sent some people guilty of the breach of this penal law to the Imperial Court for trial and they were imprisoned for life.‡ For catering to the needs of the poor and the distressed, he had established a number of free restaurants in the principal cities of his dominion, called *Bulghur-Khanas*, where cooked food might be provided for the poor according to their condition, and so that residents and travellers both might reap the benefit. § On one occasion he records the payment of Rs. 3,000 for the expenses of the *Bulghur Khana* of Kashmir.‖ During his tour in Gujarat, he noticed a number of short walls constructed on the road-sides as a resting place for the porters where they could load and unload their burdens when they were tired. Jahangir found this system to be very useful and a great relief to these poor persons, so he ordered the building of these resting-places in all large towns of his dominion at the Imperial expense. ¶ In the first year of his accession, he directed the provincial governors to build hospitals in the great cities, and to appoint physicians for the treatment of the sick, and the whole expenditure to be borne out of the Imperial exchequer.**

A JUST KING

One of the best traits of Jahangir was the possession of a very strong desire for the dispensation of justice among his subjects. His idea of justice was above all personal relations. He says: "Kingship regards neither son nor son-in-law. No one is a relation to a king."* "In counsels on State affairs and government, it often happens that I act according to my own judgment and prefer my own counsel to that of others."† When Sa'id Khan was appointed Governor of the Punjab, Jahangir sent him this message: "My justice would not put up with oppression from any one, and that in the scales of equity neither smallness nor greatness was regarded. If after this any cruelty or harshness should be observed on the part of his people, he would receive punishment without favour."‡ It seems that he acted on these principles and did not allow his will to be subordinated to the selfish interest of his advisers as long as he retained his health and vigour. To protect the subjects from the oppression of his officers, he introduced that famous chain of justice attached to one of his palaces, by means of which any oppressed person might ring him up and obtain redress.§ It was probably instituted after the model of the Sasanian king of Persia, Nawshirwan the Just, who had fastened a similar chain in his palace for a similar purpose. If we are to believe the statement made by Wala-Daghistani, the author of Riazush-Shuara, about Jahangir's trial of Nurjahan for a charge of murder, then the sense of his justice would be unparalleled in the history of the world. He says that one day while Nurjahan was walking on the terrace of her palace, it happened that a passer-by gazed at her. At this the empress became enraged and shot the man dead. When the matter was reported to the emperor, he immediately directed Quzi Nurullah Shustari to investigate the case and punish the culprit according to law. The Qazi found Nurjahan guilty of murder and sentenced her to death and the order of her execution was confirmed by the emperor. But in the meantime Nurjahan managed to compromise the case by a payment of two lakhs of rupees as blood-money to the relations of the deceased. After the compromise of the case, Jahangir went to Nurjahan and said in a pathetic tone: "O, Begum, if you were killed what would have

* Tuzuk, 203; I. 410.
† Ibid, 72; Tr. I. 150-151.
‡ Ibid, 81; I. 168.
§ I bid, 35, 99. Tr. 75, 204.
‖ Ibid, 36; Tr. I. 77.
¶ Ibid, 208; I. 420.
** Ibid, 4; Beveridge I. 9.

* Tuzuk, 24; I. 52.
† Ibid, 32; I. 68.
‡ Ibid, 6; I. 13.
§ Ibid, 3; I. 7.

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become of me."* In the declining state of his health when Nurjahan obtained her ascendancy over him, he never allowed her to interfere in the dispensation of his justice. Once a widow complained against Muqarrab Khan for the education of her daughter and her consequent death in the hand of some of his servants at Cambay. Jahangir investigated into the case and finding Muqarrab Khan guilty of abatement of the crime, reduced his Mansab by one half, and made an allowance to the aggrieved woman.† On another occasion on the receipt of certain representations against the inhuman conduct of Abdullah Khan, the governor of Ahmedabad, he degraded him from his Mansab and confiscated from his Jagir a valuable portion, the income of which amounted to seven million *dams*.‡ His punishments, with the exception of a few instances given in an abnormal state of mind, were generally tempered with mercy. He forbade the cutting off the nose or ears of any culprit, and took a vow by the throne of God never to take recourse to this sort of punishment.§ He was generally cool in his deliberations and considerate in his judgment. On one occasion, he sentenced a person to death on the suspicion of high treason. But on further considerations he found that the man deserved a lesser punishment and he commuted the sentence of death to that of mutilation of the feet. But before the commutal sentence could reach the executioner, the prisoner was put to death. Jahangir was very much aggrieved at this rash action of his and then issued an order: "Whenever an order was given for any one's execution, notwithstanding that the commands were imperative, they should wait till sunset before putting him to death. If up to that time no order for release arrived, he should be capitally punished."‖

RELIGIOUS VIEWS

Jahangir followed Akbar in the toleration of other religions with this difference that the former meddled too much in theology and wanted to force his opinion on others, whereas the latter allowed others to follow their own beliefs and creeds without any interference from the State. In the sixth year of his accession, he issued a Firman to the provincial governors not to force Islam on any individual against his will.* This injunction is entirely in keeping with the teachings of the Quran. His toleration of Hindu religions and some favour showed to the Christians and veneration to Christ and the Virgin led many a credulous European Christians to invent fantastic theories as to the religious belief of Jahangir. These Christians were totally ignorant of the law, that Islam lays down—to live peacefully with the people of the Book (*i.e.*, followers of revealed religions) and to venerate the person of Christ and the Virgin; and coming from a Continent with the idea of notorious religious persecutions of mediæval Europe still fresh in their mind, they could not reconcile their religious susceptibilities with Jahangir's observation of holidays and doing "all ceremonies with gentiles".† Hence their puerile and fantastic records which are based mostly on bazar gossips. Jahangir might have violated the so-called orthodox traditions, which are un-Islamic, but he never violated the fundamental principles of Islam and the catholic spirit it enjoins. On Friday eve the Sabbath of the Muslims, he used to associate with the *Ulama*, the learned, men of Islam, the Darwishes and the recluse.‡ He used to visit the shrines of Muslim saints and spend a considerable amount of money on the anniversary festival of Shaykh Salim and others, and held these holy places in very great esteem. He would often hold conversation with living saints and distribute money through them among the poor and the needy, and attend the assembly of *Sama* and *wajd* (ecstatic dance of the mystics). His association with a Hindu Darwesh of Ujjain named Jadrup was very cordial and intimate. He says:

> I had frequently heard that an austere Sannyasi named Jadrup many years ago retired from the city of Ujjain to a solitary corner and employed himself in the worship of the true God. I had a great desire for his acquaintance, and when I was at the capital of Agra,

* This incident has been related in the life of Jahangir in Riazush-Shuara. There is no other corroborative evidence.

† Tuzuk, 83: Tr. I. 172.
‡ Ibid, 203: I. 421.
§ Ibid, 4; Tr. I. 2.
‖ Ibid, 240: II. 28.

* Tuzuk, 100; Tr. I. 205.
† For details of European traveller's view of Jahangir's religious belief *see* Beni Prosad, pp. 41, 42, 430-34.
‡ Tuzuk, 9; Tr. I. 21.

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I was desirous of sending for and seeking him. In the end, thinking of the trouble it would give him, I did not send for him. When I arrived at the neighbourhood of the city (Ujjain), I alighted from the boat and went ⅛ *kos* on foot to see him··· . . . . . He does not desire to associate with men, but as he has obtained great fame people go to see him. He is not devoid of knowledge, for he has thoroughly mastered the science of Vedanta, which is the science of Sufism. I conversed with him for six *gharis*; he spoke well, so much so as to make a great impression on me. My society also suited him.*

Jahangir paid several visits to this hermit at Ujjain and Mathura, and on every occasion both of them were delighted in their conversation on spiritual topics. The sage once remarked :

In what language can I return thanks for this gift of Allah that I am engaged in the reign of such a just king in the worship of my own Deity in ease and contentment, and that the dust of discomposure from any accident settles not on the skirt of my purpose.†

The emperor also says :

I heard many sublime words of religious duties and knowledge of divine things. Without immoderate praise, he sets forth clearly the doctrine of wholesome Sufism, and one can find delight in his society.‡

In another place, he says :

In truth, his existence is a great gain to me; one can be greatly benefitted and delighted.§

These statements prove that Jahangir's learning towards ecclecticism is due to his frequent visits to these saints, and he was greatly influenced by Jadrup.

His attitude towards Hinduism was that of a benevolent neutrality. To please the Hindu subjects, he would take equal interest in the Hindu festivals of Dashara, Sivaratri and Rakshi with those of Muslim by holding social intercourse with the Jogis. He goes into the details of Hindu caste system and often converses with the Pundits about their religion but popular beliefs and dogmas never appeal to his mind. He holds the votaries of idolatry as the 'wanderers in the desert of error'. But inspite of these convictions; he never harassed the Hindu population. He had visited the temples of Brindaban, Hardwar, and Kangra and gave 'alms in cash and goods' to the Brahmins and jogis. The only instance of his so-called religious persecution pointed out by some historians was the execution of the Sikh Guru Arjun. But the history of this incident clearly shows that the execution of the Guru was not due to Jahangir's intolerance of his religion but to the part the Guru played in the revolt of Prince Khusru by giving the rebel prince an enormous sum for the execution of his plan. Jahangir rather tried to be lenient with the Guru and at first imposed upon him a heavy fine for his offence of high treason. But when Arjun had refused to pay the fine, Jahangir was compelled to sentence him to take the highest penalty of law. It was the trial of a person charged with the commission of a definite offence against the person of the king and the established law of the land. The personal beliefs and religion of the Guru had nothing to do with it. Even at the modern time if a person is accused of such an offence, he can never escape the highest penalty of law, although he occupies the highest position in any particular creed or religion.

The laws and regulations promulgated by Jahangir were equally applicable to all his subjects, Hindus and Muslims. In one of his regulations issued to the provincial governors, immediately after his succession, he definitely lays down: "In my dominions if any one, whether Hindu or Muslim, should die, his property and effects should be left for his heirs, and no one should interfere with them. If he should have no heir, they should appoint inspectors and separate guardians to guard the property, so that its value might be spent in lawful expenditure, such as the building of mosques and rest-houses, the repair of broken bridges, and the digging of tanks and wells." Jahangir like his father realised the importance of the co-operation of the subjects belonging to all creeds for the stable and proper administration of the country. In the Eulogium of Akbar, he says :

As in the wide expanse of the Divine compassion there is room for all classes and the followers of all creeds, so, on the principle that the shadow (*i.e.*, the sovereign) must have the same properties as the Light (*i.e.*, God), in his dominions, which on all sides were limited only by the salt-sea, there is room for the professors of opposite religions and for beliefs good and bad.*

* Tuzuk, 175; Tr. I. 355, 359.
† Ibid, 252; Tr. II. 52.
‡ Ibid.
§ Ibid, 279; Tr. II. 104; for further details *see* Tuzuk, 279-80: and Tr. 104-8.

* Tuzuk, p. 16; Tr. 37.

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Jahangir followed this principle in his dealings with the Hindus, and he was always guided by it in his religious policy of complete toleration.

HIS INTEMPERANCE

Much has been said about Jahangir's addiction to drinking habits. But when we take into consideration the prevailing customs among the princes and the aristocracy of the time and the circle in which the emperor was brought up, his drinking habit seems to be nothing extraordinary. 'It was an age when many a prince and many a nobleman fell a prey to alcohol. Jahangir was not an exception to it. Although he drank wine, he never encouraged others to follow him, rather he admitted the evil effects of drinking habits and once promulgated an ordinance forbidding its use among his subjects.* He began drinking from the age of fifteen years, first as a medicinal dose to remove his weariness on the occasion of a hunting excursion on the bank of the river Indus near the fort of Attock when he accompanied his father in a campaign against the rebellious Yusufzai Afghans.† From this medicinal dose it gradually increased till his health was affected. Then he made several attempts to reduce the quantity. After his accession to the throne, he took a vow not to drink on Friday eve and he had honoured this vow all along. In the early part of his youth, he used to drink sometimes at day and sometimes at night. But from the time when he was thirty years old, he took to drinking only at night. This he continued practically throughout his whole reign and kept the hours of the day for the business of the State. Jahangir had no doubt fallen a victim to a habit which he formed in the irresponsible days of his youth, but his views on drinking wine was the rule of moderation. In the tenth year of his reign when Shahjahan was first given to drink on the occasion of his weighing ceremony Jahangir made the following remarks: "To-day which is the day of thy being weighed, I will give thee wine to drink, and give thee leave to drink it on feast days and at the time of the New Year, and at all great festivals. But thee must observe the path of moderation, for wise men do not consider it right to drink to such an extent as to destroy the understanding, and it is necessary that from drinking only profit should be derived. Avicenna who is one of the most learned of philosophers and physicians, has written this quatrain.*

> Wine is a raging enemy, a prudent friend,
> A little is an antidote, but much a snake's poison.
> In much the injury is not little.
> In a little there is much profit."

Having attempted above to show certain traits of Jahangir, as a man, I would now conclude this paper with the following remarks of a modern historian:

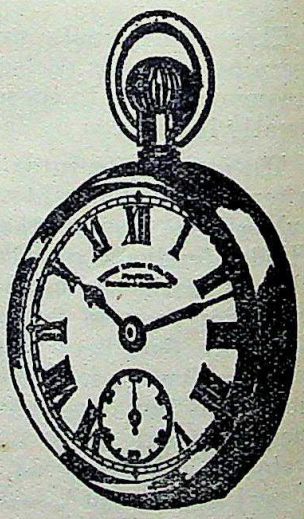
> From a review of his life as a whole, he comes out a sensible, kind-hearted man, with strong family affections and unstinted generosity to all, with a burning hatred of oppression and passion for justice. On a few occasions in his career as a prince and emperor, he was betrayed, not without provocation, by fits of wrath into individual acts of barbarous cruelty. But as a rule, he was remarkable for humanity, affability and open hand.

* Beveridge, I. 306.

* Tuzuk, 4.
† Ibid, p. 150.

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INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

Tories in Council

IN accordance with Mr. Baldwin's undertaking at the Bristol Conference, the Central Council of the Conservatives met on December 4, to take counsel on the J. P. C. Report. It is not surprising that the official motion "approving the general principles embodied in the Select Committee Report" was adopted by an overwhelming majority. For, as we have already pointed out, the Joint Committee had done everything to placate the Extremists and had practically taken the wind out of the sails by whittling down the reforms. So there was no fear of the rejection of a Report which conceded even less than the White Paper. Of course, there were a handful of what one may call the "impossible Extremists" whom nothing could satisfy. And the inevitable Mr. Churchill ranted at length, though his dismal warning of "misery" and "anarchy" was really too wide of the mark to make an impression.

The Tory approval vindicates Mr. Baldwin's leadership and the J. P. C. recommendations have accordingly been accepted by both Houses of Parliament as "the basis" of the India Bill. Thus while everything is done to secure the die-hards' approval, there is hardly any trace of concern about Indian opinion on the Report. That opinion is pretty unanimous in condemning the Report as reactionary. The Congress has rejected it as unworthy of consideration, while the Liberals demand radical alterations to make it acceptable. Mr. Baldwin, in his anxiety to conciliate Tory prejudices, assured them that the J. P. C. had made

> changes in the subjects which worried you and which ought to relieve your genuine anxieties to a great extent—police, pensions and commercial discrimination.

While Sir Austen Chamberlain argued that power was in their hands now and

> unless they decided then what the framework of the future Central Government should be, the conduct of events will pass from their hands.

These arguments have evidently had their effect. The admission that safeguards have been stiffened may be very consoling to British Conservatives, but it has certainly increased anxieties in India.

Indian Reforms in Parliament

The reform proposals embodied in the J. P. C. Report formed the subject of lengthy debates in both Houses of Parliament. Sir Samuel Hoare in the Commons and Lord Halifax in the Lords moved a resolution accepting the Report as the basis of a Bill that has since been drafted and placed before Parliament. Government, of course, had an easy victory—a victory as certain and pronounced as the one the Tory Council gave the other day. We shall therefore dismiss the die-hard opposition as a piece of impertinence deserving the snub it received from the more responsible section of the Tories. What was of more importance was the Labour Amendment moved by Major Attlee urging

> that the proposals of the Joint Parliamentary Committee were inadequate and should be liberalised by express acceptance of Dominion Status as an early object of the Reforms.

Major Attlee's was a grave indictment of British rule. Indians had felt, he said, that after 150 years of British rule, the masses remained poor, ignorant and exploited.

> For every evil which flourishes unchecked, we must take responsibility because we have been repositories of power. The idea that Indians must always be ruled for their own good by a lonely white man is Victorian sentimentality.

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The Late Mr. V. P. Madhava Rao

Mr. Madhava Rao, who has passed away at the great age of 85, was a brilliant statesman with a record of public work as distinguished as it was varied. Born of an ancient Mahrata Brahmin family long settled in Tanjore, he displayed during years of service in various capacities all the vigour and pugnacity of his race. He had the unique honour of serving as the Dewan of *three* premier States of India—Travancore, Mysore, and Baroda with great ability and distinction. On retirement from Baroda in 1916, he plunged into public movements in British India and quickly rose to eminence as a Congressman. In 1919, Mr. Madhava Rao went to England at the head of the Congress deputation and gave evidence before the then Joint Parliamentary Committee. The last public act of his was in 1929 when he was very appropriately chosen to preside over the Silver Jubilee celebration of the Sri Mulam Popular Assembly of Travancore.

Injustice to Indians in Burma

We have more than once drawn attention to the large body of public opinion in Burma against her separation from India. The Joint Committee, while endorsing the White Paper proposal for separation, have gone a step further in discriminating against Indians in Burma. The proposed Indian representation to the legislature is meagre while that legislature is empowered to restrict Indian entry. Surely, India could at least have the same rights and privileges with Burma as the United Kingdom, and it is astonishing that Indians who have done so much for Burma, should be discriminated against. The Burma Indian Chamber has rightly protested against the injustice, and in a memorandum addressed to the Secretary of State draw attention to this "gratuitous injustice to the community which played no mean role in Burma's development".

Sir Henry Craik and the Congress

It was a timely and sagacious speech that Sir Henry Craik, the Home Member, delivered the other day at Lahore when he extended to the Congress a hearty welcome to the Assembly. No doubt Congressmen have pledged themselves to reject the J. P. C. Report, but that does not mean that they will keep away from the institutions set up under the New Constitution. They mean to capture every position of authority and power so far as in them lay, and their programme is to work their way through these very institutions, and in spite of them. And the Home Member did the very correct and proper thing in inviting them to play their part in the new Assembly.

> The Government had always extended an invitation to the Congress to work in co-operation and fellowship. After four years of futile wandering in the barren field of non-co-operation, the Congress had accepted that invitation and returned to the constitutional field. The Government welcomed and cordially welcomed the Assembly Representatives of the best organised party in India.

The new Agent-General to South Africa

We congratulate Mr. Syed Raza Ali on his appointment as Agent-General to South Africa in succession to Kunwar Sir Maharaj Singh. Sir Kunwar is a Christian and his predecessor a Hindu. The choice of a Mahomedan this time can therefore be well understood. Mr. Raza Ali has had a distinguished public career, having been connected with political and legislative work since 1912. He was a member of the Council of State from 1921 to 1926, and was one of the members of the Government of India's deputation to South Africa in 1925-26. An independant in politics, Mr. Raza Ali has been a pronounced nationalist in his outlook. We wish him all success in the very important and responsible office to which he has been called.

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Lord Willingdon's Forte

Many characters, grave and gay, flit through the pages of Mr. Kincaid's reminiscences—("Forty-four years a public servant": Blackwood). But this charming bit about H. E. Lord Willingdon will be borne out by every one who has had the honour of his acquaintance. "For charm of manner and knowledge of men," says Mr. Kincaid, "truly I have never met Lord Willingdon's equal."

He never forgot a face, and the moment that he recognised its owner, he always knew the right thing to say. Others can assume such a manner, but unless it is natural it drops off on occasion and the real personage is unmasked. Lord Willingdon's manner was natural and never deserted him. Perfect kindliness, courtliness and good breeding, united in one man, made him in turn Governor of Bombay, Governor of Madras, Governor-General of Canada, and Viceroy of India.

India's Challenge to the West

During the Round Table discussions, Mr. Isaac Foot, Liberal M. P. for Badwin, had made himself conspicuous by his ability and fair-mindedness. In a recent speech at the Bradford Liberal Federation, he referred to the challenge of India first to Western civilization and then to the White supremacy. Now the challenge to British domination has gone on increasing in volume and intensity since the War. But he said:

I am sure of this, that there are for us in India only two courses: We shall either have to govern India by the sword or we shall have to do it by consent.

It is either autocracy or it must be by consent. We have got friends in India, a great many of them. Our policy is to keep our friends, and as far as we can, turn enemies into friends. That is not an easy task. Much will depend upon the contributions made upon the Indian question by Liberals during the next few months.

Rights of Prisoners

Is an accused who is in custody, entitled to have confidential communication with his legal adviser? That was the question that came up for judgment before the Hon. Justice Cunliffe of the Calcutta High Court. The District Magistrate had permitted the petitioner to interview his lawyer only "in the presence and hearing of a police officer". His Lordship, setting aside the order, pointed out that the Magistrate in making the order "infringed two cardinal principles of British jurisprudence—principles of presumption of innocence of all accused persons and their right to confidential communications". He went on to add:

That unless the persons were tried by a drum-head court-martial, it was absolutely necessary that advocates should have free access to their clients. The more serious the crime, the more the need that persons involved in brutal crimes should have, individually, the best assistance they could have.

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WORLD EVENTS

By Prof. A. J. SAUNDERS, M.A., Ph.D.

THE NEW YEAR

As I write this paragraph the old year is hastening to its close, and by the time this is read a New Year will be born and will have begun its course. Allow me to take this opportunity of wishing all my readers a happy New Year with joy and prosperity all through the coming year. I sometimes get letters and frequently meet readers of World Events who are quite appreciative in their remarks of this column in the *Indian Review*. I am assured by them that this department of the periodical is widely read, and the information and interpretation of events throughout the world are both interesting and helpful. That is the writer's reward, and he is pleased to find that the department is serving a need, and is appreciated.

The change of the year affords the writer an opportunity of making two lines of observation: a retrospect and a prospect. The backward look during the year that has passed shows that on the whole progress towards economic recovery has been made. The British Commonwealth is certainly on the improve; some attribute the progress to the Ottawa Agreements; others to the strong lead given by the National Government in Britain; others again to the fact that Britain is off the gold standard and has adopted a protectionist policy. Possibly no one thing can take all the credit, but a combination of circumstances are all working for recovery and are achieving results. France and Germany and now Italy are not doing so well; political issues are keeping them back. The United States is recovering; President Roosevelt is largely responsible through his extensive policy of the New Deal for this happy result. Japan is prospering, and is extending her foreign trade to all parts of the world.

The prospect is clouded with big issues. The Saar Valley vote will be an anxious time; the Naval Conference is likely to stir up trouble; the Indian Constitutional Bill will be fiercely contested; what Japan's next move will be, none can tell; no matter what may be the findings in connection with the Yugoslavian and Hungarian investigations, it is bound to leave behind bad feelings and a desire for revenge. Then in monetary affairs there is the question of a standard of value, and the stabilisation of the currencies to that standard. . . .

The assassination of the Yugoslavian king has had repercussions which may have developed into a serious Balkan situation. Hungary has had a terrorist movement which was threatening the peace of the Balkans, and there seems to have been little effort to put down the terrorists. The Yugoslavian government lodged a complaint against Hungary to the League of Nations. It was a delicate piece of business for the League Council, but they have reached a happy solution acceptable to both countries.

ITALIAN AIMS

To Signor Mussolini, the only two possible policies for European countries is Communism or State collectivism. Central Europe fears communism like poison, and consequently both Italy and Germany are working hard along the lines of State collectivism. In outlining Italian foreign policy, the Duce recently made a speech in which he said:

> In face of the irrevocable decline of the capitalist civilization, there were only two solutions: the Communist and the Corporative. The latter, the most logical, was the "solution of productions entrusted to the producers."

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SAAR QUESTIONS

The first big problem to be settled in the New Year is the future government and control of the Saar territory. France now has it, and Germany wants it; the population is predominantly German, but the Catholic vote and the German population in the Saar driven out under the Nazi policy from Germany may complicate the question and lose many votes for a return to Germany. Still, it is anticipated that 90 to 95 per cent. will vote for the return of the territory to Germany.

CONTROLLING ARMS TRAFFIC

The Disarmament Conference is still continuing; Mr. Henderson says that it will not be allowed to die; he is determined to achieve a Disarmament Convention, and a permanent Disarmament Commission. Japan's latest suggestion in the naval talks is for a ratio of 4-4-4 in the Pacific, but the United States will not accept any change from the original 5-5-3 ratio. A more hopeful field of co-operation is in the control of the manufacture and traffic in arms. Great Britain has a licence system imposed upon her makers and distributors of war munitions. America is now taking up the same attitude, and is suggesting that the League make that a recommendation to all nations, so that the gain motive to private producers be taken away, and the whole business of war materials placed under strict government control.

WAR DEBTS

The December instalment of the war debts is due, but payments are not being made, and one hears very little about the renewal of the payments. France has stated that she will not pay, and Britain also, since her token payment in December 1933, has made no further payment. Great Britain now says that token payments are no longer practicable with the result that they have been stopped. The British Government state, however, that they are waiting a favourable opportunity to reopen negotiations. So there the matter stands; it is most unsatisfactory for all parties concerned, but nothing can be done until the whole matter is reopened, and a final agreement reached.

THE NAVAL TALKS

The latest report states that the naval talks will be adjourned about December 20 or 22nd, when it is expected that the Japanese will finally withdraw from the Washington Treaty. The failure of the talks does not hold out much hope that an agreement will be reached in the forthcoming Naval Conference. It would seem that the Naval Conference will go the way of the Economic Conference and the Disarmament Conference, and end in nothing being done.

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TRADE AND FINANCE

By "SRIVAS"

THE J. P. C. AND BRITISH TRADE

THE period under review is remarkable for the publication of the report of the Joint Parliamentary Committee and the conclusion of the preliminaries of an Indo-British Trade Pact. The J. P. C. Report should normally have been a matter of merely political interest, of little or no consequence to the review of Trade and Finance. But in the outlook with which the Britisher has now come to regard India, the J. P. C. Report is less a provision for Indian constitutional reforms than a means of furthering British trade in India under the pretext of safeguarding the legitimate rights of British commercials. It will be remembered that the whole reaction to the movement for Indian constitutional reform was caused by the realisation that fiscal autonomy for India and the freedom of Indians to pursue the economic developments of their country unfettered by external control would mean a severe blow to British industry and trade, placed as it is in a position of extreme difficulty owing to the depression and the pursuit of economic nationalism all over the globe. This coincided with the discussions of the Haji Bill in India which gave British businessmen a sense of the dangers they might be exposed to under a Swarajist regime. Thus has the tide of reaction swollen to the point at which it is no longer merely a question of safeguarding British commerce but of even providing for its fortunes in the face of apparent surrender of self-Government to India.

THE SAFEGUARDS

The J. P. C., it is now well known, has made significant change in the original proposals of the White Paper in regard to safeguards. While formerly the White Paper and the Committees that prepared for it were content only to provide against discrimination of a legislative and administrative character within the country, the J. P. C. has asked for safeguards against discrimination to the disadvantage of British trade in India. In fact, a third category of discriminative measures has now been added. The J. P. C. makes a distinction between British trade in India and British trade with India and has taken the view that the Governor-General should be empowered to interfere in both cases. It is urged by the J. P. C. that these safeguards should not involve a restriction of India's fiscal autonomy, in as much as the Viceroy would be empowered to interfere in the matter of trade legislation, only when he has reason to think that the measures have been conceived, not with a view to further the interests of India but with a view to harm British trade. Why Indians should ever be actuated by what *Indian Finance* calls "motiveless malignity", the J. P. C. does not say. On the other hand, it even ventures the opinion that Indians would not be found to use powers solely to the detriment of British trade. Nevertheless, these safeguards are going to be part of the new Indian Constitution. And it is not a mere nervous apprehension on the part of India. It is widely felt in this country that the whole aim of safeguards is to whittle down to nothing the fiscal autonomy that has been established for over a decade by a convention between the Government of India and His Majesty's Government.

INDO-BRITISH TRADE TREATY

The first fruits of this policy are already being reaped. It is announced that an Indo-British Trade Treaty which has now been drawn up and the preliminaries covered between the Government of India and His

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Majesty's Government has been signified. The terms of the treaty have been kept strictly confidential. And it is significant that, while His Majesty's Government have taken the trading interests concerned into their confidence, the Indian Chambers of Commerce have pleaded in vain for having their say on questions of vital importance to them. It is only ordinary common sense that, if the terms of the Treaty were such as to be acceptable to Indian commercial opinion, the Government would hardly have adopted this course, which is different from that of His Majesty's Government in Britain.

It is also necessary to recall in this context the history and the origin of this Indo-British Trade Pact. The present Pact is the direct result of an agitation set afoot by Lancashire which contended that the explicit promises, which the Government of India made at the time of the Ottawa Pact, remained unredeemed. As is well known, the Ottawa Pact left the British Cotton Textile Industry out of the scope of its terms, on the ground that the affairs of the Indian cotton textile industry were then the subject to a full dressed enquiry by the Tariff Board and that nothing can be done till the Tariff Board's recommendations were made and the Government of India had arrived at their decisions thereon. Later, the Indo-Japanese Trade Pact referring to the place of the Japanese industry in the Indian market and the duties in cotton piece-goods was enacted into law. The Mody-Lees Pact was also concluded immediately before the Indo-Japanese Agreement and it provided for the exchange of certain facilities between India and Britain. Lancashire contends that the whole question had been neglected, and that it was against the spirit of the Ottawa Pact that the question of the redemption of the Government of India's privileges should be postponed indefinitely.

It was in view of this clamour that the Board of Trade took up the negotiations with the Government of India for an Indo-British Trade Treaty. And now, for all practical purposes, it would seem that the Treaty has been concluded without anyone in India having the sightest idea of its contents. It is significant that some of the members in the House of Commons demanded that the terms of the treaty should be announced before the Indian Constitutional Bill arrives at the crucial stage of its passage through the House of Commons. The implications of this statement are obvious. It means that if, in any respect, the treaty fails to satisfy the demands of Lancashire, its representatives and supporters in the House of Commons would resort to the extreme course of voting against the Indian Constitutional Bill. India might ask whether this is a threat or a promise?

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DIARY OF THE MONTH

Dec. 1. King Faud signs a decree abrogating the Constitution and dissolves Parliament.



THE LATE MR. V. P. MADHAVA RAO

—Mr. V. P. Madhava Rao is dead.

Dec. 2. The Punjab Council passes the Indebtedness Bill.

Dec. 3. Dr. Satyapal is arrested on a charge of sedition and released on bail.

Dec. 4. The Lahore-Karachi Air Mail is inaugurated by the Governor of Punjab.

—Mr. Subash Bose on arrival at Calcutta is served with a restraint order under the Bengal Criminal Law Amendment Act.

Dec. 5. The National Council of Conservative and Unionist Associations approves the J. P. C. Report on Indian Reforms.

Dec. 6. Sir Harry Haig assumes office as Governor of the U. P.

Dec. 7. Khan Abdul Gaffoor Khan is arrested at Wardha on a charge of sedition.

—Mr. A. F. Molamure, Speaker of the Ceylon State Council, resigns.

Dec. 8. Western India Liberals issue a statement condemning the J. P. C. Report.

Dec. 9. Public meeting at Bombay protests against the arrest of Khan Gaffoor Khan.

Dec. 10. Sir Frank Noyce opens the Indian Road Congress at New Delhi.

Dec. 11. The House of Commons discusses Indian Reforms Bill.

—H. R. H. the Duchess of York opens the Indian Art Exhibition in London.

Dec. 12. Mahatma Gandhi releases for publication his letters with the Viceroy *re.* his visit to the Frontier Province.

Dec. 13. The personnel of the Central Board of the Reserve Bank of India is announced.

Dec. 14. Khan Abdul Gaffoor Khan is sentenced to two years' R. I.

Dec. 15. The London Naval talks are adjourned.

Dec. 16. The Cochin Women's Conference meets in Trippunithura under the presidency of Mr. G. K. Devadhar.

Dec. 17. H. E. the Viceroy addresses the Annual Meeting of the Associated Chambers of Commerce at Calcutta.

Dec. 18. Dr. Satyapal is sentenced to one year's R. I. on a charge of sedition.

Dec. 19. Sir Samuel Hoare formally introduces the Government of India Bill in the House of Commons.

Dec. 20. H. E. Lord Erskine opens the tenth session of the Indian Philosophical Congress at Waltair.

Dec. 21. Mr. C. F. Andrews interviews the Viceroy *re.* Indians in Zanzibar.

Dec. 22. The U. P. Liberals condemn the J. P. C. Report as unacceptable.

Dec. 23. Japan formally denounces the Washington Treaty.

Dec. 24. The Eighth All-India Library Conference meets in Madras under the presidency of Mr. Munindra Deb Rai Mahasai.

Dec. 25. H. M. the King broadcasts Christmas greetings to the Empire.

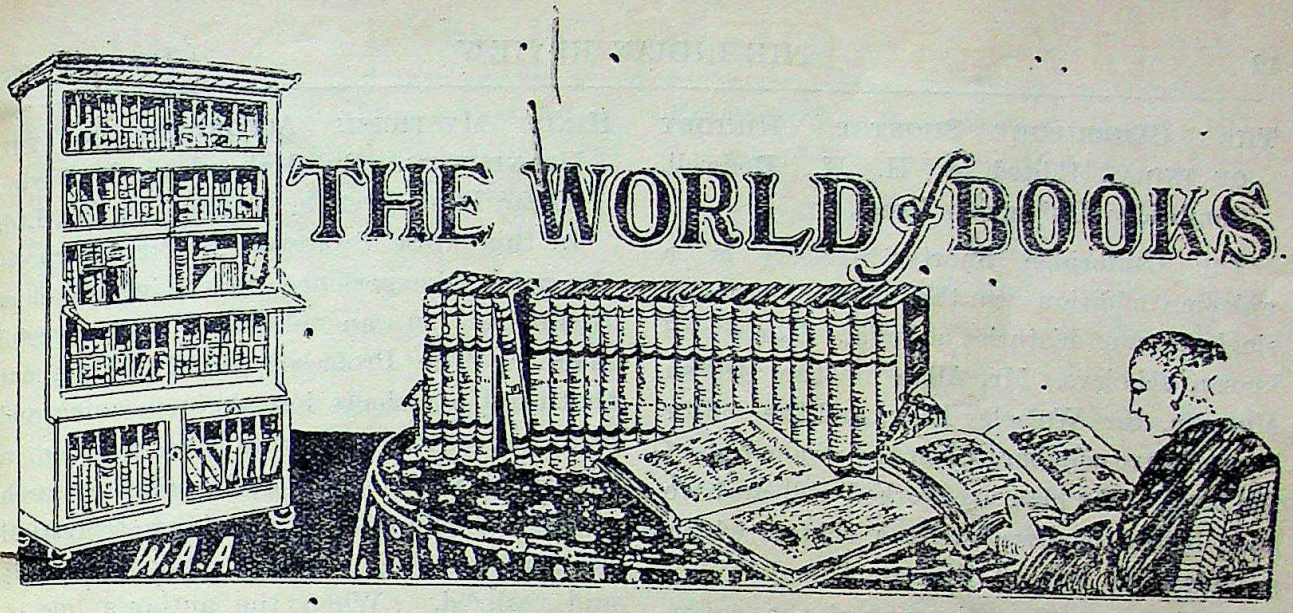
Dec. 26. The 18th Session of the Indian Economic Conference meets at Patna under the presidency of Prof. C. N. Vakil.

Dec. 27. The 11th Session of the All-India Medical Conference meets in New Delhi under the presidency of Col. Bhola Nath.

Dec. 28. The Indian National Liberal Federation meets in Poona under the presidency of Pt. Hirdayanath Kunzru.

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UNENDING BATTLE. By H. C. Armstrong. Longmans Green & Co. London. 9sh. net.

This is a fascinating biography, of a hero struggling against odds for the independence of his country. Georgia is a country of romantic associations. It was groaning under the tyranny of Russia till at last the war with Japan served to open the eyes of Georgians to the possibility of throwing off the foreign yoke. A revolutionary committee was organised. Dekanosi, a Georgian, was working hard at Paris, M. Clemenceau blessed the Georgians in the struggle, and Japanese money flowed in to supply the sinews for the war against the Russians. With all material advantages, the spirit of heroic self-sacrifice is still indispensable for the attainment of national independence. That heroism was found in, among others, Leo Keresselidze, who combined physical hardihood and mental alertness. The resourcefulness which he displays at each difficult situation to defend himself and confound his enemies is almost incredible. He is a romantic hero with a charmed life. Once Leo attacked the Russian guard and managed to make away with a large amount of the Russian Government treasure to be used for the purposes of the Georgian revolution. Leo was caught by the Russians and subjected to suffering, but he succeeded in making his escape. When he went to France, he saw Dekanosi dying. He stayed in Switzerland and was in fear of being extraditioned for the crime committed in Georgia. But he remained free and went through a law course, and passing the examination with distinction, was appointed lecturer in Crown Law at the University. He also became a successful lawyer. But the Great War broke out in 1914, and Leo immediately proceeded to Georgia. He went to Constantinople and found the Triumvirate in power. They commissioned him to organise and command as Captain a Georgian legion of 1,000 men. The Georgians declared an independent republic in 1918, and Leo was made a colonel and asked to raise 2,000 legionaries. Leo had been relentless in his opposition to the Russians. But he was asked to disband his legion and cease war against the Bolsheviks. He started on a brief mission to establish friendly contact with the Persian Government, but a revolution in behalf of the Bolsheviks stopped him. Again he underwent hairbreadth escapes for his life. He was again given a command in the front line, and he trounced the Bolsheviks. When an armistice was entered into with the Bolsheviks, Leo resigned his office. In 1921, the Bolsheviks annihilated the Georgian division. Leo has withstood tempting offers from the Bolsheviks. Georgia, it must be remembered, has joined the Bolshevik union since 1921.

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THE CAMBRIDGE SHORTER HISTORY OF INDIA. Edited by H. H. Dodwell. Cambridge University Press.

The Cambridge Shorter History is a welcome addition to the slender stock of single volume histories of India. Three well known scholars, Mr. Allan of the British Museum, Sir Wolseley Haig, and the editor himself have collaborated in the production of the book. The plan has worked well and we have before us a well-written volume which provides the general reader a complete and generally up to date account of the entire range of the Political history of India.

The chapters on the Deccan and South India, in Part I, are unfortunately marred by a number of small mistakes, particularly in the spellings of proper names, and we are surprised to read that the Greek play discovered on a papyrus in Egypt contains passages which have been identified as Tamil (p. 180), that Kulottunga's reign of forty-nine years came to an end in 1112 (p. 191) and that it is very likely that Bappadeva's name was Virakurcha (p.197). Early Indian History is still in its formative stage, and the few minor errors that have inevitably crept in will no doubt be corrected in subsequent editions.

Parts II and III will command general assent, but the reader will occasionally find eclectism carried too far in dealing with rival theories as on the origin of Vijayanagar (p. 277), and in Part III a somewhat pronounced tendency to view events from a more imperialistic point of view than even in the larger History. The chapter on Warren Hastings, for instance, compares unfavourably with the chapters written by Mr. P. E. Roberts on the same subject in the larger work, and two last chapters which review recent politics are decidedly tendentious.

HINDU MYSTICISM ACCORDING TO THE UPANISHADS. By Mahendranath Sircar. Kegan Paul, Trench, Trubner & Co., Ltd.

In this work Professor Sircar interprets the spiritual experience underlying the chief Upanishads in an eloquent and forceful manner. The Professor rightly points out that the Upanishads lose their meaning and significance to those who seek in them a developed philosophy; but when the search changes from a rational enquiry to a mystical penetration, their import and depth are felt and realized. When the author's line of approach to the mysticism of Upanishads has been thus defined, the reader is well prepared for the more or less expository rather than critical analysis that follows of the principal ideas of the Upanishads. Professor Sircar decidedly prefers Sankara's interpretation of the Upanishads to that of Ramanuja, and he shows how Hindu mysticism transcends the conflict between the sensible and the super-sensible, between the flesh and the spirit, inherent in other schools of mysticism.

CHRIST TRIUMPHANT: An Anthology of great Christian Experiences compiled by N. G. George Allen and Unwin Ltd.

This book, as its sub-title indicates, is an anthology of great Christian experiences. Culled from the writings of Christian poets, preachers and writers, the passages selected cover a wide range of theological thought and feeling, while the discerning reader will be able to trace a certain unity of experience common to all the different writers. There are passages of moving eloquence and power from the Bible, poets like Milton and Donne, and preachers and writers like Wesley, Bunyan, Newman and others.

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MOTHER AMERICA: Realities of American Life as seen by an Indian. By Dr. Sudhindra Bose, PH.D. Published by M. S. Bhat, Raopura, Baroda. Rs. 5.

Undoubtedly, the author sees America intimately, sympathetically, and even admiringly. He deals in great detail with almost every aspect of American life and achievements during past one hundred and fifty years. He shows how America has struggled against all odds and attained her present amazing height of material prosperity.

He has some vivid chapters on Prohibition, Opium Traffic, Yellow Peril, and Racial Conflicts. Those on Agriculture, Education, Libraries, Museums, helping the blind and the crippled, furnish much useful information to the student and the social worker. He has drawn very interesting character-sketches of the two American national heroes, George Washington and Abraham Lincoln. His description of the great American newspapers is a revelation in industry and enterprise, *e.g.*, the Chicago *Tribune*, the world's greatest newspaper, housed in a thirty-six storey sky-scraper built at a cost of twenty-six million rupees, and having a circulation of 650,000 copies daily, printing whole editions of 100,000 copies or more in an hour's time. And what a noble record of social and public service such newspapers in America inaugurate and carry on!

Perhaps all may not agree with the author's observations on certain more or less controversial topics. But that is not to be expected. The book is cram-full of information of a most useful and stimulating character—a *Vade-mecum* of American nationalism. One cannot help expressing the wish that the book had been free from the many printing mistakes that have crept in.

EDUCATION. By Hazarat Inayat Khan. Luzac & Co., London. Price 5*s*.

Considering the importance of the right kind of education, especially in the early years, every careful study of the subject should be warmly welcomed. Mr. Hazarat Inayat Khan's book "Education" is a well-thought-out and carefully analysed study of childern's education. He shows that the Infant is like a photographic plate, so that the first impressions should be carefully made. These impressions should be such as would develop discipline, balance, concentration, ethics and relaxation.

IMAGINARY CONVERSATIONS. By Walter Savage Landor. Selected by T. E. Welby, Oxford University Press.

The late Mr. Welby was a Victorian enthusiast and this is his tribute to Landor. Though not dramatic, the 'Conversations' have always been held as noble specimens of a heroic prose. The characters range through all the periods of history, ancient and modern, and the reader will enjoy reading them, especially with the welcome help provided in the notes. The book will make a good text for University purposes.

ELEMENTARY DYNAMICS. By R. C. Gray Messrs. Macmillan & Co., Ltd., London.

This book is specially written for students beginning a University course in engineering or other Applied Science. A special feature of the work is the illustration of the principles of Dynamics by examples chosen from the various branches of Modern Engineering. Four hundred examples have been carefully chosen to indicate the wide applications of the subject and the answers to the examples have been added in all cases.

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INDIAN STATES

Hyderabad

HYDERABAD EXCISE DEPARTMENT

The Excise Department of Hyderabad is being remodelled on the Madras system. Services of some sub-inspectors had been temporarily borrowed for that purpose from the Madras Government, and it is expected that under their guidance, local men will be soon able to manage the system efficiently.

AN ASSEMBLY FOR HYDERABAD

A resolution was passed at a public meeting held at Bombay on October 30, under the auspices of the Hyderabad State Peoples' Conference, asking the Hyderabad State to allow public meetings within its limits and establish a legislative assembly on the Kashmir model.

MARKETING OF PRODUCTS

The Nizam's Government note with satisfaction that the benefits of the Agricultural Markets Act, which they introduced three years ago, are being widely appreciated. The success of the measure may be largely traced to the fact that the Hyderabad Act, unlike similar Acts in British India, is applicable to agricultural produce other than cotton.

LOANS FOR CULTIVATORS

In view of the famine conditions which prevail in several districts of the Dominion as a result of the failure of the monsoon, H. E. H. the Nizam's Government have ordered the distribution of Rs. 1,50,000 as *takavi* loans among cultivators of the affected areas.

H. E. H. NIZAM'S ASSURANCE

His Exalted Highness the Nizam has issued a *firman* containing assurances of good will to his Hindu, Parsi, and Sikh subjects, who had presented addresses to wish him long life on the occasion of his birthday.

Baroda

BARODA GOVERNMENT MACHINERY

We understand that the Baroda Government have called upon the public, including Government servants, to point out definitely the defects noticed and the inconveniences experienced by them in the different departments of the State, and to make concrete suggestions for the removal of those defects as well as for the further progress of the various departments. The public have been thus afforded an opportunity of having their say on the working of the administrative machinery and influencing its further betterment.

AGRICULTURAL PROGRESS

The agricultural department of the State has been busy devising schemes for the development of the rural areas. The activities of the department for the year 1933-34 show that schemes were considered for:

(1) inquiry into cotton in villages, (2) distribution of good and pure seeds for better cultivation of cotton crop in Navsari District, (3) Sugar-cane cultivation experiment in Vyara, (4) reorganisation of Gowsala (Cattle Shed) at Rajmahel and (5) Sowing of Soyabeans. Panchayat Weeks, Baby Weeks and agricultural exhibitions were held at different places for propagating new methods.

VERNACULAR EDUCATION IN BARODA

The Government of His Highness the Gaekwar have decided to carry out some amendments in the Vernacular Educational Code. The amendments relate to the management of the fund established by His Highness to further the intellectual advancement of the people, and also to encourage authors and publishers to publish useful books of knowledge through the vernaculars.

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Mysore

MYSORE AND CAUVERY WATERS

We understand that the Government of Mysore have requested the Government of India to intervene and settle the question of the royalty that is being now paid by Mysore to the Madras Government for the use of the Cauvery waters for generating electricity at Sivasamudram.

The Mysore Government are now paying annually about Rs. 70,000 as royalty. The agreement between Mysore and Madras was entered into when Mysore had not embarked on her great engineering achievement—the Kannambadi Dam. On account of this Dam, water has been regulated at Sivasamudram and greater power is being produced. The contention of the Mysore Government now appears to be that they have been able to increase their power output only on account of the Kannambadi Dam and as they have sunk a very large capital on this work, it is not right for the Madras Government to insist on the old rates being adhered to.

MYSORE COFFEE INDUSTRY

Mr. S. P. Rajagopalachariar, Member of the Maharajah's Executive Council, presiding at the field-day meeting of the Mysore Coffee Experimental Station, observed:

The coffee industry in Mysore has been the means of bringing in not only a good deal of valuable outside capital but also enterprise, organization, and method by which the country has been highly profited.

The industry was regarded as a valuable asset of the State, having been the means of the opening up of much inaccessible forest country to profitable cultivation, and providing employment of labour on a large scale. Coffee at present occupied an area of nearly 120,000 acres, the produce representing a money value of a crore and twenty lakhs of rupees.

Bikaner

SIR MANUBHAI MEHTA

Sir Manubhai Mehta, Prime Minister of Bikaner State, who has been for the last two years contemplating retirement, has obtained His Highness the Maharaja's permission to retire.

Sir Manubhai went to Bikaner after a long and distinguished record of service in Baroda, where he was Prime Minister for no less than 11 years, and for the last 8 years he has been Prime Minister of Bikaner.

THE NEW DEWAN OF BIKANER

His Highness the Maharaja of Bikaner, on the occasion of his birthday, conferred upon his cousin Colonel Maharaj Sri Sir Bhairun Singhji Bahadur, K.C.S.I., who succeeds Sir Manubhai Mehta as Prime Minister of Bikaner. and upon Major Maharaj Sri Mandhata Singhji Sahib, the hereditary title of Bahadur and the high honour of gold chapras. These distinctions are to be enjoyed hereditarily by the eldest male heir in the direct line of descendants of the two Deodhiwala Rajvis so long as they enjoy the title of Maharaj in the Bikaner State.

Indore

THE MALHAR ASHRAM

Malhar Ashram—an institution started by H. H. the Maharaja Holkar, ex-Ruler of Indore—has been opened recently.

It was first started at a cost of Rs. 80,000 for the education of boys of his caste. They were given free education, boarding, lodging and dress. The institution had to be closed during the minority period of the present Maharaja; but now it has been opened again and a grant of Rs. 50,800 for the first year and Rs. 40,800 for the subsequent years has been sanctioned.

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Kashmir

REVENUE REMISSIONS IN KASHMIR

His Highness the Maharaja Bahadur has accorded sanction recently to the remission of all arrears in excess of five years in respect of nautors made in the Reasi Tehsil prior to Samvat 1972. It was also laid down that mutations in respect of these nautors should be attested along with the recovery of five years revenue and that proprietary rights in such lands should be conferred thereafter. His Highness has sanctioned these orders to other Tehsils in the Jammu Province, where circumstances are similar to those obtaining in the Reasi Tehsil.

LOYALTY JAGIRS IN KASHMIR

Cash Jagirs, varying from Rs. 1,500 to Rs. 150 a year, have been awarded by the Maharaja of Kashmir to about a dozen persons for their loyal services during the recent disturbances in the State.

The names were recommended by a Committee of Inquiry appointed for the purpose. The name of Mrs. R. O. Southerland heads the list with Rs. 1,500 a year.

Nepal

THE NEPALESE LEGATION

Members of the East India Association accorded a reception to General Shumshere Jung at the Nepalese Legation, when he delivered his first speech since the establishment of the Legation on November 7.

He pointed out that Nepal, owing to its isolated geographical position, was unable to contribute substantially to stabler world conditions, but every step towards strengthening international friendship was a step forward.

Bhavnagar

TRADE IN BHAVNAGAR

Owing to the development of the Bhavnagar Port and its direct connection with foreign ports, the merchant community there has felt the need of organization to promote the interests of their respective trades. Thus Bhavnagar now has its Seeds Merchants' Association. At the Annual Meeting of this Association, the President Seth Govardhandas Cursondas voiced a complaint about the system of rebate on ground-nut followed by the Bhavnagar State Railway. He stated that "Redress has now been granted; for, with a view to encouraging exports of ground-nuts and ground-nut seeds *via* Bhavnagar Port, a rebate will be granted on consignments booked from any place in Kathiawad to Bhavnagar either for local consumption or for the purpose of export to foreign countries."

FALLING SICKNESS?

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INDIANS OVERSEAS

—:o:—

British Guiana

LITERACY IN BRITISH GUIANA

The Hon. Mr. A. E. Seeram, member of the Legislative Council of British Guiana and the President of the Guiana Indian Association, Demerara, has issued an appeal for a scholarship fund which he has founded for the education of Indian boys and girls. In the course of the appeal, he says :

> Only 10 per cent. of the adult Indians can read and write English. According to the 1931 census report, over 50 per cent. of children of school-going age are not in school, and in the case of Indian girls, nearly 65 per cent. are not in school, *e.g.*, out of a total number of 14,070 of school-going age, only 4,935 are attending schools, whilst 9,135 or nearly 65 per cent. are not.

All donations to the Scholarship Fund should be forwarded to the President or Treasurer of the British Guiana East Indian Association, Georgetown, Demerara.

Burma

INDIANS IN BURMA

The Burma Indian Chamber of Commerce has sent a memorandum to the Secretary of State and the Premier, protesting against the J. P. C.'s recommendations affecting the rights and interests of Indians. The memorandum points out that the proposed Indian representation in the Legislature and the proposal to empower the legislature to restrict Indian entry are unsatisfactory and therefore should be amended.

The Chamber feels that a gratuitous injustice has been done to the community which played no mean role in Burma's developments all these years. The Chamber urges that the same reciprocity proposed as between the United Kingdom, British subjects and Burmans should be extended as between Indians and Burmans.

Ceylon

INDIANS AND THE LAND BILL

Criticising some of the provisions of the Land Development Bill introduced in the State Council of Ceylon, Mr. S. Natesan (member for Kankisanturai) pleaded for some consideration for Indians settled in the island. It will be observed that the Bill contains a statutory definition of "Ceylonese" which precludes Indians who have permanently settled down in Ceylon from facilities for getting land from the Crown. The definition of "Ceylonese" in the Bill insists on a domicile of origin. Mr. Natesan observed, after referring to the difficulties suffered by Indians in South Affica :

> There is of late a tendency on the part of even Ceylon, the daughter of India, to repeat in a small measure some of those disabilities which have been crying for redress in other parts of the world where Indian nationals happen to live.
>
> A few years ago, difficulties were raised here in regard to the franchise of the Indians; but afterwards the statesmanship of the leaders of the country asserted itself and they said: 'We are agreeable to accept the Indians on the electoral roll on a five year residence.' That is an act of statesmanship. Now, I ask this House to rise to an equal height of statesmanship in regard to this question which affects the possession of land."

Malaya

INDIANS IN MALAYA

We understand that wages for Indian Labour are steadily rising and that before long an Indian labourer would be able to earn the standard rates of wages, provided he showed the necessary zeal for work. The general consensus of opinion in the Colony is reported to be that if the price of rubber continued to show uninterrupted improvement, the benefit must, in the first instance, go to the estate staffs and labourers.

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Australia

INDIANS IN AUSTRALIA

Indians are practically excluded from Australia except as temporary visitors and those few who have settled down in the Commonwealth suffer from certain disabilities. As a result of Mr. Sastri's visit to Australia in 1922 on behalf of the Government of India, Indians in Australia were given the benefits of Old Age and Invalid Pensions, and Mr. Sastri was assured that Indians resident in Australia would be enfranchised and that their other disqualifications would be removed. But nothing has been done so far. Recently, when Mr. Tushar Kanti Ghosh, Editor of the *A. B. Patrika* and India's representative at the forthcoming World Press Congress in Melbourne, went to Bombay, prominent merchants drew the attention of Mr. Ghosh to propaganda by interested paries in countries like Australia, and requested him to ask Australian papers to keep well informed Indian correspondents, so that the Australians might know the true state of affairs in India.

South Africa

INDIAN PROSPERITY IN NATAL

Statistics recently published in South Africa showing the value of registered property owned by members of the Indian community in Durban make interesting reading. In 1924-25, the value of such property was estimated at £1,191,360. The figures of two-yearly periods thereafter were:

1926-27	...	...	£1,237,430
1928-29	...	...	£1,482,540
1930-31	...	...	£1,624,860
1932-33	...	...	£2,010,040

It is stated that between the years 1930-31 and 1932-33, Indians owned £385,180 more property in Durban purchased from Europeans.

East Africa

INDIANS IN KENYA

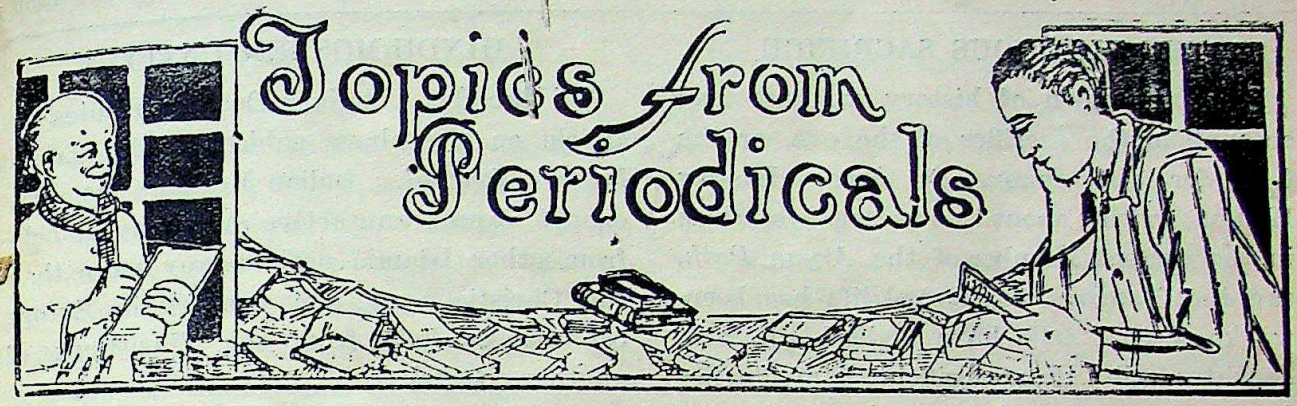
Interviewed by the *Statesman* during his brief visit to Delhi, Mr. C. F. Andrews gave his views on the position of Indians in Kenya. He said that by far the most serious question in Kenya was the economic marketing proposals which involved a monopoly for what was called the Native produce. Owing to the world economic depression, the value of raw products had declined in recent years, and an attempt was being made in Uganda to raise the prices by means of a monopoly, and ground-nuts had already been given as a monopoly to a European firm. If this process continued, it was likely to drive out a large number of Indian traders who only trade in Native produce and sell to Africans in return for cotton cloth.



MR. SYED RAZA ALI
who succeeds Kunwar Sir Maharaj Singh as Agent to the Government of India in South Africa.

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INDIRECT ELECTIONS

The Joint Committee Report is naturally the subject of considerable criticism in the press, and no part of the report has been condemned so thoroughly as the chapter dealing with election to the Federal Legislature. "Kerala Putra," a well-known writer on Indian political problems, commenting on the report in the pages of the December *Twentieth Century*, presents what one may call the other side of the shield. The proposal to extend indirect election to the Lower Federal House is certainly objectionable, especially as the present Central Legislature is directly elected. There are other objections also which may be summarily stated here:

First, if elections to the Federal Legislature are to take place from the Provincial Councils, which are elected on purely Provincial issues, federal problems will never come up for discussion before the country. In India, experience has shown that Provincial elections are governed by purely local considerations. What is required at the Centre, however, is that the legislature should be elected on issues of a purely federal character. Indirect elections would make that impossible. Secondly, dissolution of the Federal Legislature on important issues, and appeal to the country for a verdict, would not be possible, as the members will not have to go to the country but merely to their Councils, where the elections will be on a strictly party basis without any reference to opinion outside. A third point of view has also to be remembered. The interests of the federal government, and the provincial governments, are not likely in all cases to be the same. If the Central Legislature is constituted of representatives of the provincial legislatures—naturally therefore predominantly representative of the parties in power in the provinces—the Federal Legislature will be more a conglomeration of provincial interests than a body representing all-India opinion. Unless there is a federal electorate in which electoral battles are fought on purely federal issues, it is almost certain that the federal centre will be weak and unable to cope with the claims and demands of the provinces.

There are, of course, theoretical considerations, and it should not be forgotten, says "Kerala Putra", that arguments of considerable validity can also be advanced in favour of indirect election. Among such the writer mentions the following:

The size of the federal electorates is bound to be so large as to make elections to the Centre extraordinarily expensive and render them in many cases farcical; the necessity to safeguard the newly won autonomy of the provinces against the tradition of centralization in India; the wider character of the provincial electorates, which will enable the federal representatives to be more democratic than representatives elected from constituencies of more restricted franchise. In any case, the present modification cannot be said to limit the power of the Federation or to change vitally the form of government.

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THE VICARIOUS SACRIFICE

Since the dawn of history we have had accounts of the sacrifice of the one, or the few, for the many. Dr. Irene Bastow Hudson, writing about this vicarious sacrifice in the current Number of the *Aryan Path*, says that "so long as physical life has been, we know that cells have divided to form daughter cells, thus sacrificing individuality for the propagation of the species".

Religions of modern and ancient peoples have made use of the universality of the vicarious sacrifice, and from this habit may be traced all sorts of customs and ceremonies, some of which exist even to the present day. The vicarious atonement, says the writer, seems to be "a modern fungoid growth, which would take from Man his responsibility and has no place in the evolutionary scheme of Nature".

According to the writer's view, both sacrifice and atonement must be personal, individual and racial, and the sooner people learn that vicarious suffering for the sins and sorrows of all men is a fallacy, the healthier and happier will be the population of this earth on which we have to dwell.

> It is man who has tried to make the sacrifices vicarious; it is man who has tried to shift his responsibilities to other shoulders by paying another to act or die in his stead, or by paying a priest or a 'wise man' to free him or absolve him from his sins and his troubles. The Great and Holy Ones who have gone on ahead on the path will look back and hold out the helping hand, albeit invisibly to most of us, and such are the Adepts, the Boddhisattvas referred to in the *Voice of the Silence*, but even they cannot alter the law, and Karma must be worked out. "The ripple of effect, as the great tidal wave, thou shalt let run its course."

HINDU-MOSLEM UNITY

Rai Bahadur Ajit Nath Das contributes an article on the above subject to the *Landholders' Journal*. Indian Moslems, he says, cannot expect any active sympathy or help from other Islamic nations any more than the Christians of one country in Europe can expect help from the Christians of another country.

It is obvious, therefore, that the Indian Mahomedans must look to India as their country and be prepared to live in amity with the other inhabitants of the country. The word 'Hindusthan' will have to be changed or at any rate a different connotation be given to it in its application to India. It is impossible in India to have a settlement such as is being attempted in Ireland and even the Irish experiment seems not wholly successful. Once the Indian Mahomedans feel that they are Indians, they will be readier to work amicably with Hindus.

In concluding, the writer points out that:

In India, men must be taught to consider themselves as Indian so far as public life is concerned, and Hindus and Mahomedans so far as their inner lives are concerned. It must not be thought that a Hindu cannot represent Mahomedan interest or that a Mahomedan cannot do justice to Hindu aspirations.

In Native States, especially in the Nizam's Dominion, Hindus are given prominence when they so deserve it, and there is no question whatsoever that they cannnot and will not be true guardians of Mahomedans. Similarly, in Mysore there is no question with regard to a Mahomedan being incompetent to safeguard Hindu interest. From such examples as these, both the Mahomedan and the Hindu in British India may broaden each his own mind and regard himself as an Indian representing Indian interests—Indian interests meaning common interests of the Hindus and Mahomedans. It is not a question of how many positions of importance go to either community, though the general public are very jealous on this point.

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THE ECONOMICS OF WAGES

It is tragic to watch the conflicts that go on between employers and their employees over the question of wages and the hours of employments. In the course of an illuminating article in the December issue of the *Modern Review*, Major D. Graham Pole endeavours to deal with this question and in particular the problem of wages:

> To the average man in the street, it seems an obvious truth that the wages he receives are paid out of capital owned by his employer. Employers on the other hand, who are usually just as stupid on economic matters as the most illiterate of their employees, love to exploit the fallacy that the capital they possess is the source from which the wages of their workers are drawn.

The fact is, the payment of wages, so far as the employer is concerned, is but the return to the labourers of a portion of their capital which he received from labour. So far as the employee is concerned, what he receives from the capitalist in the form of wages is but the receipt of a portion of the capital his labour has previously produced. As the value paid in wages is thus exchanged for a value brought into being by labour, the Major asks: "How can it be said that wages are drawn from capital or advanced by capital?"

In a rational state of society the value of physical and mental labour would rise, while the cost of individual commodities would fall. Indeed, this is the whole underlying principle embodied in the statement that "man seeks to gratify his desires with the least possible amount of exertion". He will invent tools and other devices to help him to conquer the forces of nature and make them more easily the subject of his will. This clearly postulates that with the development of science and the arts, more production of the things wanted to gratify his human desires should never cost him a moment's worry.

In conclusion, the writer points out that it is because of the stagnation in wealth distribution that we have in an aggravated form this blind struggle over the question of wages.

> The worker is not a charge upon the cost of production and in any industry where efficiency is observed, high wages paid to the worker would not be to the detriment of the industry but the very opposite. The higher the wage paid to the worker, the greater would be his enthusiasm for the task he would undertake, and the more efficiency would be expected of him. This would mean, taking the national view, that if wages were increased, high efficiency amongst the workers would follow, and surely it is self-evident that the nation which possesses the most highly efficient and contented craftsmen is the nation which is bound to defeat the competition of any country where wages are low and in which the workers are therefore inefficient and miserable.

INDIA IN PERIODICALS

SCOPE FOR MUNICIPAL SOCIALISM IN INDIA. By Prof. K. T. Shah. [The Calcutta Municipal Gazette, Tenth Anniversary Number, November 1934.]

INDIAN STUDENTS IN ENGLISH UNIVERSITIES. By B. S. Kesavan, B.A. (Hons.) London. [The Indian, November 1934.]

INDIAN RELIGION AS VIEWED BY A GERMAN MIND. By Helmuth von Glasenapp. [Prabuddha Bharata, December 1934.]

AN ETHNIC STUDY OF THE PANDAVAS. By Abhayananda Mukherjee, M.Sc. [The Modern Review, December 1934.]

THE TRAGEDY OF INDIA. By Dr. Sir Hari Singh Gour. [The Twentieth Century, December 1934.]

THE PROBLEM OF JUTE CONTROL IN INDIA. By Dr. H. L. Dey, M.A., D.Sc. [The Calcutta Review, December 1934.]

A DECADE OF INDIAN POLITICS. By M. Chalapathi Rau, M.A., B.L. [Triveni, September-October 1934.]

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INDIA AND THE J. P. C. REPORT

Commenting on the Sapru-Jayakar Statement on the J. P. C. Report, the *Servant of India* observes:

> Sir Tej Bahadur Sapru and Mr. Jayakar are really for accepting the Joint Select Committee's recommendations, although they do not wish to put it so frankly. If they were not for unconditional acceptance, they would not have gone out of their way to say: "With all the defects and shortcomings of the proposed constitution—and they are neither few nor negligible—and with all the attendant disappointment, which is perfectly understandable, we cannot foresee in the near future the possibility of any constitutional scheme being devised in England or in India which may be acceptable to the country as a whole." This is as much as to say: "No amendments in the forward direction will be carried in Parliament now. Nor will the Labour Party, when it will come into power, one does not know how long it will take to give us a larger measure. The constituent assembly will be a failure. Therefore, submit to the inevitable." It may be that the cry of rejection has wrought damage to our cause. Will this cry of abject submission do any good?

The journal goes on to argue that the Liberals, like the Congress, must reject the Report:

> We would like British politicians to believe Mr. Chintamani and Dr. Paranjpye implicitly when they say that they would prefer the *status quo* to the reform proposals now under discussion.

Nor would Congressmen be right in going back upon their pledges to the electorate. Congress had declared a policy of rejection. We hope, says the *Servant of India*,

> there will be no one who, however strong he may himself be against rejection, will now advise the Congress to be untrue to its pledges and to abandon its rejection policy. Honesty in politics is a much higher good than the adoption of any particular programme.

BRITISH FOREIGN POLICY

The *World*, edited by Mr. Vernon Bartlett and published in London, gives month by month a summary of press comment from all over the world about the problems or events that are likely to interest the British Public. Discussing the Japanese attitude towards the British Government, Mr. Bartlett opines that the Japanese ambitions are based not on National prestige or considerations of security but on a determination to dominate the Far East. 'Parity' for Japan means predominance for Japan in the Western Pacific.

If Great Britain and the United States agree not to haggle about their respective naval strengths on the ground that they are never going to fight each other, they can insist upon the maintenance of security as the criterion of tonnage in the Western Pacific. Japan might tear up the Washington Treaty, or, rather, refuse to renew it as she has a perfect right to do, but she would not be able to build against the combined navies of Whitehall and Washington. This is so elementary a fact that one is surprised by British reluctance to say, once and for all, that Great Britain and the United States have common interests which they will defend in common. There is nothing unfriendly to Japan in the assertion that we will not adandon without a struggle interests which we have built up in the course of centuries in Eastern Asia. But there is something unfriendly to the United States in hinting that we would rather run this grave risk than abandon arguments with them over the gunnage of their cruisers or the tonnage of their capital ships. If Whitehall and Washington insist on security, but not superiority, for Tokio in the Pacific, they will further their own security in the Atlantic.

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CIVILIZATION AND LIBERTY

In a thoughtful article in the *Nineteenth Century and After*, Prof. Ramsay Muir discusses the progress of European civilization and points to liberty as the basis of its achievements.

Four hundred years ago, there were in existence four highly developed civilizations —the Chinese, the Indian, the Islamic and the European. They had developed quite independently, and the European civilization was in no obvious way superior to the others. In the long conflict with Islam, Europe had been defeated, and as late as the third decade in the sixteenth century had to defend its premier capital, Vienna, from its Islamic neighbour. Yet, within four centuries, European civilization had not merely established its superiority, it had won the domination of the world.

The superiority, according to the Professor, is not in its mere power over the resources of conquest but in the capacity for the diffusion of liberty.

The movement of emancipation has striven after several different forms of liberty, which have been attained in varying degrees in various countries. None of them has been secure until it has been placed under the guardianship of law. For liberty is dependant upon law; it is not only precarious, it is unreal until it is both protected and regulated by law, upheld by the common will.

The movement for liberty has gone on ceaselessly in different directions. The first of the liberties after which men have striven, has been the freedom of the person involving not only the abolition of slavery

but the security for every person against the possibility of arrest, imprisonment or personal violence.

The second and yet greater freedom that the Western World has won is freedom of the mind.

Freedom for all men, not only to think and believe, but to speak and publish what seems to them true; freedom to persuade their fellows to accept their beliefs; freedom to co-operate with others to make their beliefs prevail, which is freedom of association; and all this under the regulation of law, to ensure that this freedom is not used in such a way as to impair the corresponding rights of others.

The third freedom which the Western World pursued was freedom of enterprise: freedom for every man to make the most of his powers and his opportunities.

The fourth freedom toward which he has seemed to be moving, is freedom of intercourse —the maximum possible freedom of movement over the face of the earth for ideas for men, for goods and for capital.

The free movement of all then from land to land has turned the intellectual and material wealth of the whole world into a common inheritance of all its peoples.

It seemed, until yesterday, that the progressive and rapid achievement of these liberties by the civilized peoples had demonstrated that human society can be organized upon a basis of liberty regulated by law. Then with amazing suddenness, says the Professor, the greater part of the world has gone back upon its ideals of liberty and reason.

In some of the greatest countries, arbitrary arrest and punishment without trial have become commonplace; freedom of speech and publication have been suppressed by violence; political liberty has been overthrown; and, as for freedom of intercourse, all the Governments of the world seem to be in a conspiracy to destroy it by means of tariffs, quotas, and exchange restrictions, immigration and Alien Acts, and elaborate passport regulations. Freedom of enterprise, which has made the modern world, is coming to be regarded as an evil thing.

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CHINESE CULTURE

The *Primitive Man* for July has an interesting article on "Peace and War in Chinese Culture" by Dr. Thomas Tseng Mien of the Catholic University of America. The Chinese have not been a dominantly warlike people. They have been one of peace for more than four thousand years. There is something absolute about their will against war—an attitude developed both in their theoretical ideals and in their practical activities. While the Chinese were the inventors of gunpowder, they never utilized this invention in killing human beings through military operations until more recent centuries. In fact, in ancient times the soldiers were neither in honour nor in respect.

> Most families in China had in their homes an altar for their ancestors, and still have. At each altar there is a tablet inscribed with the objects of worship which are: first, Heaven; second, Earth; third, the Emperor; fourth, the family's ancestors; and fifth, masters or teachers. The soldier does not come within any of these five honoured groups. Again, the following are the four honoured social classes ranked in order of honour: first, scholars; second, farmers; third, working men; and fourth, merchants. The soldier class finds no mention here.
>
> In the main, the Chinese people have not only hated war but have condemned whatever might encourage the fighting spirit. Bravery in fighting, or fighting and quarelling itself is one of the five things which are pronounced unfilial, for such bravery or quarrelling would easily endanger one's parents. It may be recalled that whatever, in the Chinese sense, is unfilial is looked upon as a very grave sin.

The literature of the period of the Emperors simply describes the glory of the golden age of peace and prosperity and peaceful conditions of the people in the third millennium B.C.

ASIATIC EXCLUSION

Writing in the December Number of the *Calcutta Review*, Dr. Radhakamal Mukerjee says that the question of Asiatic exclusion is the chief problem in international population and migration. While more than a third of the people of European origin live in other continents, obtaining their food products and raw materials to maintain their standard of artificial industrial living and thereby standing in the way of a nicely adjusted balance between agriculture and food supply in the tropical regions, the Orientals are confined to narrow surroundings which aggravate the evils of poverty and low standard of living. Dr. Mukerjee says that the rigid rules that are now in vogue with regard to the Asiatic migration should immediately cease. For, the drawback of such a scheme of racial segregation is, that the artificial geographical barrier would break down and everywhere a white oligarchy would dominate cheap Asiatic labour. Dr. Mukerjee points out in conclusion:

> Both in Australia and South Africa, the claim for settlement must rest on normal toil both for the Asiatic and the European. While the white man should not be encouraged to slacken his personal share of the farm work by relying on cheap Asiatic labour, the Asiatic worker must enjoy full economic and political rights such as the Australian has secured for himself. It is only on the basis of mutual respect and true economic co-operation that Asiatics and Europeans can blend the best features of their respective civilisations for the building up of a new culture either in Australia or in South Africa. Unfortunately, race prejudice and narrow nationalism die hard and thus delay approach to such a consummation, while the slow progress of South African and Australian immigration destroys the prospect of making a white South Africa and hampers the development of the last continent available for humanity.

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ANCIENT HINDU CIVIC LIFE

"The impartial student of history cannot shut his eyes to the fact that in spite of priestly admonitions, cities did grow and flourish quite early in India's chequered annals and the amenities and responsibilities of civic life were not altogether unknown or unappreciated in this country in ancient times," writes Dr. Hem Chandra Roy Chowdhury, M.A., Ph.D., in the sumptuously got up Tenth Anniversary Number of the *Calcutta Municipal Gazette*. The writer supports his statement by the things revealed at the unearthing of the remains of stately cities with brick buildings, bath-rooms and an elaborate system of drainage laid bare in the pre-historic ruins of Mahen-jo-Daro and Harappa. Imperial capitals with gates, watch-towers and walls graced the valley of the stream that flows into the Bay of Bengal, when the son of the Sakyas and the hero of the Jatakas preached their message of peace and good-will full five centuries before the birth of the sage of Galilee.

An elaborate system of Municipal Government was developed at least as early as the 4th century B.C. and urban establishments for dispensing charity and medicine excited the admiration of foreign travellers as early as the 4th century A.D. The writer continues:

From the beginning Indian citizens showed a keen appreciation of the true civic ideal which, in the words of some of the most illustrious sons of modern India, is to build up a healthy and progressive community with co-operation and public service as ideals'. "This is the holy mystery," declares the Santi Parva of India's national epic, "there is nothing nobler than humanity," and the service of humanity was always placed by the Indians in the forefront of the civic programme.

The citizens of ancient India devoted themselves to the service of the poor and the destitute irrespective of caste, creed or nationality and understood the value of good dwelling houses, fine parks, well-lighted and well-watered streets, a proper system of drainage, hospitals and medical ralief. They developed a system of municipal government which won the approbation of Megasthenes, and the arrangements they made for the service of the poor and the education of students and inquirers excited the admiration of Fa Hien. Well may the city fathers of the former metropolis of British India emulate the example of their forbears to whose hands were committed the destinies of the metropolis of ancient India when the throne of the Mauryas and the sceptre of the Guptas had not yet passed into the hands of a new race.

It will thus be seen that the citizens of ancient India did not take a narrow view of their responsibilities. Civic life in olden days was exemplary.

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GEOGRAPHY IN THE RAMAYANA

Readers of the Ramayana will find names of states and cities and kings, of rivers and mountains indicating distinctive parts of South India. It is worth while to examine afresh and to see what light is thrown by the Ramayana on the geography of India. Dewan Bahadur K. S. Ramaswami Sastri, writing in the journal of the Madras Geographical Association, points out :

> Ayodhya was the famous capital of the kingdom of Kosala. It was known as Saketa. It was on the banks of the Sarayu river. It was situated between the Ganga and the Yamuna. We learn in the Ramayana about the kingdom of Anga which was ruled by Lomapada who adopted Dasaratha's daughter Santha, the kingdom of Kekaya in Northern Punjab of which the capital was Girivraja and which was ruled over by Kaikeyi's father Asvapathi, the kingdom of Mithila which was governed by Sita's father Janaka, the kingdom of Kasi, the kingdom of Magadha, the kingdom of Sauvira, the kingdom of Saurastra, the kingdom of Sindhu, the kingdom of Vanga (Bengal), etc. We find detailed descriptions of Kishkindha and Lanka. We find references also to the Kekaya kingdom which was ruled by Kartaviryarjuna. The Ramayana says that Satrughna killed Lavanasura and established the town of Mathura (Muttra) on the banks of the Jumna.
>
> In the account of Rama's journey to Lanka, we find a clear description of the geography of Middle India and of South India.
>
> Rama lived for a while on the Chitra Kuta hill and for ten years in the Dandaka forest. Janasthana was ruled by Ravana's vassals as an outpost.
>
> Sugriva's description to the Vanaras in regard to the search to be made by the search parties gives us valuable details about Indian geography. We hear in it about the Kaveri and Tamraparni rivers. In short, the Ramayana shows and gives us a clear knowledge of the geography of India.

WHITHER EUROPE ?

Under the above heading, Mr. Kalidas Nag contributes an article to the November issue of *India and the World*. Recent events in Europe, he says, have provoked some outstanding thinkers to opine that never since the Dark Ages of medievalism has Europe presented such a dismal sight of disintegration. The writer gives a catalogue of events that took place in the last six months, such as the merciless suppression of the anti-Nazi organizations in June of last year, the cold-blooded murder of the Austrian Chancellor in the next month, followed in quick succession by the simultaneous assassinations of the King of Yugoslavia and of the Foreign Minister of France and several other tragic events. Describing the present European mentality, Mr. Nag says ;

> "Love thy neighbour" as a maxim appeared very remote indeed from European spirit which continued to dwell on the possibilities of ever intensified exploitation of others and brought in its train suspicion, exclusiveness, tariff walls and in a vicious circle, to drift towards another war. Helplessness of the vanquished did not, as a matter of course, eliminate *violence* which came to dominate European statecraft, and the tragic failure of the Disarmament Conference proved beyond doubt that *non-violence* was as remote from the European mind as the North Pole from the South. Democracy and parliamentary government—proud legacies of the 19th century—appear to-day in the majority of European countries as hopeless propositions as Kaiserism or Tsarism of the pre-war periods, Communism, Fascism, Nazidom and what not followed in quick succession to shake the very basis of man's confidence in representative Government.

Though the last war witnessed the exit of the Tsars and the Kaisers, concludes the writer, the average professional politician of Europe has not ceased to exploit his neighbour.

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MULTUM IN PARVO

NEWS + DEPARTMENTAL + NOTES

Questions of Importance

CONGRESS AND J. P. C. REPORT

The following is the text of the resolution passed unanimously by the Working Committee of the Congress sitting with the Parliamentary Board :—

Whereas the Congress has after full and earnest consideration resolved that the scheme of the future Government of India adumbrated in the White Paper be rejected and that the only satisfactory alternative is a constitution drawn up by a constituent assembly, etc. etc. ;

And whereas the proposals made in the Joint Parliamentary Committee Report are in several respects even worse than those contained in the White Paper and have been condemned by almost every shade of opinion in India as reactionary and unacceptable ;

And whereas the Joint Parliamentary Committee scheme, designed as it is to facilitate and perpetuate the domination and exploitation of this country by an alien people under a costly mask, is fraught with greater mischief and danger than even the present constitution ;

This Committee is of opinion that the said scheme should be rejected, well knowing that the rejection must involve the necessity of struggling under the present constitution, humiliating and intolerable as it is, until it is replaced by one framed by a constituent assembly, in accordance with the Congress resolution on the subject.

This Committee requests the members of the Assembly to reject the scheme of government sought to be thrust upon India in the name of reform and appeals to the nation to support the Congress in every step that it may decide upon to secure the national objective of Purna Swaraj.

REFORMS IN PARLIAMENT

In the House of Commons, the Government motion accepting the recommendations of the Joint Select Committee as the basis for a revision of the Indian Constitution and considering it expedient that a Bill should be introduced on the general lines of the report was passed by 410 votes to 127 after the Labour amendment urging a Bill on the lines of Mr. Attlee's report had been rejected by 491 votes to 49.

In the House of Lords, the Government motion on Indian Reforms was agreed to. The motion, which was introduced by Viscount Halifax on 12th December, ran as follows :—

> " This House accepts the recommendations of the Select Committee as the basis for a revision of the Indian Constitution and considers it expedient that a Bill should be introduced on the general lines of the report."

The Marquis of Salisbury's amendment to the Government's motion was defeated by 239 votes to 62. The amendment was as follows :

> " This House is unwilling to pronounce in advance for the acceptance of the far-reaching recommendations for Indian constitutional reform, until it has had an opportunity of considering and approving of particular recommendations of the Select Committee to be adopted by the Government and proposed in the concrete form of provisions of a Bill."

The India Bill was formally introduced in the House of Commons by Sir Samuel Hoare on the 19th December.

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THE VICEROY'S SPEECH

Addressing the European Association H. E. the Viceroy welcomed Congress participation in the ensuing Assembly and said:

I welcome the return to the Central Legislature of the representatives of the Congress Party who have been successful at the recent elections for closer association with the Government and with its problems and difficulties which will, I hope, make them realise that all of us, whatever our political views or whatever our position, are equally eager for the advancement of this great country to its promised goal. . .

To my mind, the proposals contained in the J. P. C. Report are an immense advance towards Responsible Government on the provisions contained in that measure. I do not think that anyone will doubt my sincerity of purpose. During all the years I have lived in this country my constant effort has always been to move India forward until she achieves her great desire to arrive at a complete position of equal partnership within the Empire with the other Dominions under the Crown, for, I have always held that the nationals of any country are fully justified in claiming that they should have the control of the administration of their own home-land as soon as they are ready to undertake the full responsibility.

SIR HY. GIDNEY'S APPEAL

Presiding over the annual general meeting of the Domiciled European and Anglo-Indian Association of Calcutta on the 10th of last month, Sir Henry Gidney said:

With the change in government, as is indicated in the J. P. C. Report, the power to a certain extent, it is true, will certainly pass into the hands of Indians belonging to other communities, who it is not unnatural will try to promote the interests of their kith and kin or their constituency. Who will watch your interest? If you say that our representatives in the legislatures will do it, you will be living in a fool's paradise.

He therefore asked them to identify themselves completely with Indians.

LORD ERSKINE ON SAFEGUARDS

Addressing the Madras Caledonian Society H. E. Lord Erskine observed in proposing the toast of the Empire at the annual Dinner:

I would point out that if Parliament passes legislation on the lines of the Report, in the Presidencies and Provinces full autonomy is to be granted. The reins of Government are to be handed over to Indians, and they will be in charge of their own destinies. Criticism here has centered round the safeguards that are to be retained in the hands of the Governors, but in regard to them I would observe that in every constitution, democratic or otherwise, there must be some ultimate power that can come to the rescue if affairs of State should become impossible. Here in Madras, with the sound political sense that the Presidency has always shown, I have no fear of provincial autonomy; nor do I think that the proposed constitution will prove difficult to work. I sympathise deeply with Indian aspirations and I wish the responsible Ministers all success in the great and onerous task that lies before them.

SIR H. EMERSON ON GOVERNORS

Speaking at a dinner given in His Honour by the President and members of the Punjab Legislative Council on December 18, Sir Herbert Emerson, Governor of the Punjab, said:

My conception of the future role of a Governor is very different from that which many critics suggest. I regard him as a friend and confidant of ministers who by mutual consent keeps in close touch with them, ready to give advice and assistance. I conceive that the chief function of a Governor will be to assist towards the smooth working of the administrative machine. If this is dictatorship the definition of the term stands in need of revision.

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THE PUNJAB COUNCIL AND THE J. P. C. REPORT

By fourteen to five votes, the Punjab Legislative Council after two days' lively debate on the Joint Parliamentary Committee Report passed the following amendment motion of Mr. Chaudhri Afzal Haq, the Government Members remaining neutral:

That in the opinion of the Council the Report of Parliamentary Committee does not satisfy the aspirations of Indians.

Sirdar Habibullah's alternative motion

Whereas the scheme of constitution outlined in the Report of the Joint Parliamentary Committee definitely falls short of the pledges given by His Majesty's Government and does not satisfy the Indian aspirations, in the opinion of this House it is inadequate, unsatisfactory and disappointing

was rejected by 25 to 14 votes.

THE CONGRESS AND ITS PROGRAMME

The Working Committee of the Congress which met at Patna on the 6th December, has adopted the following resolution regarding its immediate programme:

While congratulating the country on the faith and confidence it has shown in the leadership of the Congress by the splendid response it has given in the recent Assembly elections, this Committee is of opinion that all the Congress organisations and Congressmen should now concentrate their attention for the next three months on:

1. The enrolment of Congress Members and organisation of Congress Committees under the new constitution.

2. The collection of accurate and useful local data with a view to assist the revival of village industries under the All-India Village Industries Association.

3. Further education of masses in ideas contained in the Congress resolution on fundamental rights and duties and economic programme passed at Karachi and amplified by the All-India Congress Committee at Bombay.

STATES' PEOPLE AND J. P. C. REPORT

Mr. Manishanker Trivedi, General Secretary of the Indian States People's Conference has issued the following statement on the Joint Parliamentary Committee's Report:

The report states that Parliament should not recommend what constitution should prevail in the various Indian States although they also are to be the federating units of the said Federation. Parliament is aware that a system of personal rule prevails in the States. Thus British people will indirectly vote for the continuance of the present autocracy in the States.

Similarly Parliament will not be concerned with the fact that even elementary rights of citizenship are denied to the 85 millions of States people who will theoretically be named as citizens of the said Federation.

The report however makes it necessary that the representatives from the federating States for the Legislatures will all be nominated by the Princes. This will be a direct vote by the Mother of Parliaments in favour of perpetuating the system of personal rule in the States.

In return of these characters of autocracy the Princes have to pay a heavy price.

The Princes think that the Viceroy's "paramountcy" power will protect them from the growing tide of Indian democracy but they fail to realise that the uncontrolled exercise of the paramountcy rights by the Viceroy will result in turning them as a solid official block always under the obligations to safeguard British interests.

The people of the Indian States have already refused and will always refuse to accept a constitution which is deliberately to stifle the progress of democracy in India. As the late revered Pandit Motilal Nehru once most emphatically wrote in his memorable letter to Sir Leslie Scott: "It is the voice of eighty million of States people that will count in the end." I hope the ministers and representatives of the Indian Princes will take note of this fact if they wish to guide our Princes rightly.

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DRAWBACKS IN EDUCATION

Dr. R. P. Paranjpye, Vice-Chancellor of the Lucknow University, in his address to the Nagpur University Convocation referred to the drawbacks prevailing in the educational system, and said that the Government could do a good deal by encouraging rapid economic development of both industries and agriculture. Government action, he thought, could not effect a permanent cure, and he emphasised the necessity of practical work of training the hand and the eye. He advised the graduates to return to the villages, in which there was much scope for improving the conditions.

Proceeding, he urged them to form their own opinions and not be blind followers of others while dealing with the problems facing them.

Stressing the need for spreading education based on conscious planning, Dr. Paranjpye said: "If the impending reforms do nothing else, they should at least lay down that Provincial Governments should make elementary education free and compulsory for all." He deprecated religious and communal considerations being introduced in political matters, and urged absolute separation of them from each other.

EDUCATION AND FREEDOM

"Education according to me has for its object freedom—freedom of intellect, freedom of sympathy, freedom in material universe through our truthful dealings with universal laws, freedom in society through our maintaining truth and love in all human relationship," remarked Dr. Rabindranath Tagore in the course of an instructive and interesting address performing the opening ceremony of Theosophical Montessori School at Benares.

ANDHRA UNIVERSITY CONVOCATION

In his Convocation address to the Andhra University, Sir K. V. Reddi made a strong plea for imparting religious education in our schools and colleges. He said: "The principles and tenets of the three religions —Hinduism, Islam and Christianity—should be taught from the earliest standards right unto the final University classes. He next advocated the abolition of the 'Ladder system' and emphasised the need for making the Rural Elementary education and the High School education self-sufficient in themselves. Dealing with the "main theme" of his address, viz., the problem of the unemployed, he pointed out that the remedy lay in (1) development of industries and (2) colonisation in India and abroad.

ELEMENTARY EDUCATION IN MADRAS

Out of about 53,000 children of school-going age in Madras city, 15,000 do not attend any school. This feature of elementary education in Madras city is revealed by a census of children of school-going age, which was recently completed by teachers employed in the Corporation Schools in Madras.

Statistics show that the total number of children of school-going age is about 53,000. Of these, during the year 1933-34, 38,211 attended recognised schools, including those maintained by the Madras Corporation. Thus, about 15,000 did not attend any school.

A scheme of compulsory elementary education is in operation in Madras City, but it is felt that Corporation schools cannot admit more children than are already being provided for, unless more accommodation is provided in the schools and the teaching staff is increased.

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MR. S. C. BOSE

On his arrival in Calcutta on the 4th December, Mr. Subash Chandra Bose was served with a restraint order directing him not to leave his residence nor address public gatherings. The following is the full text of the Order served under Section 2 (1) of the Bengal Criminal Law Amendment Act:

(1) to proceed at once to 38/2, Elgin Road and reside there until further orders;

(2) prohibiting from being absent from the precincts of the said house and from interviewing visitors at any time:

(3) not to correspond, converse, communicate or associate in any manner with anybody save the members of his family actually living in 38/2 Elgin Road;

(4) to deliver unopened, to the Deputy Commissioner of Police, Special Branch, Calcutta or an Officer specially deputed by him for the purpose, all books or communications (whether such communications be in the nature of telegrams, letters, postal packages or otherwise) received by you from any source whatever or intended for you to whomsoever be the address and whether the same be received by you or by some agent or servant on your behalf;

(5) when so required by the Deputy Commissioner of Police, Special Branch or any Magistrate to facilitate in every way access of such person for any lawful purpose to the premises in which you are living;

(6) if you knowingly disobey any direction contained in this order, you will be punishable with imprisonment for a term which may extend to seven years and also liable to fine.

DR. SATYAPAL

Dr. Satyapal, President of the Punjab Congress Committee, who was charged with sedition under section 124-A, was sentenced to one year's rigorous imprisonment by Mr. F. B. Pool, Additional District Magistrate, on the 17th December, and was placed in "A" class.

CHIEF JUSTICESHIP AND I. C. S.

The Bombay Bar Council met on Dec. 5 to consider the Joint Committee's report on Indian Reforms, and passsed a resolution opposing the proposed amendment of the Government of India Act, entitling I. C. S. officers to hold the post of Chief Justice. The Council thought the Act should be so amended as to remove the disqualification now imposed on persons qualified in India from holding that post.

The Bar Council also proposed the abrogation of the statutory requirement that at least one-third of the Judges of every High Court must have been called to the English, Scottish or the Irish Bar.

The Council decided to send the terms of the Resolutions to the Prime Minister, the Secretary of State for India, Mr. George Lansbury, and Bar Councils in India.

Similar Resolutions have been adopted by the Bar Councils in Madras and Patna.

MR. T. R. RAMACHANDRA AIYAR

A unique event in the history of the Madras Bar took place on December 12 at the Madras High Court, when the members of the bench and bar bade farewell to Dewan Bahadur T. R. Ramachandra Aiyar on the occasion of his retirement from practice after an active service at the bar of over fifty years. The Court hall of the Chief Justice's Court was packed to the full with practitioners. The reference was made before the Chief Justice, Mr. Justice Ramesam and Mr. Justice King. Sir Ailadi Krishnaswami Aiyar, the Advocate-General, who spoke on behalf of the Bar, paid an eloquent tribute to the career and service of Mr. Ramachandra Aiyar.

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PARTNERSHIP INSURANCE

The value of Partnership Insurance is gaining increasing recognition in this country, writes Mr. G. K. Bhatta to a contemporary, and it is likely that in time a policy of this nature will be as normal a feature of any partnership as the deed itself. In the case of small businesses the death of one partner throws a great burden on the other, which may be sufficient to cripple the business for several years. When each partner insures the other, however, he is able to command immediately a sum large enough to restore the capital value of the partnership to the widow, and the bonuses which will have accrued on the policy serve to meet the inevitable expenses of reorganisation.

Another advantage arising out of Partnership Insurance which is of considerable value is the stand-by which the policy affords as a means of raising loans to meet an emergency.

Should the partnership be dissolved before the policy attains maturity, there is of course a cash surrender value attached to it which would assist in the formation of a new business.

THE INSURANCE SOCIETY

The formation of this Society in Lahore is a good augury and is an encouraging event in view of its wide range of activities.

The Society has undertaken a very comprehensive programme. It intends to promote social, educational and benevolent activities among all insurance workers by providing frequent entertainments and similar opportunities of mixing by opening schools and library and by starting an Insurance Officers' Benevolent Fund and Insurance Clerks' Orphanage.

INSURANCE FOR FARMERS

In order to make up the loss sustained in Czechoslovakian farming owing to severe hailstorms, no less than 21 indigenous insurance companies were started in 1932, out of which 11 were joint-stock and the rest co-operative. In addition to these, 3 foreign companies also transacted some business in the same year. Total premium-income of all companies during this period was 5,132 crowns and the money spent in paying damages was 2,578 crowns. The volume of business done in 1932 had appreciably diminished in comparison with the result of the previous year. The following table will disclose the extent of shrinkage per cent:

	Policy	Sum insured	Premium
Bohemia	6	10	14
Morevia & Silecia	1·5	8	10
Slovakia	1	16	...

There has occurred still further diminution of business in 1933. Number of policies issued has been reduced by 12·5 per cent. and the premium-income by 18·5 per cent.

AMERICAN LIFE INSURANCE

The 1934 Life Insurance Book reveals that in 1933, 318 legal reserve Life Insurance Companies received in premiums 3,321,797,924 dollars and had a total income of 4,622,29,923 dollars. The same Companies paid to the policyholders or their beneficiaries in the form of death claims, annuities, dividends and surrendered values 3,016,434,-220 dollars as compared with the figure attained in 1932.

Total disbursement reached the sum of 3,917,431,410 dollars resulting in a saving for future protection of policyholders of 704,860,522 dollars.

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INDO-BRITISH TRADE

The Secretary of the Ahmedabad Mill-owners' Association has forwarded a letter to the Secretary, Government of India, Commerce Department, New Delhi, requesting the Government to take into their confidence Indian industrialists and other important interests concerned before giving finality to the terms of the Indo-British trade agreement which are under discussion, in the same manner as the British industrialists had been consulted by the President of the Board of Trade. The letter adds :

> My committee have been greatly concerned at the attempts once more made by Lancashire in dictating fiscal policy to the Government of India, which will be definitely disadvantageous to the interests of the country. This not only amounts to utter disregard of the principle of tariff autonomy, which has been established in practice for a period of 14 years in Indian affairs but is even contrary to the observation of the Joint Committee.
>
> It is only a year since the Mody-Lees Pact was signed and it is on the basis of this Pact that the Indian cotton textile industry is entitled for its progressive development to a responsible measure of protection against the imports of United Kingdom yarn and piece-goods.

ALL-INDIA INDUSTRIAL EXHIBITION

The Association for the Development of Swadeshi Industries, Delhi, has decided to hold its third All-India industrial exhibition from February 24 to April 4, 1935.

Only Indian made products or such foreign machinery as will assist in the development of industries in India will be permitted.

All the income of the exhibition will be devoted in furtherance and promotion of Indian industries, which is the main object of the Association and will not be distributed amongst the members.

VILLAGE INDUSTRIES' ASSOCIATION

The following is the pledge for members of the All-India Village Industries' Association released to the Press by Mr. Gandhi :—

> Having read the constitution and rules of the All-India Village Industries' Association, I offer to be a member thereof and, God helping, promise to devote the best part of my energy and talents to the furtherance of its object, which is the all-round welfare of the villages of India.
>
> So long as I remain a member of the Association, I shall not take part in any campaign of civil disobedience.
>
> In the discharge of my duties I shall seek the assistance and co-operation of all those who may be willing to give them, irrespective of differences in politics.
>
> To the best of my ability I shall strive to live up to the ideals of the Association and prefer the use of village manufactures to any other.
>
> In the prosecution of my obligations to the villagers, I shall recognise no distinction between man and man.

THE ASSOCIATED CHAMBERS

The Associated Chambers of Commerce which met in Calcutta on December 17 passed a resolution cordially approving the recommendations of the Joint Committee on Indian Reforms as a basis for the revision of the Indian Constitution while reserving the right to bring to the notice of His Majesty's Government certain important matters arising therefrom and to submit proposals for amendment. The Chambers considered the proposals regarding Law and Order and Commercial Discrimination generally satisfactory.

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WOMEN'S CONFERENCES

ALLAHABAD

Last month we gave a summary of the proceedings of the Andhra, Bombay, Calcutta and Madras Women's conferences. The annual constituent Conference of the All-India Women's conference met at Allahabad on December 10 under the presidency of Lady L. G. Mukerji. The conference passed a number of resolutions affecting women. One resolution urged upon the Government of India the necessity for the appointment of a Commission to enquire into the legal status of women and their rights to inheritance, marriage, divorce and guardianship of children and suggested that the Commission should further be empowered to make such recommendations as would remove women's disabilities and place them on a footing of equality with men.

The conference demanded greater representation of women in local bodies, noted with regret that a very small percentage of the total expenditure on education was spent on the education of women and recommended that the authorities should take immediate steps to rectify this grave injustice to one half of the population of this country and within a reasonable period should bring about a just distribution of funds, which should be equal between the education of boys and girls. It reiterated its previous resolution to lend whole-hearted support to the encouragement of indigenous industries, emphasized that the employment of and improvement in the condition of the workers was one of the primary objects behind the Swadeshi movement and welcomed the growth of trade union movement as a safeguard to workers' rights and trusted that it would receive the support of the Government and the people in its future development.

DELHI

Lady Sircar, the wife of Sir N. N. Sircar, the Law Member of the Viceroy's Executive Council, presided over the ninth session of the Delhi Women's Provincial Constituent Conference on the 27th November. She was glad that the Delhi Women's League was interested in removing the disabilities of women in matters of inheritance and other rights, since it was a hopeful feature that, among at least a certain section of Indians feeling was growing that the time had come for removing the age-long injustice done to women. Addressing the conference, she said:

> No reasonable man or woman can possibly deny that one of the most pressing problems in this country is the removal of appalling illiteracy among our sisters. While the Government may not have funds for starting compulsory primary education, are we to sit with folded hands?

Lady Sirkar concluded by saying that, while in this country conservatism was a bar to social progress, signs were not wanting that the citadel of conservatism was receiving continued attacks, and she was sure that the Delhi League could help in the campaign.

INDORE

The Indore women who also met in conference last month resolved that a Commission should be appointed by the Government to consider the rights and disabilities of women as regards marriage, inheritance, guardianship and adoption of children, etc.

THE NEXT WOMEN'S CONFERENCE

At a public meeting of women presided over by Miss D. H. Watts at Trivandrum, a resolution was adopted inviting the next session of the All-India Women's Conference to Trivandrum.

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DICTIONARY IN TURKISH LANGUAGE

A conference of well-known scholars of Turkey, under the presidentship of Gazi Mustapha Kemal Pasha, was held recently in connection with the preparation of a dictionary in the Turkish language.

For this purpose the office of the Majlis-e-Ilmi of Angora has been shifted to Istambul as a temporary measure, and a committee has been appointed with Ibrahim Ajmi Bey to examine important pieces of Turkish literature.

It is noteworthy that the conference was attended by two savants from Soviet Russia and one from Germany.

A LIBRARY IN EVERY VILLAGE

A library in every village in India, is the ideal advocated by Mr. R. Littlehailes, Vice-Chancellor of Madras University.

Opening a Library School for high school teachers in Madras recently, Mr. Littlehailes recalled what he had previously said, that the importance of libraries in the educational uplift of the country had not received as much attention in India as it deserved. To make the library system effective, teachers, he said, must train their pupils in the use of libraries, which was a long neglected function.

CAMBRIDGE UNIVERSITY LIBRARY

The new University Library of Cambridge, containing more than 1,500,000 volumes, arranged on shelves 40 miles long, was opened by H. M. the King last month. One of the greatest treasures in the Library is a 42-line Bible, printed at Mainz in 1456, which is insured for £50,000. The Library, designed by Sir Gilbert Scott, has been built at a cost of £300,000. The Royal opening took place in the Reading Room, which is 194 feet long.

LORD RIDDELL

Lord Riddell, newspaper proprietor and Government press director during wartime, died on December 5.

Lord Riddell represented the British Press at the Peace Conference 1919-22 and at Washington Conference on Disarmament, 1921. He was a familiar friend of most of the leading statesmen of the past 30 years and consequently a first-hand observer of the history of the present century in the making.

SIR FRANK NOYCE

While conferring the degree of Doctor of Literature on Sir Frank Noyce, the Vice-Chancellor of the Delhi University said:

Sir Frank Noyce has a brilliant record of public service in India in various official capacities. As Secretary, Indian Cotton Committee, as Indian Trade Commissioner in London, as President, Indian Tariff Board and in recent years as Attached Officer and Assistant Commissioner, Royal Commission on Agriculture in India and now as a Member of His Excellency the Governor-General's Executive Council in charge of the Department of Industries and Labour, Sir Frank has always had in view the economic prosperity and the industrial development of the country.

MR. J. M. SMITH

The Governor of Madras has appointed Mr. J. M. Smith, (Managing Director of Messrs. P. Orr & Sons,) Sheriff of Madras for this year. Mr. Smith joined Messrs. P. Orr and Sons as an assistant and is now its Managing Director. He was at one time Chairman of the Madras Trades Association. In 1926-28, he was a member of the Madras Legislative Council, representing the Trades Association. This is the second time that a Managing Director of Messrs. P. Orr and Sons has been appointed Sheriff: the first to be so appointed was Mr. R. J. C. Robertson, who was Sheriff in 1929.

SIR MALCOLM HAILEY

Sir Malcolm Hailey has been appointed to make a survey of East Africa in connection with some important scheme, the object of which is considered to be to take measures to unify the system of Government in that country and to compose different interests.

NOBEL PEACE PRIZE

The Nobel Peace Prize for 1933 has been awarded to Norman Angell and the prize for 1934 to Mr. Arthur Henderson.

The prize is worth about £7,000 sterling.

Mr. Henderson was awarded the Carnneige Peace Prize for 1933 worth over £2,000 sterling.

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FOUR LAKHS FOR MEDICAL COLLEGE

A donation of four lakhs of rupees was recently made to the Dacca University by the executors of the will of the late Jagannmohan Pal, Banker and Merchant of Dacca, for the establishment of a Medical College named after him.

The Executive Council of the University at an extraordinary meeting thankfully accepted the generous benefaction and authorised the Vice-Chancellor to take all possible steps for the utilisation of the money and carrying on negotiations with the Bengal Government for the early fulfilment of the scheme.

MEDICAL PROFESSION IN INDIA

That a sub-committee be appointed to go into the decisions arrived at by the Joint Parliamentary Committee on the Reformed Constitution, affecting the interests of the medical profession in India, and to tabulate resolutions on the same for the open Conference, was one of the resolutions adopted at the suggestion of Dr. A. C. Sen, at a meeting of the Working Committee of the Eleventh All-India Medical Conference held under the Chairmanship of Dr. M. A. Ansari.

SLEEPLESS MAN

Mr. William Blackburn, a 64-year old Yorkshireman, has just celebrated his ninth year without sleep. Doctors cannot cure him, and the only explanation they offer is that his inability to sleep is due to some strange disorder in his nervous system. Nine years ago he underwent a serious operation, since when he has not been able to enjoy one minute's sleep. At night he takes the morphia pills—a fatal dose to any ordinary man. These enable him to rest and recover his normal energy.

SIGHT RESTORED

An old soldier, who has been blind in one eye for the past eighteen years had his sight restored by falling out of bed. He is Mr. W. W. Gibson, of the Park, Ealing, an ex-Serviceman. About a fortnight ago he fell out of bed, striking his head hard on the floor. "I woke up the other morning," he said, "with a terrible pain over my eye—but to my joy I found that I could see with it."

RECIPE FOR GOOD HEALTH

Good health depends greatly on good food, and the four necessities of that are:

1. That it should be varied;
2. That a good protein dish should be eaten daily (meat, fish, cheese, etc.);
3. That fresh fruits or salads should be common;
4. That there should be considerable use of milk.

These points were set out by Dr. Leslie Harris in an address at the Industrial Welfare Society Conference on "Dietetics and the Industrial Worker".

The most usual deficiencies in working-class diets, he said, were:

1. Too few vegetables, fresh fruits and eggs, and too little milk and butter;
2. Too much food that was tinned, preserved, refined, dried or compressed.

The average kind of middle-class diet is adequate, unless however, one complied with the four conditions already mentioned.

CHAIR OF NATIONAL HEALTH

What is claimed to be the first Chair of National Health, not only in Germany but in the world, was inaugurated at Munich recently by Dr. Gerhard Wagner, the head of the German Medical Association, who stated that the new chair would form the model for others. The first professor of the new faculty, Dr. Schultze, the Bavarian State Commissar for Health, addressing a crowded audience of students, stated that the new instruction would have as its negative side the combating of medical errors arising from specialization. Among its positive studies were racial culture and supervision, housing and settlement problems, social insurance, and what was good in the so-called lay medicine. The principle of the whole would be "National health means political power."

THE FOOD VALUE OF BREAD

Writing in *News Chronicle*, Sir Charles Higham says:

There is no single food of such value to the human race as ordinary bread. This is not to say that civilized communities can, or should live, on bread alone. Nevertheless, it is still, and is likely long to remain the staple food, the foundation of every meal.

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THE RESERVE BANK OF INDIA

A *communique* dated December 13, announces the following appointments to the first Central Board of the Reserve Bank of India: Eight Directors from areas served by the various registers:—

Bombay Register: Sir Purshotamdas Thakurds and Mr. F. E. Dinshaw.

Calcutta Register: Sir Edward Benthall and Sir Badridas Goenka.

Delhi Register: Khan Bahadur Nawab Sir Muzammillullah Khan of Aligarh and Sir Sunder Singh Majithia of Amritsar.

Madras Register: Dewan Bahadur M. Ramachandra Rao.

Rangoon Register: U Bah Oh.

Four Directors to be nominated by the Governor-General-in-Council:—

The Hon. Sir Homi Mehta (Bombay), Mr. A. A. Brace (Rangoon), Lala Shriram (Delhi), and Adam Hajee Mohamed Sait (Madras).

One Government Official. to be nominated by the Governor-General-in-Council:—

Mr. J. W. Kelly, Controller of the Currency.

These Directors, together with the Governor and the Deputy-Governors, will constitute the Central Board.

THE FUTURE OF FINANCE

In a recent speech on the future of finance if White Paper proposals are given effect to, Sir Basil Blackett said:—

"Opponents of the White Paper have, it seems to me, made altogether too much of the financial problems involved. They add together the increased expenditure due to the Reforms, the existing provincial deficits, the revenue lost to the centre by transfer to the provinces and the revenue transferred to Burma. They then say that the cost of the Reforms is £15,000,000 or £20,000,000 or some such total. This is clearly an arithmetical fallacy. The extra expenditure attributable to the Reforms is something under £2,000,000 a year; not an extravagant figure for Indian tax-payers to find for the purpose of securing for themselves self-government and a federal constitution." Yes, if only they can be sure it will secure self-Government, they would not mind the expense involved.

REDUCTION OF FARES IN GERMAN RAILWAYS

The German Railways announce a reduction of 60 per cent. in fares to all visitors from abroad, provided they stay at least seven full days in Germany. This reduction extends until midnight on March 17th, 1935. The reduction will also apply at Easter 1935 from April 13 to April 29, and again for the summer season from June 1 to October 31. Tickets for the winter and summer season will be valid for two months, but expire at mid-night on the last day of each season.

SPEED OF TRAINS IN GERMANY

A fast train which will travel over 600,000 miles without passengers will be put into operation on a trial section of the track between Stendal and Salzwedel on the Berlin-Bremen line. An experiment has been made in laying the track with forged rails each about 30 yards long, and the train in question will test this track, which has been so put together as to make the reverberations at high speed scarcely perceptible.

RAILWAY AUTHORITY IN INDIA

The *Associated Press* understands that a bill for the establishment of a Statutory Railway Authority in India, which was contemplated to be introduced in the last session of the Assembly in Simla, will not be introduced in the forthcoming session either but may probably be reserved for the Simla session in autumn next.

RAILWAYS' INCOME

The total gross earnings of the State-owned Railways from April 1 to November 24, 1934, amount to Rs. 55·82 crores, which are Rs. 269 lakhs more than the receipts for the corresponding period of last year.

SPECIAL XMAS CONCESSIONS

It was quite a happy idea of the M. & S. M. Railway to offer Special Third Class Xmas Season Tickets from the 20th December 1934 to the 15th January 1935 for unlimited travel on certain areas of that Railway for the sum of Rs. 10 per ticket.

There are three series of such tickets each available over a separate area, each of which is over 900 miles in length. These tickets can be bought at any station on the section to which they refer. This will afford opportunity for travel during the holidays for a large number of middle class people.

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MODERN INDIAN ART

H. R. H. the Duchess of York recently opened the Indian Art Exhibition at New Burlington Galleries.

The Marquess of Zetland, asking the Duchess to perform the opening ceremony, described the art movement in India in recent years as the outcome of an instinctive impulse towards self-expression, and said that Indian art was certainly affected by contact with Europe and there had been occasions when it had been in danger of becoming little more than imitative. But when such a tendency was manifested, the movement always languished. Recent art in India remained true to what had broadly always been the distinguishing characteristic of Hindu as compared with European art, namely, that the artist aimed at giving expression to mental concepts rather than reproducing objects of the external world around him.

THE POWER OF MUSIC

The power of music is great, so great that it might even conquer the world, observed Sri K. B. Sundarambal, the talented musician and leading figure, in South Indian Stage, in declaring open the music section of the Calicut Swadeshi Fair and Exhibition on the 18th of last month. In an impressive discourse she appealed to the public and musicians in particular, not to spoil the beauty of music by mixing Karnatic with Deseeya music.

ALL-INDIA MUSIC CONFERENCE

The Sixth All-India Musical Conference., Benares, was opened recently by the Maharajah of Benares. The discussions of the Conference began with a lecture on "Ranaissance in South Indian Art" by Mr. E. Krishna Ayyar, which was highly appreciated by the Conference authorities, who are trying to organise an academy in North India on the lines suggested by Mr. Krishna Ayyar.

TIPPOO SULTAN'S PHOTO

Maharajah Bahadur Sir Prodyot Coomar Tagore has presented to the Government of India, for the Viceroy's House, New Delhi, a beautiful picture of Prince Tippoo Sultan of Mysore by John Zoffany.

THE OLYMPIC GAMES

Preparations are proceeding on a vast scale in Germany for the Olympic Games in 1936. The Olympic village promises to be at least equal to the wonderful buildings at Los Angeles, where 2,000 athletes were housed in comfort.

The Germans want to show the world what they can do in big organisation. Just outside Berlin a racecourse is being transformed into the Olympic City.

Herr Hitler will open the Games in spectacular style. He will receive a torch carried to the Stadium on August 1, by the leader of 3,000 athletes, who will have started a great relay 12 days previously.

With this torch, Hitler will start the Olympic Flame at the Stadium and declare the Games open, and a specially written hymn will be sung.

The relay will be started at midnight on July 20. Each runner will pass on the lighted torch and cover about 5 furlongs in five minutes. At this time schedule the runners will cover 1,837 miles, and pass through Athens, Bulgaria, Jugo-Slavia, Hungary, Austria, aud Czecho-Slovakia.

To ensure that the time schedule shall be accurately maintained, the Olympic Hour will be shown in all the market squares through which the runners pass.

THE LATE MR. L. S. DEANE

Death occurred in Delhi, on December 18, of Lewis Seymour Deane, Controller of Railway Accounts, in his 52nd year.

Deane was well known as a tennis player. In 1921, he represented India in the Davis Cup competition against France at Paris and against Japan at Chicago. In 1923, he represented India against Ireland at Dublin. He reached the final of Mixed Doubles at Wimbledon with Mrs. Shepherd Barron in 1923 and toured America. In India, for many years he figured in many of the principal tennis tournaments, but his official duties precluded his devoting more than a small amount of time to his favourite recreation.

Deane also won the Bengal Tennis Championship in 1915.

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INDIAN ACADEMY OF SCIENCES

His Highness the Maharaja of Mysore has been pleased to assign to the Indian Academy of Sciences ten acres of land for the purpose of locating thereon a suitable building for the premises of the Academy.

The Government of His Highness the Maharaja of Mysore have also been pleased to make an annual grant of Rs. 3,000 per annum for five years in aid of the publication of the proceedings of the Academy.

The site gifted to the Academy occupies a very conspicuous position and is not far from the Indian Institute of Science. It will form a magnificent and most convenient location for the Academy. The Academy is also making rapid progress in many other directions. Already 125 scientist men of distinction, representative of all branches of science, have joined the Academy.

DR. VORONOFF ON SIR J. C. BOSE

Dr. Serge Voronoff, the eminent physiologist and rejuvenation specialist, who went to Calcutta last month, visited the Bose Research Institute on the 7th. Giving his impressions of the visit, Dr. Voronoff says :

"One of the objects of my visit to the East was to see Sir Jagadish Bose, the eminent biologist and I may say that my visit to the Bose Research Institute gave me the greatest pleasure of my life. I saw, by means of his marvellously delicate instruments, carbon assimilation of plants, growth of plants, effect of drugs on automatic pulsations in plants, the exact measurement of speed of excitation in plants analogous to nervous impulse in animals and the mechanism of ascent, of sap and numerous other vital activities in plants."

PROFITEERS OF SCIENCE

In order to get sufficient funds for research work, two American Universities, the University of Wisconsin and the Columbia University, have now started controlling the use of discoveries made in their laboratories.

It is the result of the commercial concerns which have profited by the research refusing to give contributions for the furtherance of scientific work.

SCHOOLS WITH CINEMAS

More than 1,000 elementary schools in Britain are daily holding cinema performances on the school premises as an aid to education; says a Survey of the British Film Institute.

More than a dozen subjects in the ordinary curriculum are covered by film producing firms. "Educational films," says the Secretary of the Institute, "are made with and without sound. They are not intended to supersede teachers, but rather to help them and further attract the attention of the children.

THE SANGEET FILM CO.

We learn that Mr. Jaddan Bai of Calcutta has started the Sangeet Film Company. The best possible artistes, we are told, have been engaged for the first production "Talash-e-Haq" or "Search for Truth". Jaddan Bai, who has written the story and dialogues, will be playing the chief role and will entertain the public with no less than eight songs. Yakub Khan, the inimitable villain, will be performing hair raising stunts and thrills. Gulzar Begum will give two unique dances. Mr. Chimanlal Luhar, B.Sc., is in charge of direction.

THE RAJPUTANA FILMS

Mr. A. V. Pandit, writing in the *Hindusthan Times*, says that this is the pioneer and first limited Indian film concern started in Rajputana for the development of stage and screen Art, and especially to establish well-equipped Studios and Laboratory, up-to-date technical and mechanical paraphernalia at Ajmer, and other centres in India.

GARBO'S NEW AGREEMENT

Greta Garbo is reported to have signed an agreement for a new picture with M. G. M. under which she will be paid three hundred thousand dollars (about £60,000). She is understood to have been paid two hundred and seventy thousand dollars (about £54,000) for her work in the *Painted Veil*.

THE LONDON FILM PRODUCTIONS CO.

Anthony Asquith, the film-director, son of the Countess of Oxford, has been engaged by London Film Productions to direct *The Reign of King George V.* which Mr. Winston Churchill is writing.

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MOTOR VEHICLES IN CANADA

The heavy demand for new automobiles in Canada is regarded as one of the most reliable indicators of better times. Sale of new cars and trucks in the first six months of 1934 totalled 50,351 valued at $51,500,000 (over £10,300,000) whereas in the similar period of 1933, the number was only 28,453 motor vehicles worth $28,500,000. The outstanding feature was the number of cash transactions. About 36,500 of the new vehicles sold in the first half of 1934 changed hands for cash. This was double the cash transactions of a year ago.

DRIVING TEST

Compulsory driving tests for new motorists, in England, according to a correspondent of the *News Chronicle*, will be imposed.

Mr. Hore-Belisha, Minister of Transport, has sent out the preliminary draft of the regulations to motoring organisations for criticism and suggestions.

The proposed regulations will be discussed in the near future at an important conference to which the Minister of Transport will invite representatives of the organsations concerned. Thereafter the new code will be issued to the public.

BRITISH MOTOR INDUSTRY

During the last three years the production of British motor cars has increased rapidly. In 1928-29, the peak year before the depression, it was 182,347. But in 1932-33 it was 220,775 and in 1933-34 it was 255,000. This increase in production is due principally to prohibitive tariffs and to some extent also to the growth in the number of users of motor cars. In 1929, the total number of cars in use in Britain amounted to 980,886, and in 1932-33 it was 1,203,245.

FORD'S NEW INNOVATION

The Ford Company have now started a new scheme for the exchange of engines, whereby when a Ford owner has to have his engine overhauled, he can call at the local dealer's and have his engine exchanged for a new one at a nominal price, the exchange taking only a few hours. This is certainly a remarkable development which, it is claimed, will be cheaper both to the Ford Company and to the owner than repairs.

NEW AIR LINK FOR INDIA

The Indian National Airways Air Service between Lahore and Karachi was inaugurated on the 4th of last month by H. E. Sir Herbert Emerson at Kot Lakpat near Lahore.

In the course of his speech on the occasion, His Excellency explained the great advantages of an Air Link from Lahore to Karachi, which in itself was an important link in Imperial Air communications. The Governor said the enterprise would confer definite benefits on the province. "The enterprise of the Indian National Airways and progressive policy of the Government of India have given us an opportunity of showing what the province wants, and if we fail to utilise the means available, we shall have only ourselves to blame if they are not extended," said the Governor.

His Excellency thanked the Government of India, and especially Sir Frank Noyce, for the stimulus they have given to commercial flying and for the general policy of advance which they proposed to pursue.

NEW 'PLANE FOR VICEROY

The Viceroy's new 'plane is named *Star of India* and is a four-engined Avro monoplane, with 215 horse-power Lynx engines, piloted by Mr. Neville Vincent.

It is capable of a speed of 152 miles per hour, has a cruising speed of 130 M. P. H. and a range of 550 miles.

The 'plane will carry a crew of four and has accommodation for eight passengers, and 500 pounds of luggage.

It is upholstered in silver grey leather in accordance with the wishes of Lady Willingdon and also has a refreshment cabin.

THE MADRAS-KARACHI AIR MAIL

The Madras-Karachi weekly air mail service will shortly be converted into a twice-a-week service, probably from January next.

This decision has been taken by the Tatas consequent on the doubling of the London-Karachi air mail. The firm have apprised the Madras Flying Club of their decision and requested them to make the necessary arrangements at this end.

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DAIRY FARMING

As a result of the grant of Rs. 4 lakhs by the Imperial Council of Agricultural Research, intensive improvements have been undertaken at the Imperial Institute of Dairy Farming and Animal Husbandry, which has its headquarters in Bangalore.

The Institute was started as a commercial concern to meet the requirements of the British Troops stationed in Bangalore. Gradually it developed into a training centre for practical dairying and animal husbandry. Realising the good work done by the Institute, the Government of India decided to convert it into a national development department, placed it on a non-commercial footing and encouraged its being run as a training centre.

To-day, the Institute carries on a great deal of research work in all problems connected with dairying and in improving the breeds of milch cattle suited to Indian conditions. The Institute is provided with up-to-date plant for pasteurising milk and manufacturing butter, cheese and other dairy products. A large number of students are always in training. The day to day work at the Institute furnishes a practical example of how a dairy in India should be conducted.

LAND REVENUE

The Hon. the Rajah of Bobbili, Chief Minister to the Government of Madras, opened the Mirasidars' Conference at Shiyali, on the 15th December. The Conference protested against the present heavy land revenue and suggested a levy of only 25 per cent. of the net proceeds. The Conference also passed the following resolution :—

"This Conference appeals to the Government to remit the land revenue for this Fasli (revenue year) by at least 33 1/3 per cent."

WORLD WHEAT CROPS

The preliminary estimates of the International Institute of Agriculture indicate that the wheat crops of the whole Northern Hemisphere, excluding Russia and China, will total 78,000,000 to 79,000,000 metric tons; which is between 7,000,000 and 8,000,000 tons, less than last year.

The production of 17 countries, representing two-thirds of Europe, is much below the record of 1933, but some 1,000,000 tons above the 1928 to 1932 average.

CEYLON CONGRESS DEMANDS

At a joint meeting of the National Executive of the Ceylon Labour Party and the General Council of the Trade Union Congress, a number of resolutions were adopted, to be moved at the forthcoming Ceylon Congress sessions, including (1) that the Congress reiterates the demand for Swaraj, (2) the Congress strongly resents the interference of the Colonial Secretary in the internal affairs of the country by means of Orders in Council, and (3) the Congress calls upon the State Council to introduce legislation for immediate restriction of immigrant labour in view of the serious unemployment prevailing in the country.

EMPLOYEES' PROTECTION BILL

Notice for permission to introduce in the next session of the Madras Legislative Council a Bill known as Madras Employees' Protection Bill has been given by Mr. C. Basudev. The Bill seeks for provision of a protection fund on the lines of provident fund to which the employer is bound to contribute a twelfth part of the employees' earnings during the preceding twelve months and to which the employee at his option may contribute an equal amount. No permanent employee can be dismissed without three months' notice or without sufficient reason. An employee who has served continuously for three months cannot be treated as temporary.

THE DEPRESSED CLASSES CONFERENCE

The Depressed Classes Conference which met at Lucknow, has passed a number of resolutions demanding *inter alia* yearly recurring grant of at least one lakh of rupees for the purpose of awarding scholarships and stipends to Depressed Classes students and their exemption from payment of tuition fees in all kinds of institutions.

CURE FOR UNEMPLOYMENT

Dr. Bhagwandas, in performing the opening ceremony of the All-India Swadeshi Exhibition in Benares, stressed the necessity for solving the present difficult problem of unemployment in India.

He appealed to his countrymen to forget all nationalism, rationalism and communalism, and with a view to solve the problem put human interests first.

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THE MERITS OF HINDUISM

In the course of his Kamala lecture at the Calcutta University, Sir Sivaswami Ayyar dwelt on the claims of Hinduism for preference over other religions. The following, according to him, are its distinctive features:

(1) Hindu law of Karma: It acts as a dynamic incentive to human energies for work by holding man himself and none else responsible for the fruits of his own deeds.

(2) Ahimsa: Hinduism preaches non-violence towards every creature.

(3) Hinduism admits the claims of lower animals for humane treatment.

(4) It is permeated with the broadest spirit of toleration bearing no malice to any other beliefs or systems.

(5) Hinduism considers what is called 'rights' in other religions as aggressive and takes these rights as mere obligations and duties. So it is more large-hearted and liberal regarding others' respect.

(6) Hinduism realises 'Self' or 'Atma' in all creation, making no distinction between man and man, or a man and a beast.

(7) Hinduism does not allow persecution for religious beliefs.

INDIAN DEFENCE EXPENDITURE

In the House of Commons, the Government was asked to state the net expenditure on military and naval services in India for 1933-34, and amounts spent in India and in England.

In reply, the Under-Secretary, Mr. Butler, said that the gross expenditure charged against Indian revenues was Rs. 49·67 lakhs or 24 per cent. of the total central and provincial expenditure. The net expenditure was Rs. 44·72 lakhs, of which 81 per cent. was in India.

A further question was asked as to the number of military officers in the United Kingdom drawing pensions from Indian revenues and the amount of these pensions chargeable to India.

Mr. Butler replied that during the year ended March 31, 1934, a total of 4,671 officers were drawing pensions of a total value of £2,083,846.

BOOKS RECEIVED

THE TIMES OF INDIA ANNUAL: Bennett Coleman & Co., Bombay. Rs. Two. Yet another number of the *Times of India Annual* is on our table—a number as sumptuous and entertaining as any of the previous year's. Stories of Indian life interspersed with pictures and coloured plates adorn this volume, which is printed and got up in an attractive style. It is a charming book for a Christmas present.

EVOLUTION OF THE CONGRESS. By U. C. Gopalan. National Literature Publishing Co. Ltd., Madras.—Contains a vigorous account of the Congress struggle for national freedom down to the Montagu Reforms.

SPARKS FROM OUR LIFE. By H. D. Rajah. National Literature Publishing Co., Ltd. Sketches and stories of real life and every-day experiences. Some of these had originally appeared in the *Young Liberator* and *The New Age*.

DHAMMAPADA or The Way of Truth. Translated from the original Pali by S. W. Wijayatilake. G. A. Natesan & Co., Madras. Price As. 8. To subscribers of the "Indian Review", As. 6.

BRANCH BANKING IN INDIA. By C. H. Diwanji, A.I.I.B. G. A. Natesan & Co., Madras. Rs. 3 net.

THE SOCIAL TRIUMPH OF THE ANCIENT CHURCH. By Sherley Jackson Case. George Allen and Unwin, Ltd., London.

PROCEEDINGS OF THE FIRST MEETING OF THE ANIMAL HUSBANDRY WING OF THE BOARD OF AGRICULTURE. Manager of Publications, Delhi.

GUIDE TO LIFE ASSURANCE. By J. C. Mitra, Insurance and Finance Review Office, Calcutta.

THE CHRISTIAN MESSAGE FOR THE WORLD TO-DAY: A joint statement. George Allen and Unwin Ltd., London.

CHRIST TRIUMPHANT: An anthology. George Allen and Unwin Ltd., London.

BOMBAY LOOKS AHEAD. Edited by Clifford Manshardt. With an Introductian by H. E. Lord Brabourne. D. B. Taraporevala Sons & Co., Bombay.

RELIGIOUS INSPECTION IN SCHOOLS. By N. Rama Rao, B.Sc., B.T., Power Press, Bangalore City.

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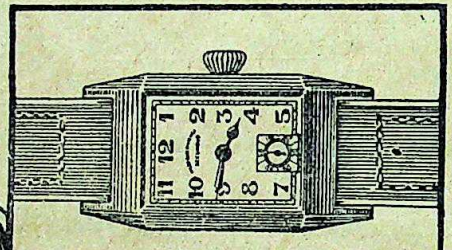
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PENINSULAR AND ORIENTAL SAILINGS—BOMBAY TO LONDON.

Steamers	Tons	Sailing About	Steamers	Tons	Sailing About
S. S. "Strathaird" †	22,500	22-12-34	S. S. "Ranchi" *	17,000	26- 1-35
" "Ranpura" *	17,000	29-12-34	" "Maloja" †	21,000	2- 2-35
" "Cathay" †	15,000	5- 1-35	" "Naldera" *	16,000	9- 2-35
" "Corfu" *	15 000	12- 1-35	" "Kaisar-i-Hind"	12,000	16- 2-35
" "Strathnaver" †	22,000	19- 1-35	" "Mongolia" †	17,000	16- 2-35

* Through Steamers from China.
† Through Steamers from Australia.

P. & O. AND B. I. JOINT SERVICES—CALCUTTA TO LONDON.

Steamers	Tons	Sailing About From Calcutta	Sailing About From Madras
S. S. "Australia" *	7,802	23-12-34	26-12-34
" "Dumana" †	8,427	28-12-34	1- 1-35
" "Labore" *	5,304	11- 1-35	15- 1-35
" "Domala" †	8,441	25- 1-35	29- 1-35
" "Nagpore" *	5 283	8- 2-35	12- 2-35
" "Modasa" †	9 070	23- 2-35	27- 2-35
" "Mulbera"	9,100	9- 3-35	13- 3-35

* Cargo Steamers
† Convey cabin class passengers at Special rates.

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STRAITS *via* RANGOON—Fridays, also Sundays (Transhipping passengers).
CHITTAGONG TO AKYAB, KYAUKPYU, AND RANGOON—Every Monday.
COROMANDEL, CEYLON AND MALABAR PORTS TO BOMBAY—As inducement offers.
STRAITS, CHINA AND JAPAN—Fortnightly.
FREMANTLE, ADELAIDE, MELBOURNE AND SYDNEY—Monthly with additional sailings as required.
MAURITIUS *via* COLOMBO—About every four weeks as inducement offers.

From Madras to Calcutta—Weekly—RANGOON—Every Friday at 10 a.m.
STRAITS SETTLEMENTS—Every alternate Tuesday at 5 p.m.

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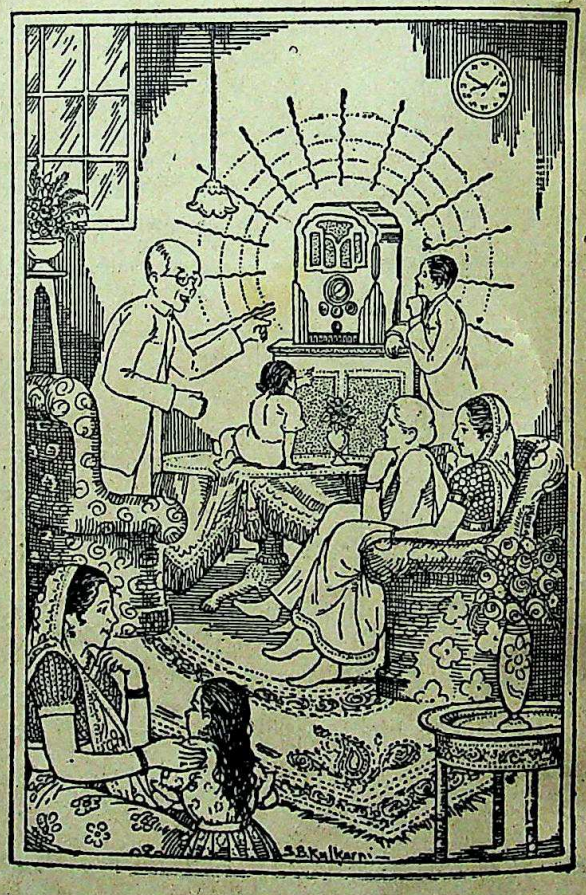
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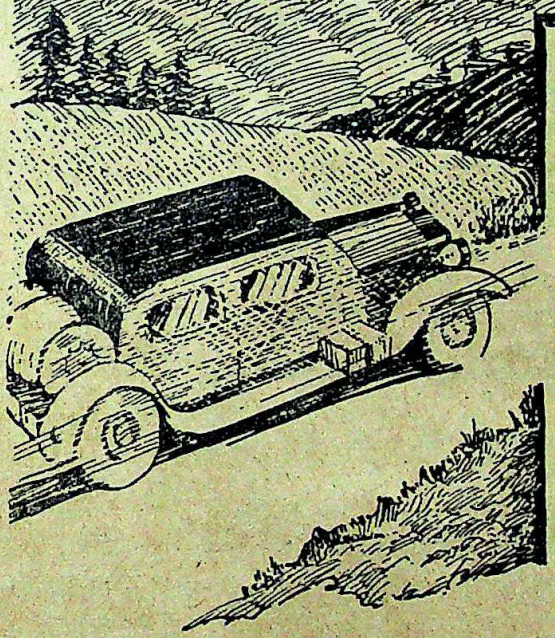
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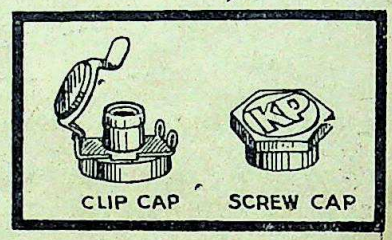
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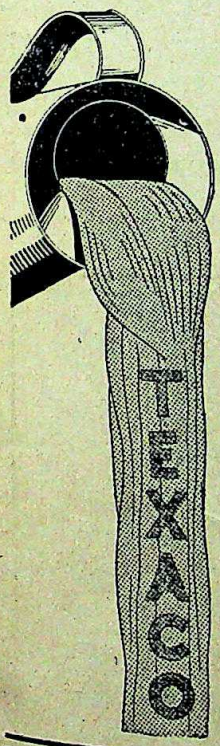
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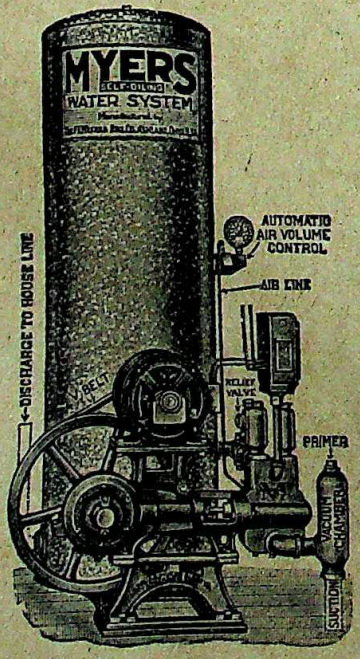
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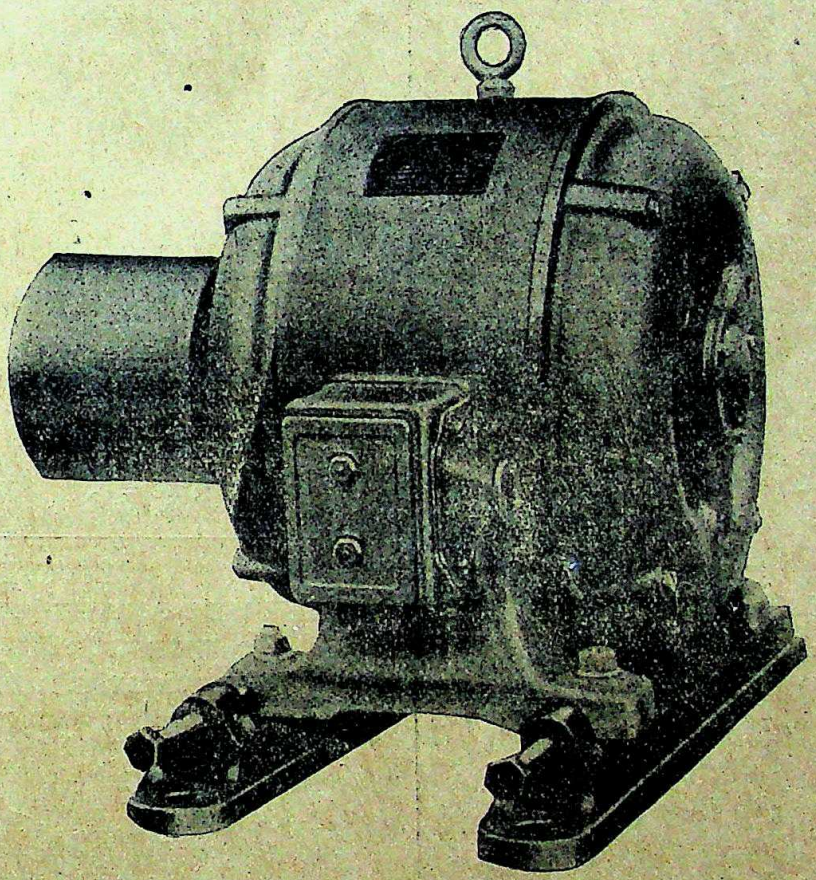
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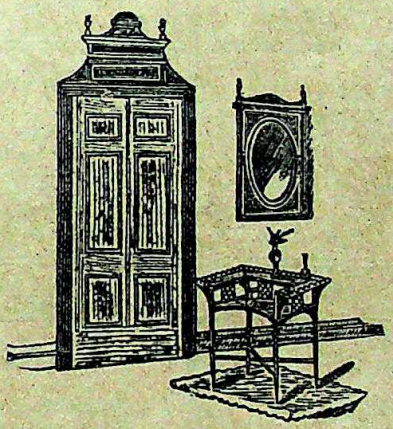
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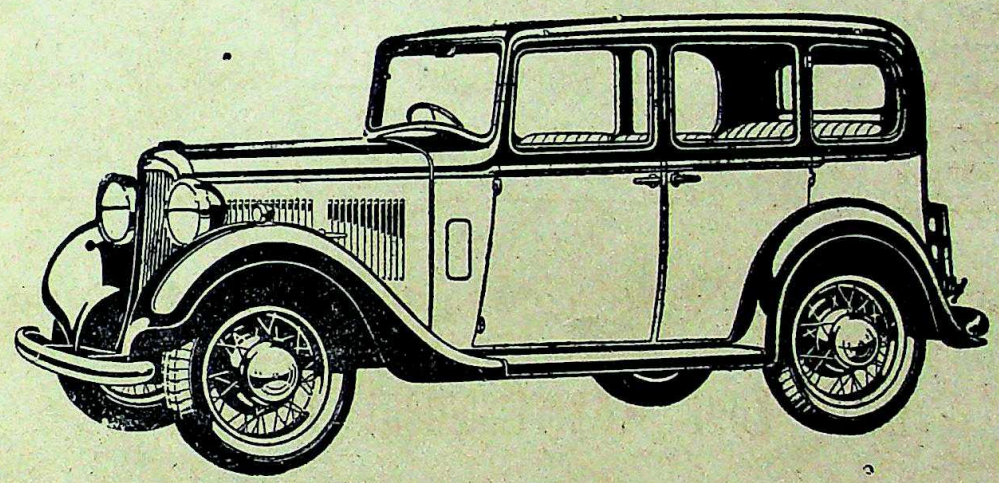
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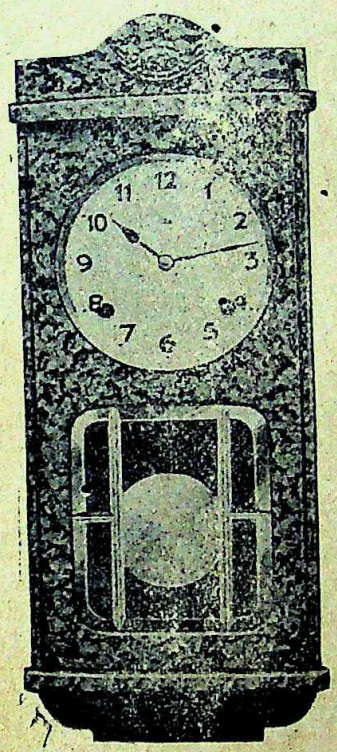
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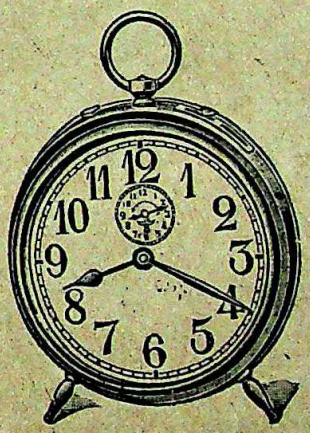


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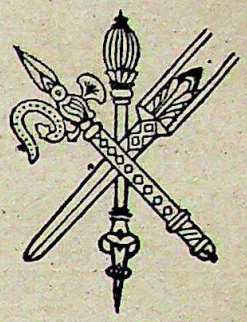
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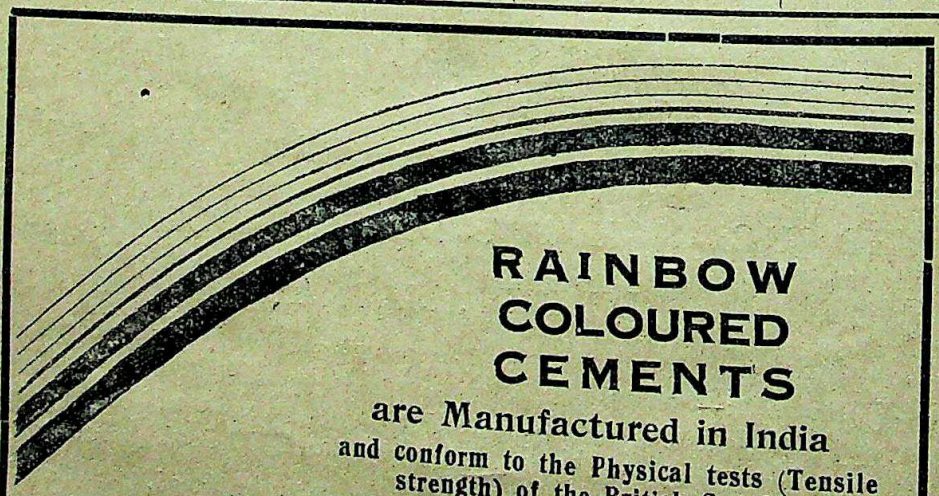
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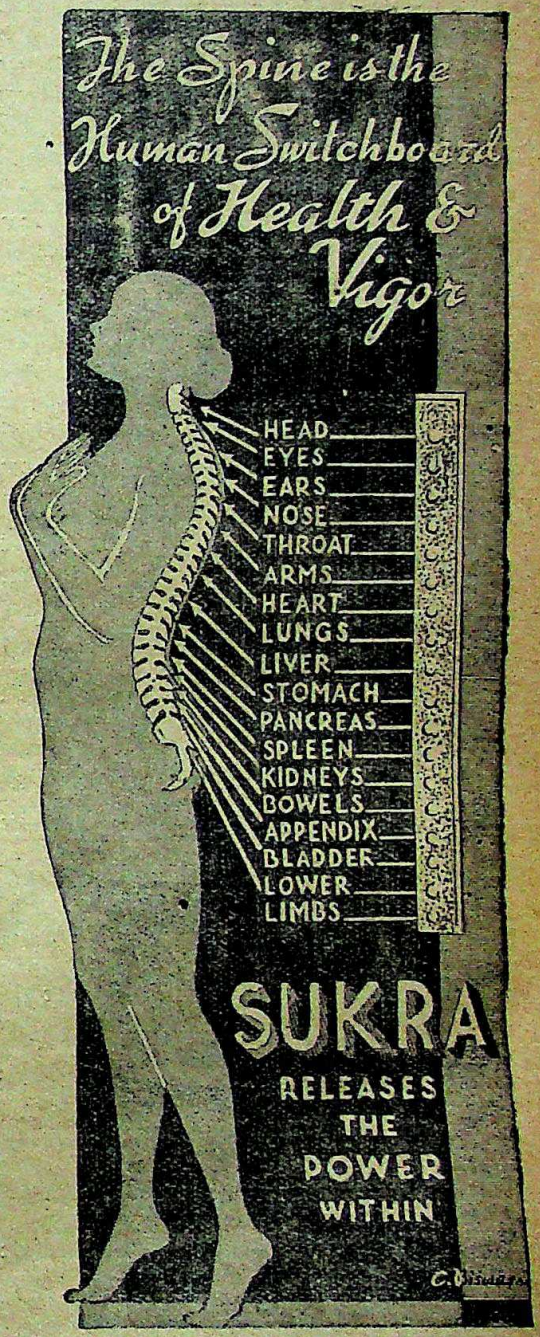
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THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

EDITED BY MR. G. A. NATESAN

VOL. XXXIX.] APRIL 1938 [NO. 4.

INDIA'S FINANCES

BY DR. P. S. LOKANATHAN, M.A., D. Sc. (Econ.) (Lond.)

NO one would have believed even a year ago that public interest in India's finances would have so rapidly shifted from the centre to the provinces and that provincial budgets would hold the attention of the people almost to the neglect of that of the Government of India. While this change in the public's attitude is undoubtedly a recognition of the far-reaching economic and social effects of provincial budgetary plans, it would be a serious mistake, indeed, if the importance of the finances of the Central Government is either ignored or minimized, and this for two reasons. In the first place, financial stability and credit at the centre are at the root of the success of provincial finances. The maintenance of the credit of India is of the first importance to any province that seeks to borrow for productive outlay. Secondly, the fortunes of provincial finances are intimately bound up with the solvency of the Central Government, and one at least of the most fruitful sources of revenue to the provinces, namely, the provincial share of income-tax has to depend for a considerable time yet upon the adequacy of resources at the centre. We cannot also ignore the fact that the public finances of India are, broadly, one and indivisible. Provincial Governments do not constitute a world of their own independent of the Central Government. If, for example, customs or railways fail to yield sufficient revenue and thereby cause a deficit at the centre, it may safely be concluded that provincial budgets would also be in serious difficulties; for a diminution in customs or railway earnings can only be the result of a low purchasing power of the rural masses whose demand for imports shrinks, or of a failure of the crops resulting in diminished demand for railway transport. Hence no study of provincial finances could be complete except against the background of the financial position of the Central Government.

It is fortunate that the financial statement presented by the Finance Member of the Government of India was not only satisfactory in itself, but from the point of view of provincial needs specially gratifying. After meeting additional expenditure caused by operations in Waziristan and fully providing for defence, debt charges and administration, it was possible to initiate the distribution of a share of income-tax to the provinces unexpectedly in the current year itself, thanks to the improvement in railway earnings. How important this distribution of Rs. 138 lakhs to the provinces was, can be seen from the fact that but for it many Provincial Governments would have shown a deficit or have had to

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reduce essential expenditure. The objective which the Government of India had set before themselves for the last two years was, consistently with the financial stability of the Central Government, to enable the Provinces to start on their new voyage on an even keel, and all other aims were subordinated to this end. Even rural development on which the Finance Member had set his heart and for which he had made liberal grants to provinces has had to yield place in favour of ensuring the delegation of revenues to the provinces. The fulfilment of this important task was an essential prerequisite to the inauguration of provincial autonomy, and judged by this test, the budget of the Government of India for 1938-39 should be deemed to be a great success. For the Government have, without sacrificing their own essential and vital functions, been able to surrender as much as 9 crores to the provinces, partly by way of subventions to deficit provinces, partly by surrendering a share of the export duty on jute, of the excise duty on petrol and of income-tax. With revenues estimated to yield 85·92 crores of rupees and expenses estimated at Rs. 85·83 crores, a nominal surplus of 9 lakhs has been provided for.

While, therefore, the Central Government has done its duty by the provinces, the essential weakness of an arrangement by which the provinces have to depend so much upon the Centre for their financial resources is only brought to clearer light. Provinces are faced with an insufficiency of resources for their ever-growing and almost limitless expenditure and are confined within the strictest bounds by the nature of these resources, which are of a fixed and not expanding character. This is a problem besetting all federations, and no country has successfully solved it. No clean-cut division of resources between the Centre and the Provincial Units can equate resources with needs. It is, therefore, inevitable that grants from the Centre, or the sharing of revenues on an agreed basis can be the only tentative solution. On the whole, the arrangements made in India are the best that can be devised in the circumstances.

How have the Provinces, circumscribed as they have been by their limited resources, distributed their available revenues amongst various needs? It is not necessary for our purpose to distinguish between Congress and non-Congress Provinces, for with the exception of the question of prohibition, no serious differences in aim or outlook are visible.

The first thing that should be said about all provincial budgets is, that they are all framed on moderate and almost conservative lines and satisfy all canons of sound and prudential finance. All the budgets, except those of Bombay, Central Provinces and United Provinces, are balanced, and the deficits even in those provinces are by no means alarming. The deficit in the United Provinces is almost deliberately planned, for according to the Premier-financier, a small budgetary deficit will be an incentive to ensure the utmost economy in administrative expenditure. While the budgets are balanced, Provincial Autonomy has wrought almost a revolutionary change in the sphere of expenditure, and the new orientation of policy inaugurated last year is sought to be pursued with even greater resolve and devotion in the coming year. The distribution of expenditure between what are usually described as primary and developmental functions is rapidly and

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increasingly shifting in the direction of the latter. The welfare of the vast masses of the rural population is definitely accepted to be the concern of the new Governments, and it is sought to be promoted (*a*) by increased amenities of various kinds, like water-supply, rural dispensaries and hospitals, village roads, broadcasting, etc; (*b*) by definite plans of economic improvement by which better seed, fertilisers, improved cattle and implements are sought to be provided for the ryot; and (*c*) by provision for financing the scaled-down debt of the ryots to the extent possible. In the sphere of education, sanitation and public health, co-operation and agriculture, the pace has been quickened, and altogether the amount of new or additional sums set aside for a variety of social welfare activities is very considerable. Every province has proceeded broadly on the lines set out above; but on account of differences in financial resources, historical circumstances or relative emphasis, the amounts provided for, show considerable differences in detail. The Punjab and Madras, accustomed to relatively large amounts of expenditure on social services, have been able to go farther than others. Indeed, the former has been able to set aside a reserve of Rs. 61 lakhs for a six-year plan of intensive rural development. The United Provinces Government, more radical and imaginative than the rest, has definitely planned out a scheme for providing 500 training centres for rural uplift workers, and each centre is to have a seed, fertiliser and implement store. Ryots are to be given credit to buy these requisites and the loans are to be recovered in instalments. Madras has a plan of granting loans to agriculturists to pay off the scaled down debt, and Rs. 50 lakhs has been provided for the purpose. The Central Provinces, again, have constituted a reserve fund for economic development and improvement of rural areas and provided for a variety of welfare activities, including provision of water-supply, rural roads, khadi manufacture, etc. Bihar, Sind and Orissa have also done their bit, though on a much smaller scale. Judged by their plans of expenditure alone, the Congress Governments and others have more than justified themselves.

A point worthy of note is the earmarking of funds for special beneficent purposes. The rural water-supply fund of Madras amounting to Rs. 15 lakhs, the Punjab rural development fund of Rs. 61 lakhs, the Central Provinces reserve fund for rural improvement, and the Bihar reserve of Rs. 8 lakhs for the same purpose are outstanding experiments in the sphere of planned finance, by which agreed schemes of financial outlay are placed beyond the hazards and vicissitudes of current finances.

The difference in aim and outlook between Provinces where Congress is in power, and those where it is not, is clearly in respect of prohibition. To the Congress Governments, prohibition is not a purely financial question, as it is to others. To them, it is an engine of great social and economic reform and forms a vital part of their plan of economic betterment. The loss of revenue is only an incident. Every one of the Congress Governments has embarked upon prohibition, although applied in the first instance to limited areas. The budgets for the coming year provide for an extension of prohibition into new areas. In certain

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Provinces, the number of shops have been drastically cut down even in non-prohibition areas. From all the enquiries that have been made, it is clear that prohibition is a success in Salem district of Madras. From the financial point of view, however, the effects of prohibition are still to be felt. Indeed, in all provinces where prohibition has been partially introduced, excise revenue has really mounted up, because other districts are making up for the loss of revenue in the prohibition areas.

The coming years, therefore, are bound to throw up the problem of financial resources into greater relief. With the loss of excise revenue and with the increasing urgency of various items of expenditure, the exploration of new sources of revenue will have become a pressing task. But the first fruits of autonomy have been in the direction of a remission of taxation on land and a slight diminution in the burden of taxation on the poorer sections of the agriculturists. This was, of course, inevitable. The poor ryot has in the past borne a disproportionate share of the burden of taxation, and it is but right that he should be given relief. The Central Provinces and Bombay have granted a certain percentage reduction in land revenue to the small landholders, while Madras has given relief to the large as well as the small landholder. Grazing fees have been reduced so as to enable the poor ryots' cattle to be fed better than before. These are undoubtedly reforms designed to secure equality in taxation and a necessary preliminary to schemes of new taxation.

Another useful lesson that has been learnt in the past year, is the extremely limited scope for retrenchment. The salaries of all new entrants have been reduced, and although ultimately the savings are likely to be large, for the next few years the result is inconsiderable.

The provincial budgets have, on the whole, revealed little by way of any new plans of taxation, though some Provinces have already embarked upon some new taxes. Contrary to expectations, the Madras budget contained no new tax measure. But some idea of the sort of new taxes sought to be imposed may be got from the fact that these have taken the form of a retail sales tax in urban centres on tobacco and cigarettes in Bombay, an electricity tax in Bombay and Bengal and Sind and an employment tax and petrol tax in the Central Provinces. Bihar has definitely embarked upon agricultural income-tax. Almost all Provinces have increased their revenues by raising fees on stamps and registration. In the sphere of taxation, the budgets have shown possibilities rather than achievements, and it is no easy thing to embark upon new schemes of taxation in provinces which, in the words of the Premier of Madras have been tackled by no unskilful hands.

Whatever new taxes are imposed, it is unlikely that they would yield sufficient to satisfy Provincial needs. It is often forgotten that the ultimate basis of taxation lies in a large national income. Hence, while a certain amount of additional revenue can be obtained by resorting to new taxes, the only permanent way of securing improvement is by raising the income and productive power of the people. It is from this point of view that the budgets are defective. They have not revealed any clear and definite agricultural and industrial policy; but the Governments have not had sufficient time to plan. Even so, all Provinces have not marked time. For example, the United Provinces

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have not only a bold agricultural policy, but have made a careful industrial survey with a view to developing and encouraging industries that have possibilities. Its agrarian policy is likely to have a beneficial effect both on production and distribution. But, on the whole, it is true to say that provincial budgets have not revealed a plan of far-reaching agricultural and industrial development and it is in this direction that much improvement is to be desired and expected.

The one sure way of improving the economic basis of taxation is by a carefully planned and thought-out scheme of capital expenditure. In this respect, Madras leads by a long chalk over others. Her hydro-electric schemes and irrigation schemes are not only productive, but yield a surplus which will go to supplement the tax revenues of the province. But more important still, they raise the productive power of the country by affording more employment and by raising the level of efficiency all round. The Punjab has also a plan of capital works. In the United Provinces, the plan of capital expenditure includes loans for rural uplift which may not secure the approval of orthodox financiers. But it is fully justified. The credit of the Provinces stands high, and the Finance Ministers have done nothing to impair it. It is, therefore, of the utmost importance that it should be fully utilised for the purpose of useful and productive expenditure. Madras, United Provinces, and other Provinces have done well in planning for new loans in the coming year, and it is certain that these loans will be a great success.

In India where the masses are steeped in poverty, additional taxes are not easy to impose. Customs, excise duties and other consumption duties are central, although additional excise duties may be imposed on behalf of the Provinces. A little may be secured by this device. Fifty per cent. of income-tax will ultimately be distributed to the provinces. For the rest, however, they have to depend upon the inelastic land revenue and upon stamps and registration fees. Liquor excise is a fast disappearing item of revenue. Agricultural income-tax, succession duties and a few minor imposts are all that are available. It is, therefore, of the utmost importance that Provincial Governments must definitely embark upon a policy of developing public utility industries with the view, not only of securing more efficient service to the people, but also as new and additional sources of revenue. The possibilities in this direction are great and must be explored.

TABLE

(IN CRORES OF RUPEES)

	Government of India	Madras	Bombay	U. P.	Punjab	Bihar	C. P.	Sind	N. W. F.	Bengal.
Revenue ..	85·92	16·13	12·09	13·02	11·41	5·07	4·81	3·60	1·80	13·13
Expenditure ..	85·83	16·10	12·49	13·16	11·36	5·05	4·82	3·59	1·86	13·25
Surplus ..	·09	·03	..	..	·05	·02	..	·01	..	..
Deficit ..	..	..	·40	— ·14	..	..	— ·01	..	— ·06	— ·12

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COLD WAVES IN INDIA

By Mr. KESHAVA SHARAN AGARWALA, M.SC., LL.B.

COLD waves are almost a regular feature of winter in India. During the last cold season, November to February, there were several severe cold waves which affected several parts of the country, chiefly Baluchistan, the Punjab, Kashmir, Sind, the Central Provinces, the United Provinces and Central India, where much damage and hardship were caused.

During cold waves, the air temperature falls considerably below the normal, and when it is below the freezing point of water, frosts occur. The incidence of cold waves usually causes considerable damage to standing crops, vegetables and fruit-gardens and is, therefore, a source of great anxiety to farmers, fruit-growers, etc., in the country. In December last, damage was done to cotton, *juar*, pulses and garden crops in the Central Provinces and Sind; in Gujarat, a severe cold spell badly affected tobacco, cotton, vegetables, etc., in several districts and slightly damaged the *rabi* crops also. Extensive damage to similar crops was also reported in eastern Kathiawar by frost early in the last week of December. Again in January, there were several cold spells over north-west India and as a result, orchards were reported to have suffered considerably in the Punjab, and cotton crop was damaged in Sind and Gujarat. The month of February was also visited by cold waves, which prevailed almost over the whole of northern and central India during the third week, but fortunately no special damage to crops was reported.

The extent of damage caused by cold waves to plants depends upon the degree and duration of the cold and upon the condition of the plant at the time. Injury to the tissues of growing plants is caused when the temperature falls appreciably below the freezing point of water (32°F.) and the term "ground frost" is used to denote this state of affairs. An indication regarding the occurrence of a "ground frost" or otherwise is obtained by means of a "grass minimum thermometer" (a specially designed minimum thermometer, which is exposed at night just above the surface of short grass); a "ground frost" is said to have occurred when the minimum temperature on grass has fallen to 30° 4° F. or below. During cold waves, "ground frosts" are fairly frequent; at Lahore, for instance, the grass minimum temperature fell below 30° 4°F. for 13 days during December last, reaching 25° 2°F. on the 27th December, 1937.

In severe cold waves, the havoc wrought is immense; crops are destroyed, birds and animals are killed and even human beings perish. During the later parts of the last week of December, crops and gardens suffered immensely on account of a severe cold wave that was sweeping over Sind; the cold wave was so severe that early in the morning the roofs of huts and trees in the villages were found "littered with dead birds". In the Allahabad district (U. P.), the reports from the villages indicated that several human beings and many head of cattle had perished on account of the intense cold. Early in January, a few persons were reported to have been "frozen to death" in the Kangra valley. Unfortunately, the largest share of the hardships that cold spells bring, always falls to the lot of the poor. It is not difficult to realise the great suffering

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caused when one remembers that there are millions of people in India living in huts and that they do not possess sufficient clothing to protect their bodies even from the rigours of the normal cold weather. Also in big cities, it is usually seen that poor people without a home sleep on pavements at night. All such people have practically no means of protection in severe cold, save the mere taking of warmth from bon-fires in the "open".

Besides the havoc and hardships already referred to, which cold waves cause, when intense and of a long duration, they also lead to the outbreak of diseases such as pneumonia, coughs, colds, etc. During the greater part of December last, when North-west India was in the grip of cold waves, pneumonia figured largely in the municipal health returns of affected stations such as Lahore. Other diseases which may be caused or influenced by cold spells are cold, eczema, frost-boils, etc. It must, however, be mentioned here that cold waves when they are not severe, are considered to be beneficial to human beings from one point of view; it is said that cold waves serve as stimulant and that mental energy reaches a maximum when the mean temperature of the air is near about 40°F., *i.e.*, when there are very mild frosts at night. On a consideration of the mean annual temperatures, together with the death rates of important cities of the world, it has been shown that between the limits of 40°F. and 80°F. a mean annual temperature between 40°F. and 50°F. is the best for health and that a temperature between 32°F. and 40°F. is the worst.

During some of the cold spells that occurred in India during last winter, unprecedented snowfalls occurred on the hills. In the first two weeks of January, there were heavy falls of snow in the Kangra and Kulu valleys; in the former a few persons perished and in the latter the Dulchi Pass was reported to have been closed to traffic until the snow was cleared. Almost all the hill stations of the Punjab reported heavy snow-falls during this period; at Murree, it is reported that the snow-fall was the heaviest for the last 20 years. By a peculiar coincidence at about the same time, one of the severest cold spells occurred in Central Europe, making the country snow-bound, covering the rivers with ice, causing frost everywhere and freezing people to death.

Cold waves in India occur during the winter months—November to February. At other seasons of the year, brief cold spells may sometimes occur just in the same way as the cold weather itself sometimes experiences the sultry days of the summer, but they are seldom severe. Cold waves are most frequent in North-west India, Baluchistan, the North-West Frontier Province, the Punjab, Kashmir and Sind and frosts are, therefore, common in that area. Other parts of the country that are visited by cold waves are Central India, the Central Provinces and the Gangetic plain. Bombay Deccan may occasionally be affected, but the rest of South India is practically free from them. During cold spells, it is the night temperatures that considerably fall, and the minimum temperature of the 24 hours is usually registered in the morning—some time between 4 A.M. to 7-30 A.M.

The incidence of cold waves is associated with the occurrence of cold weather storms or western disturbances, which

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enter India through the Noth-West frontier and move eastwards. In the rear of these disturbances appear cold waves. To take one of the earliest examples of the last cold season, the western disturbance of the 17th to 20th November 1937, brought in its wake a cold wave in North-West frontier and North Punjab on the 20th, along the Western Himalayas on the 21st and in Kashmir on the 22nd. As regards the cause of cold waves, it may be stated that they are due to the cold winds which come into India from the North-West and the North and result in low air temperatures. Low ground temperatures are reached at nights when, in addition to the air temperatures being low, the sky is quite clear and the humidity of the atmosphere is also low.

One of the methods commonly adopted in Northern India to protect the plants from the effects of cold and frost in winter is the placing of covers over the plants; these covers are generally made of dry stalks of some fodder crop or of cloth. Other ordinary methods of protection against frost damage are flooding and irrigation, which are found of help during mild and brief cold spells. During severe cold waves, however, the only satisfactory measure, particularly for gardens found efficacious, is the prevention of freezing temperatures by adding heat to the air and by conserving heat inside the area requiring protection; this can be achieved by burning fires in large numbers inside as well as all round the garden and also by putting hot water in ditches. To make the fires more effective, it is also necessary to prevent the air movement, which is quite strong during cold waves by means of suitable wind-breaks. Clouds of smoke and steam have also been suggested as preventive measures against frost damage to fruit orchards, etc. Besides the preventive measures referred to above, it is also necessary to protect the frosted plants from too rapid warming by the sun; for this, spraying with cold water just before sun-rise has been suggested as one of the remedies.

From the point of view of agriculture, the frequent incidence of cold waves accompanied by severe frosts in this country has made it necessary to deal with this problem in a scientific manner. To mitigate the damage caused, the fruit-growers and farmers should receive information, sufficiently ahead, of a coming cold wave and then also be in a position to take necessary measures to protect their gardens, crops, etc. So far as timely information is concerned, it is being supplied by the Indian Meteorological Department in the form of cold wave and frost warnings issued to Agricultural Officers, who inform the agriculturists of the area concerned. But what is most essential is that the farmers should possess full knowledge of the effective scientific methods of protection against cold waves and frosts and keep the materials in readiness required for the purpose. For this, it is necessary to evolve by experiment and research economical and practical methods to suit local conditions and then to advance and popularise them among the growers by means of intensive propaganda and demonstration. It is pleasing to note that efforts are already being made in this direction; for example, the Bombay Department of Agriculture has been carrying out some useful investigations in this matter. Apart from the urgent need for furthering these activities by all departments concerned, it must also be noted that much depends upon the agriculturists' co-operation without which all such efforts can hardly be expected to bear fruit. Let us hope that the problem will receive from all sides the fullest attention that it deserves.

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CONGRESS AND THE MUSLIM

By Mr. SRI PRAKASA, B.A., LL.B. (Cantab.) BAR.-AT-LAW, M.L.A.

EFFORTS are being made on a wide and definite scale to bring Mussalmans in ever increasing numbers into the Congress. This Muslim mass contact movement is indispensable for the future national life of the land. I am not so frightened of the problem known as the Muslim problem as so many friends appear to be; still I certainly think that Congress workers must strive their utmost to bring Muslims in the Congress fold. It would, perhaps, be right and proper here to consider as to how this problem came to face us at all.

Ordinarily, Indian History is divided into three periods: Hindu, Muslim and British. If we were to scrutinise historical events really carefully, we shall have, in all probability, to admit that Muslim rule had practically come to an end, and the major portion of India was in Hindu hands, when the government of the land was transferred to the British. Perhaps, it would not be an exaggeration even to say that the British really got their rule from the Hindus. But looking at things superficially, one can say that the British came after the Muslims. Hindu rule during the period between the practical close of Muslim domination and the emergence of British authority was unorganised and diffused; wars were being fought on all sides, and the interval was too small for proper consolidation. Moreover, Mussalmans certainly think that it is from them that the British got their authority. The Hindu tradition of this period is very uncertain. No Hindu has any proud memories of lasting achievements in this intervening period. They have, of course, recollections of the formation of small states and of constant conflicts, full of individual heroism and stoic self-sacrifice.

The attitude of the British, after their assumption of power, also shows that despite the Mahratta, the Nepal and the Sikh Wars, they too think that they got their rule from the Muslims; that they had to be on their guard against them; and that it is the Muslim heart that was most sore at their coming in power. After the clash of 1857, when the British were established in India in a well organised government, they favoured the Hindus and were hostile to the Muslim. Their early writings clearly prove that they were afraid of the Muslims.

The feeling lasted for almost exactly half a century. During this interval, despite the assistance received from Government in every way, the Hindus continued to struggle for the country's freedom and were far from satisfied with things as they were. It was then that the attitude of the Government changed. The Muslims also felt convinced that their safety and well-being lay in supporting the British in every possible way. They decided to adhere to Government by opposing the Hindus if necessary. They felt that the freedom movement was only in the nature of aggressive Hindu nationalism. They assured the authorities that they were with them and against the other community. The British then started blatantly siding with the Muslims. This state of things has been continuing for the last 30 years. But now despite the undoubted mutual jealousies and suspicions, almost every one has begun to feel that when they have all to live in this very country, when there is no escape from the inevitable, it is best they lived at peace with one another. They realise that there is no lasting well-being in depending on a foreign power, which may only lead them into still greater danger and difficulty.

The Congress, they all find, is the sole national institution which has proved its sincerity by self-suffering, which keeps aloft the standard of the country's freedom against all odds, and serves in a practical and disinterested manner which has such magnetic powers that so many men and women, high and humble alike, are found willing to give up their-all for it. Whether one likes it or not, one is driven to the conclusion that the Congress alone can make the most out of the situation and be trusted to do so to the best advantage; that only the Congress can and does ever continue the fight; and that it is but right that it should strive its very best to bring Muslims on its platform. Old

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memories are forgotten; immediate problems press for solution; the possibilities of the future make all anxious and concerned. Looking at the scene from the economic and moral standpoint, it seems clear that the welfare of all lies in working in unison with mutual affection and esteem. The Congress has nothing to do with any creed. It has no interest in the special rights of any class. If there is any public institution which can join with a clean heart and without any fear, then surely it is the Congress. In these circumstances, the movement that has been started, is most desirable and is full of hope for the future.

How did the Hindu-Muslim problem arise? The Hindu religion and philosophy is individualistic. Though there is a rough outline of a vast social organisation in the ancient books, in actual practice its inheritors really do not care to keep it and carry it on, on a strong and permanent basis. The fissiparous tendencies of the social life of the Hindus soon break them up. That accounts for four original castes having been sub-divided into 4,000. Comrades separate from one another at the least difference of opinion. Some form a separate caste and continue to be Hindus; others in sorrow and disgust join other creeds and religions. Hindus have reduced themselves to-day to such a pass that in their society there is no room for the widow, the orphan, the distressed and the poor. We are quick in hurting others in their very vitals. No one is ready to help any one also. It is but natural that in this sad state of actual affairs—whatever the ideals—millions of Hindus should have turned themselves into Mussalmans.

There is, of course, always the attraction for everything that belongs to the ruler; and that if the ruler's religion was Muslim, it had a natural attraction for the subject people. Secondly, Islam is an intensely democratic faith; poverty for it is no crime and no bar to social position; and the rich and poor are equal at the board and in the mosque. Moreover, it is a simple faith and gives promise of much both in this world and the next for very little and quickly condones and pardons the lapses of weak human nature. Surely, the hundred million Muslims in India have not come from outside. Barring very rare exceptions, they all belong to the land; only a few can claim pure non-Indian blood. If the Hindu who turns a Muslim, becomes the enemy of his own faith, we ought not to be surprised; for the person who has been discarded by his society, who has been insulted by his brothers, cannot help bearing a grudge against them, human nature being what it is. A convert is particularly attracted towards his new society and his new faith, which gave him welcome when he was down and out, an out-caste from his group and lonely in the world apparently so full of men. Surely, such a one burns with a desire to serve his new found faith and friends. A friend in need is a friend indeed, and very dear besides. The man who abandons one in distress becomes a dire foe.

At the same time there is no doubt that the men who increased the number of Muslims in circumstances such as these, did not and could not give their new society or religion any real moral or intellectual strength. Though the Muslims have been in the land for a thousand years during which they were the paramount governing power for many a century, they remained curiously enough weak and poor. There must be some fundamental defect in their philosophy or their religion, because of which there is a lack of self-control among them; and though they show great temporary lustre, they do not appear to have lasting strength. Towards the end of the 19th century, their position in Indian society was not what could have been expected; for socially, morally and intellectually the Hindus still seemed to be the dominant factor.

One should not be surprised that the foreign Government felt nervous at this phenomenon. So at about the beginning of the 20th century, it went over to the Muslim side. Artificial means were adopted to give strength to the Muslims; special arrangements were made to afford them opportunities for self-improvement; special seats were reserved for them in public services, etc. Such arrangements—and that on behalf of the State—inevitably gave the Mussalmans unusual glory. Hindus felt chagrined, and the Muslims wanted

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more and more. The alien Power thought of awakening the Sikh, the Christian and other minority communities in order to ensure its own permanence. The wise among the Muslims saw through the game. They realised that their true and lasting welfare also lay in nationalism.

The international situation proved that even the biggest empires are but mortal. Only the stream of human life is eternal. Such Muslims felt impelled to join the Hindus and others in the common fight for freedom and appealed and encouraged their co-religionists also to join in the national struggle. Surely, the Congress was bound to take advantage of the situation. But the Hindus have a special duty to fulfil. They have to undergo every needed sacrifice so that all should be one. The Hindus must never forget that they are very nearly 250 millions. In this joint family they are like the elder brother. If the younger brother should be obstinate, if he should say: "Unless you give me this, even though it is more than my due, I shall invite strangers and get the house despoiled or set on fire;" then the elder brother for the sake of the safety of the household, for the maintenance of the dignity of the family, gives in to the obstinacy of the younger, suffers loss himself but saves the Home.

The Hindus must work in some such spirit. If a minority community demands more powers and privileges than is their legitimate due, they will have to be satisfied. If the younger suspects the elder, it is but natural, and the elder must assuage the gnawing doubt. No harm can ensue. Everything will be put right in the long run. When freedom is attained, when there is no fear of the outsider left, when there is no hope either from any external power, then all the communities residing in the country will realise their rights and duties and act accordingly. At this moment for the sake of unity and organisation, for peace and good government, the major community must be prepared to sacrifice their all, even if that be the price demanded. This is the only way of making the Congress powerful. Then alone will the discipline of the Congress be accepted by all, then alone shall the doubts of every one be set at rest. May we hope that in this great task, we shall all contribute our mite and help by our active endeavours in the attainment of the goal?

INDUSTRIAL DEVELOPMENT IN INDIA

BY PROF. KRISHNA KUMAR SHARMA, M.A.

THE economic prosperity of a country depends upon the aggregate production and adequate distribution of wealth among the people. In Western countries, industries are highly developed and consequently the production of wealth and living standards are high. The glaring disparities in the distribution of wealth, however, are a great source of discontent among the people in those countries. In India, on the other hand, the standard of wealth production is very low and our vast national resources have not been properly utilized. Here the main difficulty lies in low production. A large majority of the people depend upon agriculture directly or indirectly. Here agriculture gives employment to 65·60 per cent. of the people, while only 10·38 per cent. derive their livelihood from industries. The corresponding figures for industries for other countries are: U. K. 47·2 per cent., U. S. A. 32 per cent., Canada 25 per cent., Germany 41·3 per cent., and France 33·3 per cent. The following table giving income per head from industries in different countries proves the industrial backwardness of India.

COUNTRY.	INCOME PER HEAD FROM INDUSTRIES.
	Rs.
India	12
Japan	158
Sweden	384
U. K.	412
Canada	470
U. S. A.	721

Thus in India, the *per capita* income from industries is very small; while in other countries it is the principal source

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of wealth. It is, therefore, necessary to make efforts to improve our industries. Improved and well-established industries will be of immense advantage to agriculture also. The demand for agricultural products will increase and capital will be available for improvements in agriculture. The problem of unemployment will also be solved to a very great extent. It is, therefore necessary that our industries should improve.

MAIN REQUIREMENTS OF INDUSTRIES

Industries have been a provincial subject since 1921; but the Central Government retains the power of granting tariff protection, adjusting railway freight and directing commercial and fiscal policy affecting their progress. The Provincial Departments of Industries have no power to deal with the larger questions of policy and organisation. Their activity is limited to giving technical advice to minor industries and the supervision of the primary grades of technical and industrial education.

Within their limited sphere, the Provincial Governments can render a great help through their stores purchase policy. They can place their orders as far as possible for the products of Indian industries. They can do much to rehabilitate the cottage and minor industries in different provinces. In providing financial and marketing facilities and in the matter of giving technical advice, the Provincial Governments can render services of far-reaching importance for the development of industries.

It is, however, the Central Government which can primarily help the industries. The regulation of its tariff policy should be consistent with the best interests of the country. Since 1923, the Government has been following a policy of discriminate protection; but in practice the policy has not been worked in a manner that may give the maximum advantage of protection to Indian industries. In some cases the Government has not taken any action on the recommendations of the Tariff Board as in the case of glass industry, while in other cases steps subsequent to the granting of protection have neutralized its policy to a considerable extent. In the case of the sugar industry, the imposition of the sugar Excise duty has induced the competitive capacity of the sugar industry in Indian markets; while in the case of the iron and steel industry, even the revenue duties have been withdrawn according to the Steel Protection Act of 1935. In fact, this vacillating fiscal policy, which is dictated more by Imperial interests than by purely industrial considerations of India, has been responsible for the shyness of Indian capital. This fact has been admitted even by the Indian Central Banking Enquiry Committee. The fiscal policy of the Government should be brought now into consonance with the interests of our industries than has been done hitherto. When negotiating trade agreements with other countries, Indian interests must be fully kept in view and Indian business opinion should be taken into confidence to the same extent to which the mercantile community is consulted in other countries in such matters.

Better banking facilities should be provided. The Industrial Commission laid a great emphasis in this connection; while the Indian Central Banking Enquiry Committee recommended the establishment of a Provincial Industrial Corporation in each of the major provinces. It is necessary that the main recommendations of the Banking Committee should be given effect to as early as possible. The changes that are being effected in the Indian Companies Act in relation to the institution of the Managing Agency should be welcomed.

Industrial research should be encouraged in India as in other countries. In Germany, research problems pertaining to industries are distributed among the various institutes of science and university colleges of engineering and technology. Similar steps can be taken in this country also. In the U. S. A., the amount of money spent annually on industrial research, according to the Balfour Committee on Industry and Trade, comes to Rs. 22·5 crores. Technical and industrial education should be encouraged along the Japanese model.

Trade Commissions should be appointed in foreign countries to explore the

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possibilities of demand for Indian goods in those countries. Canada with a total trade of the same value as that of India maintains about 22 trade commissioners abroad. They send reports regularly to the Government at home about the developments in industry and trade in countries to which they are attached. This information is published in the *Commercial Intelligence Journal* of Canada, a publication of the Department of Trade and Commerce. In India also there is the Commercial Intelligence section of the Commerce Department of the Government of India, whose activities should be enlarged.

Railway freight rates in India should be remodelled to suit the interests of Indian industries. The existing arrangements are not satisfactory, and there is an impression among Indian businessmen that there are concession rates on imported goods, but that the rates and fares from and to industrial centres in the country are high and they constitute a great burden on industry. The rates for coal, cotton and other raw materials to industrial centres, and for finished products from those centres to internal markets, should be reduced as far as possible.

The exchange policy of the Government of India has been encouraging foreign competition, and protection has been neutralized to the extent of $12\frac{1}{2}$ per cent. thereby. It is said in some quarters that the devaluation of the sterling in gold must give an advantage to Indian products in foreign countries since the rupee is limited to the sterling. But in reality it does not give an advantage in the markets of *sterling bloc* countries. The ratio policy of India should be in conformity with her industrial interests.

The problems arising from foreign capital should also be reviewed. The External Capital Committee proposed certain restrictions on foreign capital in India. According to the recommendations of the Committee, foreign concerns should be registered in India with rupee capital; a certain proportion of shares should be reserved for persons of Indian domicile; a certain proportion of directors must be Indians chosen by Indian shareholders; and reasonable facilities should be provided for the training of Indian apprentices. Some of these suggestions have been incorporated in the Indian Constitution Act. But more is necessary to be done. The provisions of the Act relating to commercial discrimination will be handicaps of a serious nature and should be modified at an early date.

In progressive countries like Japan, Germany, and Great Britain, the Government keeps a close eye on the development of industries. The Government in such countries has done much for their industrial advancement. Sir Arthur Salter once remarked that Indian industries, while already important enough, are at present small in comparison with her agriculture, and small also in relation to the future extension which they are no doubt destined to achieve. In other words, India is not fully utilizing her abundant national resources and vast opportunities for industrial development. Efforts should, therefore, be directed, both of the people and the Government, to achieve this object so that India may occupy her right status in the development of industries.

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Paramountcy & Responsible Government in States

By Mr. C. S. SUBRAMANIA AIYAR, B.A., B.L.

———: o :———

THE statement of Earl Winterton in Parliament that ordinarily the Indian Princes need not take previous explicit permission of the Crown to introduce Responsible Government in their full powered states, and that such introduction is only consistent with their sovereignty, has clarified the attitude of the British Crown in that matter beyond any further doubt or misgiving.

This attitude of the British Crown is but an enunciation of the spirit pervading and underlying the Government of India Act of 1935. Under the new Act, as we shall explain lower down, there has been, in the language of eminent jurists and constitutional thinkers, an inheritance of a large part of the right of Paramountcy by the Government of India.

It was at one time contended by eminent jurists and statesmen that Paramountcy was vested with the British Indian Government and not with the Crown. Naturally this gave rise to fear in the minds of Indian Princes that this trend of thought would lead gradually to encroachment of British India on their economic and political interests. The result of their attempts consequently to preserve their contact exclusively with the Crown is recorded in the proceedings of the Butler Committee. But even the Butler Committee do not recommend the prevention or the prohibition of the introduction of Responsible Government in the states, but they cast a duty on the Crown to safeguard the ruler of the state from internal rebellion or chaos. It does not prevent a smooth transfer of power from the ruler to his subjects. It has left the definition of Paramountcy vague and indefinite with a view to suit changing conditions and environments.

But the Princes were not completely satisfied by this attitude, and they wanted to express in stronger language their views on the question of introducing responsible government in their states, and they gave sufficient vent to their ideas in their deliberations on the question of Federation.

The Maharajah of Patiala's speech in the Chamber of Princes in February 1935, made it clear that the rulers of Indian states, while helping British India to achieve constitutional advance, were jealous about their own internal sovereignty.

Those of the Indian politicians who desire our entry into the Federation, do so in the hope that in the near future we will be forced by circumstances to introduce in our states democratic forms of government. We are thankful that our friends in British India should have given us a clear indication of their views. While we can assure them that the Princes of India have always been willing to do whatever is best for their people and will always be ready to accommodate themselves and their constitutions to the spirit of the times, we must frankly say that if British India is hoping to compel us to wear on our healthy body politic the Nossus Shirt of a discredited political theory, they are living in a world of unreality. But they will under no circumstances permit utilisation of the Constitution for interference between themselves and their people. The sovereign rights, prerogatives and privileges of the states are inherent in them and guaranteed by solemn treaties.

Thus the Princes emphasised that paramountcy, or any express provision in the Government of India Act, should never compel them to introduce responsible government in their states on the sole ground of their sovereignty being inviolate and inviolable.

The statement of Earl Winterton, following close on the heels of the Cochin Proclamation guaranteeing responsible government to the people of the state, and made in answer to a query arising out of the observations of the Travancore Government in the matter of introducing democratic government in native states, is significant and memorable. Not only has one Indian state like Cochin departed from the uncompromising attitude of the Princes displayed by the speech of the Maharajah of Patiala quoted above, and has shown a distinct inclination to co-operate with democratic British India, but also have the plenipotentiaries of Whitehall placed a wholesome progressive interpretation on the theory of Paramountcy. Now by the Government of India Act, the same paramountcy, which was once the sheet-anchor of the Political Department in

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their encroachment on the internal sovereignty of the states, has, according to Earl Winterton, become the gospel of political progress, advance, and unification of India.

The tendency seems to be to vest paramountcy more and more in the Government of India or a future Federation by a sort of decentralisation of power from the Crown. That is the reason why the central federal government is based on the principle of safeguards giving protection to the Indian states, minorities, etc. By sheer logic of convenience and consistency, this result has to come. Indian states may enter into the Federation on certain subjects and keep out of the Federation for other subjects specially reserved. The question will be, while the Federal legislature, the Federal court and the Federal executive have complete jurisdiction over the federal subjects, can there be a concurrent jurisdiction of the Paramount Power as well the Governor-General of India over the non-federal subjects, especially when these non-federal subjects conflict with Provincial and other matters and in matters requiring the use of the special powers of the Governor-General relating to his special responsibilities? Further, some states may not enter into the Federation. Are they to be under the jurisdiction of both the Paramount Power and Governor-General?

Thus balance of convenience, consistency and the necessity for one undivided central authority, especially in times of great emergencies like a war threatening the whole of India when Indian states have to be protected, etc., require that a large part of paramountcy should be exercised by the Viceroy and the Governor-General of India. The logic and reason for this state of central control by the Governor-General is the regard and respect for the very sovereignty that Indian states have been fighting for.

It is very difficult at this stage to say what amount of paramount power has passed to the Governor-General, but a working of the Government of India Act would naturally conduce to the diversion of paramount power centralised in the Crown, to the Viceroy and the Governor-General of India.

Let us briefly analyse the reasoning behind Earl Winterton's statement and the constitutional principles underlying it:

Indian states, though subordinate to the Paramount Power, can on no account be said to have surrendered their internal sovereignty. It is only in consequence of the right of internal sovereignty that the prince or chief grants powers of government to the people. Paramountcy of Indian states is nothing but subordinate allegiance for protection, and the states cannot be said to be strictly under Feudal subordination or sovereignty.

The relations between States and the Crown are based on treaties, defining and delimiting their powers *inter se* though oftentimes conventions have altered the rule. The British Crown is bound to protect the rights and person of the ruler of the state, which means ordinarily in cases of rebellion. But the recommendations of the Butler Committee do not prevent the smooth devolution of power from the prince or chief to his subjects. Sovereignty is a wider term than Kingship and, as in England, Sovereignty of Parliament, in the words of Professor Dicey, is not negation of Kingship in England, the Indian states can have also a Parliament existing side by side with their rulers. The Parliament of the Indian *Raj* can be carried on by ministers, as in England, with a nominal ruler who is above party faction or prejudice.

The Prince of an Indian state can reasonably distinguish between the sovereignty of his state and his princely status and also reconcile both. The British Crown cannot interfere in the ruler's interpretation of sovereignty and say that the Prince alone is the state in law and that he cannot part with his powers to his people. The conception of a state, apart from the prince and without prejudice to his individuality, is quite possible as in England. This is nothing but the theory of constitutional monarchy, which Lord Lothian recently expounded as being applicable to Indian states without derogation to the Paramount Power.

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Now having seen the trend of constitutional thinking which the announcement has implied, let us only mention, as a word of caution, that Earl Winterton's statement, or Lord Lothian's statement, should not be interpreted as overlooking the essential fact that there must always be a central executive at the head of the state, which can be made answerable by tutelage or subordination in the event of maladministration. That right of interference in cases of maladministration, or chaos or internal disorder, has never been given up by the statement of Earl Winterton, and hence it has a great bearing on the degree of responsibility that could be conferred on the people of the states, especially in view of sectarian and religious troubles. Of course, conditions of the states will differ from one another, yet wisdom and practical statesmanship, as in the case of Cochin, would demand of the ruler of the Indian state to introduce sufficient safeguards in the devolution of power which may be released gradually as people rise to the occasion.

The Government of India Act by Section 6, Chapter I, Part II, and Section 311 has widened the connotation of the word "ruler" in order to include 'any other person recognised by His Majesty' and thus implying the possibility of Indian states achieving responsible government. Only if the form of government is not constitutional monarchy, it would appear that the President of the Republic or other Officer should be recognised by His Majesty.

The ideal of the Indian National Congress, *i.e.*, Independence as their goal, is not suited to the condition of the Indian states, and it is only proper that the Congress does not actively work towards democratic government in the states. The rulers of Indian states possessing the tradition and heritage of ancient culture, and idealism, whether in art, morals or philosophy, are just like the House of Lords in England, a necessary conservative element which will preserve democracy from rushing headlong into communism and prevent the catastrophe which has befallen many a nation to-day. The presence of the Indian Prince in the Federal Government of India, where all the units are responsibly governed, will conduce towards a democracy of the Eastern type with all the benefits of the Hindu tradition of Kingship of the Ramayana and the Mahabharatha, coupled with all the noble elements of the Western type but without its evils. We look forward with fervent hope that very soon all the Indian states will introduce constitutional monarchy in their states with safeguards, if necessary, and unite in a Federal India with common aspirations and ideals.

APHRODITE ANADYOMENE

BY "R."

What is life? What joy
Sans golden love?
An if love cloy
Kind powers above,
My soul destroy!

MIMNERMUS.

* * * *

Despair and gloom dislimn when from the [foam
Gleams Aphrodite over all the drear
Landscape, that loomed through many a [misty tear
Obscurely and held out no hope of home.
Her radiance lights the darkness where we [roam
With rainbow hues and spreading far and [near
Glorious gladness still our every fear,
Until her lustre gilds earth's leaden loam.
Flaming she folds us, all aflame we fire,
Enveloped, overwhelmed, entranced,
And our transported spirits winging soar
Beyond the realms where fancy dares [aspire,
Far past the farthest sun's far sphere [advanced
To everlasting love's mysterious shore.

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CROSSING THE COLOUR BAR: A STORY

BY MR. ARTHUR LAMSLEY

—:o:—

"THE colour of his skin makes no difference to the colour of his soul, Mary," remonstrated Mrs. Farrar's husband.

"That's all very well from an idealistic point of view, Nicholas, but in practical life there *is* a barrier against colour. Irrespective of his birth and breeding, or his soul, an Eastern is not considered our equal. It would be disastrous, mark my words, to ask Jaffer to come and live here and so meet Gyp intimately. They are the same age, both impressionable, and should not be brought up together."

"If you believe I'm right about the life principle, Mary, there's no more to be said. You would rise above public opinion and its spurious standards of convenient justice. It is sheer hypocrisy. I will cable Darsi that he might send Jaffer."

Mrs. Farrar left the room. Many times she had pleaded with her husband not to bring young Jaffer Darsi to live with them when he came to England to study. He had opposed her all through, and now argued on the spiritual basis. She admitted to herself there was much wisdom in his reasoning, even if it were contrary to Western judgment, but it meant grave danger to her only daughter, Gyp.

On his way to the City, Mr. Farrar cabled Jaffer's father, with whom he had close business relationships, to send his son. A few weeks afterwards they met the youth at Victoria Station. He was a well-built boy, athletic, alert in movement. As he was introduced to Gyp, who stood about his own height, his keen eyes lit with pleasure, for she gave him a warm welcome. In his own land, English girls of his age treated him contemptuously.

In the intimate relationships of home, Mrs. Farrar tried her best to be kind to the lad gracefully suppressing her feelings. Gyp, on the other hand, was fascinated by his companionship. It was not the mere novelty of his being an Eastern boy which attracted her, for her feeling towards Jaffer soon grew to one of affectionate friendship. Gyp admired his cleverness, his sporting instincts, and, above all, his charming manners. Perhaps, too, her father's views had some influence in the moulding of her opinions. She argued often with her mother, who was ceaselessly warning her against becoming too friendly with Jaffer.

"Why is it Gyp, I am treated so differently by girls here to those I meet in my own country?" Jaffer queried. Gyp would smile, and tell him not to bother his head about the snobbish daughters of some officials.

Days passed quickly enough. Gyp and Jaffar became rivals in tennis, boating, and scholarship. Out of school they were always together, sport, and country walks, taking up their leisure hours.

Five years had been spent in this intimate life of brother and sister, when Jaffer went up to Cambridge. During vacations, Jaffer returned and was welcomed like a son by Mr. Farrar. His wife, however, saw the boy and girl friendship had unconsciously developed into something far deeper.

Her husband refused to believe "such nonsense", as he called her suggestion. "You are only storing up trouble for those children, Nicholas," she argued. "One day, God alone knows how soon, you will find you have made a mistake, I beg of you, for Gyp's sake at least, before it is too late, to break this friendship now Jaffer is at Cambridge. Each time he comes down they are encouraged by you in the tragedy of a mixed marriage."

Mr. Farrar raised his hands in despair. He had argued the matter out to its conclusion in the light of religion, philosophy, logic, principle . . . and still she talked of tragedy. He sauntered out into the garden to avoid being drawn into any further discussion. His domestic life had been perfectly happy, except for these bitter disagreements on the companionship of Gyp and the only son of his great friend. Walli Darsi, the rich Indian merchant.

Seeing her father in the garden, Gyp ran out and caught him by the arm,

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"Hullo, Dad!" she cried, "I've had a ripping letter from Jaf. He has bought a two-seater, and intends coming home in it this weekend. Isn't it topping! Dad," she continued, lowering her voice confidentially, "Mum told me to-day that Jaf and I had better be careful. She said such friendships as ours always lead to unhappiness. She hinted that seeing each other so often we might be falling in love as we are growing up. I *was* angry, but I did not show it. Mum is such a dear, although I think she fusses far too much. But if we did fall in love we could not marry, could we, Dad? You see," blushing furiously, she glanced appealingly at her father, and did not finish her explanation.

"Don't think of those things, Gipsy," coaxed her father, mentally perturbed. "Love is something we must not discuss. It just comes, irrespective of nationality and colour. It happens mysteriously. The world laughs, or frowns, but love is an autocrat."

"But Dad, some of my friends already say rotten things about my being so much about with Jaf. Nellie Janis went so far as to say we would be outcasts when we were married. No one would mix with us socially, and I especially would have an awful time. Oh, Daddy! I am so unhappy when my mother and my friends speak like this."

Mr. Farrar put his arm about his daughter. They were the greatest of pals. Her happiness was his sole concern. If he thought he was injuring his child's life for a moment, he would not allow young Darsi to enter the house again. But he was convinced no harm could come of their friendship, and told her so.

Gyp confessed her fondness of Jaf. Human affections, so ran his thoughts, were not to be broken by man when they were made by Life. Who had control over these emotions? Who was there to point an accusing finger and say they were wrong, when Life itself had made such a union possible? Nevertheless! Why was he so greatly disturbed? All his logic, principle, religion, philosophy, came to the aid of his waning confidence in his beliefs. Yet within him, deep down in the depths of his soul a small voice protested, and which refused to countenance this friendship developing into marriage.

Father and daughter walked side by side in the silence of the garden. Neither was inclined to speak; Farrar was at a loss to advise.

"You're not in love with Jaf, are you Gyp?" eventually came her father's blunt question.

"Father!" exclaimed Gyp, entirely taken aback by his question.

"Don't get excited, my child, I merely asked that we might try to put your mother's mind at rest about this matter."

"Suppose I am in love with Jaf—what then?" Gyp stopped and confronted him.

"Gyp darling, then we must submit to the inevitable. No power can stand against love. Why should it? It is the greatest gift of Life, of God, and cannot be denied. It is, of all the passions, the most natural, and therefore must be right. I was merely thinking of the bitter opposition there would be to your marriage, my child. You see, we are up against conventional law in this case. Although many have attempted to break down this soul-destroying opposition, the lives of those who flout this hypocritical law are made a veritable hell."

Farrar was downcast. The corners of his mouth twitching nervously, but the fight he saw in his daughter's eyes renewed his courage.

"Well, Daddy, if, some day, Jaf did ask me to marry him, I would not refuse, even though convinced of all the things you and Mother have said."

"Has Jaf ever mentioned love to you, dear?"

"No, not in the conventional way. We take it for granted. It came natural to Jaf and me. Months ago he asked if he could kiss me. I told him it was very silly for him to ask. We were such pals."

Farrar was greatly surprised, but managed to hide his feelings. It had gone so far.

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Well, it was the inevitable end. But his own words haunted him now. Was he afraid of that end? He was not too sure. All his talk, his brave words, about the all-powerfulness of the life principle, the challenge of love to conventional law, what were those really? Why did his views not sustain him now, in this crisis? Surely his daughter's intimate affection for Jaf, their kisses, that was natural. Certainly it was natural, he assured himself. He was sick with fear. Gyp sensed it.

"Gyp, darling," he said consolingly, "no law on earth can stop people falling in love. Love is right. Love is greater than law, my child."

"I am glad you think so, Daddy. It's my opinion too. You always help me when I have been disturbed by listening too seriously to Mum. Jaf will be home tomorrow, and his room is not half ready yet. I like to do it myself. I'll run off now."

She kissed her father, and the feel of her rich, warm lips set his numbed heart beating again. Up and down the lawn he passed—the shadows of evening lengthened into the velvety blackness of night. His tortured mind told him it was the inevitable, nothing could stop it—now. But why this gnawing at his mind? His wonderful philosophy failed to buoy him up. He was dreading the thing he had fostered—a mixed marriage. Great wealth would come to them from such a union. But the price! Was Mary right after all? She had always opposed his views on the question, in fact, had she had her way the children would never have met. But, pride in his advanced opinions on life and love, his contempt for convention, brought consolation. He went indoors outwardly calm.

Farrar journeyed to the City next day a dazed individual, mentally preoccupied and dreamy, not the usual alert business man.

That evening, as twilight fell, Gyp went down the drive to await Jaffer in his new car. Her young heart beat fast. She loved Jaffer, and would marry him in spite of everything.

A low purring in the distance sent the colour rising to her cheeks. A two-seater turned into the drive.

"Jaf!" cried Gyp excitedly, as the car ran level with her hiding place in the shadows. The brakes grunted, and the car stopped.

"Gypo!" Jaf exclaimed, jumping out of the car. "How ripping of you to come and wait for me here . . . I . . ." He said no more, but stood looking into her radiant face. With a sudden impulse he caught her hands to his lips, and kissed them reverently. Then she was in his arms, clinging to him, returning his kisses.

"Jaf, I have missed you so much," she murmured.

"Darling," he said, "I never want to leave you again. *But I must.*"

His emotion startled her. What did he mean? He had only another term at college.

"Jaf, what's happened?" she asked, fearfully.

"After dinner, Gypo, I'll tell you in the garden—not now. Come on, let's go indoors." Jaf moved slowly to the car, and got in behind the wheel. Gyp, stunned by an intuitive warning, did not follow him, but walked up the drive alone. Her father and mother came out to greet Jaffer.

Gyp stole away to her room, and for the first time since childhood burst into tears. What had happened? What was going to happen, she asked herself. Why had she had that discussion with her father? A sinister feeling enveloped her.

During dinner conversation turned chiefly on Home Rule for India. Mr. Farrar, Jaf, and Gyp were convinced of the ultimate success of such a scheme, but Mrs. Farrar held the minority fort, unflinchingly. She was bitterly opposed to any such proposal. To her everything Eastern seemed designed for their destruction.

"Jaf and I are going to walk in the garden," said Gyp, after coffee. They left the room with a veneer of light-heartedness which neither felt.

"Well, Jaf?" blurted Gyp, clinging to his arm as they disappeared into the filbert

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grove at the extreme end of the garden. "What has happened?" He caught her in his arms, but momentarily turned his face to choke back his emotion.

"Gyp," he muttered. "I wrote to father asking his sanction to our betrothal. He says he can never consent to our marriage, but if your parents agree to it he will not put any obstacle in the way. He says we will be in need of money, as we will be considered outcasts and hounded from all decent society, so he proposes to settle twenty thousand pounds on us. His decision has nearly broken my heart. And Gyp, darling, I have seen it in the East. But not till I grew to love you, to worship you, did I realise what a tragedy it would be for you. I could live it down, but to see you scorned, friendless amongst your own people, treated as an outcast by women of my nationality, I could not bear that—not even for love's sake. I must go away—for ever."

"Jaf," Gyp murmured, "I cannot leave you, for I love you. You know my mother is against us, and would never consent to our marriage. My father and I had a chat yesterday afternoon, and his opinion, too, is changing. When I told him I loved you, he seemed half stunned. But Jaf, we cannot separate. It is wrong; wicked in the sight of God. Can't we go to some unknown place, to live our lives in our own way? Promise me you will never, never leave me, Jaf."

"Gyp," he whispered, holding her close to him, "wherever we go on earth, we would be outcasts—even the Blacks in Central Africa would treat us so. We cannot escape it. Our love is a crime in the eyes of the world. God! that these things should be! We must bow to the inevitable."

Inevitable! The word struck Gyp with a new and startling meaning. Her father had used it yesterday; she had seen tears in his eyes.

Jaf held her more closely to him, and she returned the warm pressure of his lips again and again.

"You must never leave me, Jaf," she cried. "Promise, dearest, *never*."

"We are made for each other," he urged, "there is only one way that can make us inseparable all through the ages. One way—the Eastern way." His voice sank to a whisper and a tremor passed through his body.

"Jaf! How can we be together, always? To lose you would be death to me."

"Death! That's it, Gyp, darling. In death there is no separation. Let us drink!—and live where there is no man-made law, where love is right in the sight of God."

She clung to him more passionately.

"It will soon end, Gyp—then we wake where love is greater than all law. God! We will cheat the life of the outcast; have each other—always!" He placed a small phial in her hands, and felt her warm fingers grip it with ecstasy.

"Goodbye, Gyp darling, we'll meet soon—very soon." He drained his tiny bottle, smiled at her with supreme self-control. Gyp closed her eyes. With a frightened gulp she swallowed the contents of the phial in her hand. As she swayed towards him, "inevitable" escaped from her lips.

Jaf's arms held her in a vice-like grip. They slipped away quietly, swiftly into the unconscious of oblivion.

. . . . . .

Mrs. Farrar looked up suddenly from her book and glanced at the clock.

"Midnight, Nicholas," she cried, "and those children still out. Really, it must be stopped. I've warned you they will marry! Without our consent. Go and call them in."

On any other occasion Farrar would have resented her tone. But he rose heavily from his chair and sauntered down the garden path. He whistled, in friendly warning, as he saw them standing clasped in each other's arms.

They were unconscious of his presence. "Gyp," he called aloud. No answer. He went up to them and touched them. They never moved. Locked in each other's arms, they were asleep.

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RECENT CONVOCATION ADDRESSES

—:o:—

HON. MR. HAYE : PUNJAB UNIVERSITY

THE first of the Convocation addresses for the season was the one delivered by the Hon'ble Mian Abdul Haye, Minister of Education, Punjab, on February 19, at the Emerson College, Mooltan. "We cannot afford to adhere to obsolete methods of procedure in the field of education," said the Education Minister, "any more than we can in the fields of business or industry."

Our aim in education should be first to help students to come to a better understanding of themselves, and secondly, to inspire them to make an earnest effort to prepare themselves through such agencies as they may employ for unselfish service in a world of opportunity. And yet the world is full of dogmatic teachers who are giving instruction now practically in the same manner as their predecessors years ago with the assumption that their little call for change either in the subjects taught or in the methods of treatment. That is why they so often curb the initiative of their pupils.

The success of any educational enterprise must depend upon a friendly co-operative effort between the students and the professors and a united interest in a common goal. Educational institutions are not entirely responsible for the failure of students to get as much out of their educational experience as they should.

Students often fail to take advantage of the varied opportunities that are available to them while in college. The great majority of you who enroll in your educational institutions think when you meet the requirements of some fixed curriculum that you have fully justified your connection with the institution and that when you complete the requirements for a degree, as prescribed by some faculty, you are entitled to recognition as educated men and women. But I remind you that this is an exceedingly narrow view to take of one's educational opportunities.

Do not let your way of life be completely regulated for you or the range of pressure and restraints to which you will be subjected will become so wide and so profound that most of you will be deprived of the chance to experiment with yourselves.

"What is the best thing that you can carry away from your college," asked the Education Minister.

One of the greatest scientists of the last century, Pasteur, coined an aphorism which should be emblazoned upon every college portal: "Chance favours the prepared mind." And what is the prepared mind?

It is a mind stored with the history and fruits of human experience. It is a mind which has been called upon in the course of its education to deal with problems, now of one kind, now of another. It is the kind of preparation which will fit you to see and grasp opportunity and to turn opportunity not to your own individual or selfish benefit but to the benefit of human kind.

That must be the aim of University education in India.

DR. C. R. REDDY : OSMANIA UNIVERSITY

Dr. C. R. Reddy, Vice-Chancellor of the Andhra University, addressing the Osmania University Convocation on March 1, paid a tribute to the lead that Hyderabad had given in the matter of university education in all departments.

It is to me and all educationists a matter of deepest gratification that the Osmania University, which struck an independent line of its own and added a new note of impressive grandeur to our system of university education, has been a success in which not merely Hyderabad but the entire country could take legitimate pride. The chief credit of the organization of university on lines, courageous to originality, belongs to my friend, Sir Akbar Hydari.

Dr. Reddy added that the most useful work that was being done by the Translation department of the University has made him feel that whatever was possible in Urdu to-day would be equally possible in Hindi, Telugu and every other language to-morrow. Therefore, the Osmania University was not making local but an All-India contribution of the highest fundamental value to our culture. He did not doubt that this originality of outlook, breeding faith and confidence in the future of Indian languages and culture was actuating the various departments organized in the University and that research and creative activities would consequently find a memorable illustration.

A band of young accomplished and enthusiastic teachers, composing different faculties, are a team which the greatest educationist in India would be proud to captain. The researches accomplished and going on, and the investigations in the theoretical and the applied fields of science, including zoology, physics, chemistry, civil engineering and mechanics, augur not merely an All-India but an international future for Osmania.

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Addressing the graduates, Dr. Reddy exhorted them to reverence their leaders for "life's sterner trials" ahead of them.

> It is not enough, in the words of a famous writer, that you have gone through the college; it is more to the purpose if the college has been through you.

MR. C. F. ANDREWS: CALCUTTA UNIVERSITY

The Annual Convocation of the Calcutta University was held on the 5th of March, when the graduates were treated to an inspiring address by the Rev. C. F. Andrews, who is well known in India as "Dinabhandhu" or the Friend of the Poor. In a characteristic exhortation, Mr. Andrews told them how he himself came of a poor family, had to struggle through his student days in poverty and distress, and how they also could overcome the painful days of poverty if only they could cultivate friends round them. "Friendship is inspiration," said Mr. Andrews:

> If this priceless boon of friendship had not been so bountifully given me in my own early college days, if I had not then learnt what may be truly called the art of friendship, I should never have been able to make friends so easily in Santiniketan itself when I went there from the Punjab. One step led on to another.
>
> What I actually found at Santiniketan when I lived there was the old Cambridge atmosphere all over again—that close touch between the teachers and the students; those small groups and friendships formed between the students themselves, which is the noblest avenue of learning. Above all, we had in our Gurudeva an ideal teacher, whom we all could love and reverence. Thus we had our own education set in perfect surroundings. Both the teachers and the students lived together and learnt together. Friendship, to quote Dr. Whitehead, was inspiration.

Then he spoke eloquently of the transforming power of friendship and asked: "Can these ideal conditions still continue between pupils and teachers and also among fellow-students in a vast modern city like Calcutta, where simple friendly intercourse is hampered and restricted on every side by the crowd?

His answer was that it was possible only in rare cases. But he suggested to the University authorities to consider whether the time had not arrived when they should remove some of the colleges to the suburban area of Calcutta.

With things as they existed—colleges overcrowded, staffs overworked, boarding houses overflowing—what could be done to prevent mere mass production of university degrees. "There is one principle," he said,

> which may guide our thoughts, because its psychology has been thoroughly tested by experiment and proved scientifically sound. It is this that the small group enables the average man to make his own highest effort at intellectual attainment far better than the large group. For the crowded lecture hall is apt to leave the ordinary student unintelligently passive. He soaks in information like a sponge. He does not read, mark, learn, and inwardly digest his knowledge. He swallows it whole.
>
> Here then is a psychological principle which may help the Calcutta University. The crowded class room is sub-personal, sub-human, herd-like. It does not carry men forward into that sphere of plain living and high thinking which alone can produce the scholar, the artist, the thinker, and the man of affairs.
>
> . . . . . .
>
> We shall (therefore) seek to split up our classes and supervise personal work done by the pupil himself rather than aim at disciplining a vast crowd of students into a forced attention. In all this, we shall come back much dearer to the true personal relation of the *guru* and the *chela*, and be much less of a drill-master and an autocrat."

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Secretary.

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A FEW FACTS ABOUT POLAND

BY MR. MAURICE FRYDMAN

POLAND ranks fifth in Western Europe with her population of 35 millions, sixth with her territory of 150,000 square miles.

India, on the whole, knows very little about Poland and what is known, is generally distorted to the disfavour of Poland. Yet it would be difficult to find another country in the Western World, which is both spiritually and historically more akin to India than Poland. The knowledge of Poland's past and present would certainly be interesting and instructive to the students of Humanity in India.

Space does not permit me to go into an extensive survey of the past and present of Poland. I propose, therefore, to give a few facts only, a few outstanding landmarks, which will enable the attentive reader to create for himself the general outlines of what Poland was, what she is, and what she can become in the future.

Between the Carpathian Mountains in the South and the Baltic Sea in the North, on a vast plain watered by the mother river of Poland, Wisla, surrounded by countries known presently as Germany from the West, Czechoslovakia from the South-west, Roumania from the South. Russia from the East, Lithuania from the North and Eastern Prussia from the North-west, dwelt from immemorial times Slavonic tribes, of which Polanians were one.

These tribes were worshipping Nature gods in timber, shrines, growing corn, rye and wheat, spinning and weaving, linen, breeding horses, cattle, sheep and bees, living in self-governing and self-depending villages. They were a sturdy, simple and peaceful folk, loving music, song, cooking and painting on wood, ready always to defend their own, but rather careless about invading other people's land. The social system was patriarchal, with a high degree of respect for womanhood. Many goddesses in the old Slavonic faith bear testimony to it. Wherever God is worshipped in woman's form, the women get a share of that worship, which makes them equal and sometimes superior to man. Priestesses were very common—the best proof of a quiet, sweet and courteous folk.

Their peace-loving nature made them leave a very slight impression on the history of those remote times, which records wars and bloodsheds and leaves happy people alone. Archæological research has proved beyond doubt that at the time of Julius Cæsar, the Slavonic tribes had orderly laid out cities, with roads and protective walls, knew several arts and crafts including cart-making, practised agriculture, animal breeding, fishing and bee-keeping (not wild bee hunting). About 800 A.C. they were still devoted to their Nature gods, but the pressure of less peaceful Christian tribes from the West forced them to enter into defensive alliances and finally, when the Polanian tribe elected one of their wheel-wrights, Piast, as their head for his wisdom and statesmanship, he succeeded in bringing into permanent political union several Slavonic tribes who adopted the name of Poles. Piast is the only founder of a nation in history, who was neither conqueror nor a warrior, but a peaceful craftsman. And the nation, established without warfare, detested warfare throughout its history and rarely engaged in other but defensive wars.

Hundred years later, the Poles were converted to Christianity, but managed somehow to reconcile the worship of their Nature gods with the new Christian creed for many centuries. About 1000 A.C. Poland was already a powerful and prosperous country and continued to grow till the middle of the 13th century.

Tartars came to Europe at that time, conquered the Russian tribes, but were stopped by Poland's knighthood, who have saved Europe from devastation.

It is only by comparing the further dwarfed development of Russia with the development of Poland and Western Europe, that we can fully appreciate what the Tartars' invasion would mean for European civilisation. In the 13th and 14th centuries, Poland was rapidly developing. Agricultural improvements, building of towns, opening of mines, founding of the Cracow University, the second in Europe,

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promulgating of a code of laws, the first complete code in Europe, building of state granaries—one followed the other in rapid succession.

Poland was the only country at that time to give refuge to the Jews, driven out from most of the European States. Towards the end of the 14th century, Poland and Lithuania entered into a permanent political union reinforced by the marriage of the Prince of Lithuania with the Queen of Poland, and inter-marriage between leading Polish and Lithuanian families. This union, concluded quite voluntarily, proved extremely stable and outlived the partition of Poland in 1795.

In the 15th century, the Teutonic order of the knights of the Cross, plundering and murdering the peaceful Pagan tribes in the Eastern Prussia for the sake of their souls, was badly defeated by Poland and promised better conduct. In the next century, Eastern Prussia having to choose between the absolute rule of the Prussian king and the democratic Poland, chose the latter and became a part of Poland by voluntary union. This system of free union with neighbours proved quite successful, and during the 15th and 16th century, Poland increased considerably in area and population. At the end of the 16th century, she was the largest state in Europe, but not by conquest. The respect for law, civil liberties, internal peace, religious and racial tolerance drew to her those foreign territories of Lithuania, Livonia, Prussia, and Ruthenia. In Poland, there was at no time religious persecution nor inquisition, racial intolerance, absolutism or tyranny of rulers. In Poland, the politically active class amounted to 10 per cent. of the total population and at times when civil liberty was unknown in Europe, it was electing its President who was king only by name and had to respect the laws of the nation under sanction of dismissal. The Pole respected the king and obeyed him within the frame of laws agreed upon by the Parliament. But the respect was genuine and shown by the fact that not one king in the whole of Poland's history of 1000 years was ever murdered or executed. The 16th and 17th century witnessed the heroic fight of Poland against the Turk invasion, which ultimately broke, unable to sweep over Poland.

The 16th century was the most brilliant in Polish history. Already in 1430, *i.e.*, 259 years before the Habeas Corpus Act of England, Poland issued her law that nobody shall be imprisoned unless legally convicted. The Polish Parliament was established in the 15th century, and in the 16th she was a regular republic with kings elected for life but not hereditary.

Poland became a safe refuge of all oppressed people in a most ghastly intolerant and fanatic Europe. All persecuted creeds and opinions found shelter in Poland. Jews came from Germany in the 11th century, Protestants in the 16th. When in England, the people of the King Henry VIII were forced to change their religion to suit the fancy of their master, the contemporary Polish king said about religious differences? "I am not the king of your consciences."

The 17th century was spent in repulsing the invasions of Turks, Swedes and Russians. Continuous wars weakened the country considerably, yet Poland abhorred a standing salaried army, so common in the absolutistic and militaristic Europe of that time. Poland never maintained a large army in time of peace. War could be declared only by Parliament and not by the king. There was a law that only defensive wars could be waged and usually they were considered as finished when the enemy was pushed out of frontiers.

At that time there were but two nations—Poland and England who enjoyed Parliamentary government, and in many respects the people in Poland were more free and more safe than in England. The civil liberties of Poland in the very middle of the absolutistic European monarchies were a constant and dangerous example in their eyes. Especially in the 18th century when people began to murmur against the tyranny of the kings, Poland was constantly cited as a country of exemplary freedom. To suppress her became a matter of expediency. Internal weakness due on one hand to freedom, which began to grow beyond the limits of national safety, on the other to the absence

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of a standing army; and mutual understanding of three powerful absolute monarchies, Russia, Germany and Austria have broken down a free and proud nation. It was the time of brute force—and brute force broke Poland into 3 pieces, partitioned between the conquerors. The 19th century has witnessed several efforts of Poles to regain their independence, ruthlessly suppressed. Inspite of all efforts of the conquerors, they have maintained their culture language, customs and aspirations. The ideal of freedom has never died. It was gathering strength as years were passing. The Greatest War weakened the oppression. The Poles prepared their future army about 20 years before the Great War, and when it came, they immediately organised small armed units wherever they could and got their freedom out of the furnace of war.

Joseph Pilsudski was the father of Poland's independence. He was one of the greatest men Poland had, and he taught Poland a lesson of freedom through courage, freedom through integrity, that will not be forgotten.

Yet 125 years of foreign domination have left deep scars on the national body, although just before the partition, Poland was noted for the most progressive constitution in the world of that period, which even now could serve as a model in many respects. It established the first ministry of education in the World, abolished serfdom and undertook a large program of social and economic improvements. The partition put an end to the reforms and made national development extremely difficult for more than a century. Henceforward Poland could get crumbs from the table of her oppressors, who did all they could to crush her culture and industries. When independence came, Poland found herself without industries, with backward peasantry, with town demoralised in the service of foreign rulers, without money and with a war with Bolsheviks 1918-1920, destroying the last resources of the reborn nation. Yet it repulsed the invasion and began the building of everything anew. She is still building, inspite of her most dangerous situation between Nazist Germany and Bolshevik Russia.

After 20 years of independence, how does Poland compare with other conntries? If Russia is included in the map of Europe, Poland's population ranks sixth, her territory sixth, arable land fourth. Rich in ores and minerals, Poland is mining coal, oil, iron, salt, potassium, zinc and lead. She supplies 1-5th of world demand of potatoes and is one of the greatest producers of hemp and beet sugar. She has got the largest factory of fertilisers in the world. She has got one of the best and most accurate railways in the World, with running stock of Polish-make and famous make too. She is building her own motor cars, cycles and airplanes. Within a couple of years, she has built a port that is the most modern and best equipped on the Baltic Coast. Her air lines are the cheapest and safest in Europe.

Seventeen per cent. of the nation's budget is spent on education. All children between 7 and 14 years of age get compulsory and gratuitous education.

Poland has 28,000 primary schools, 800 high schools, 6 universities, 10 higher academies.

Every town and village have a health office, where free medical help is given. Next to Denmark, Poland has gone further than any other country in Europe in public health and social insurance. She has erected the biggest students' home in the world in Warsaw.

Physical education stands high and is very popular. The number of World records established by Poles is the best proof of their being good sports too.

The future of Poland is slowly taking shape. It is a development towards freedom—however hampered by internal and external conditions, The main external obstacle is the unsettled condition of the World, which forces Poland to spend a large part of her budget on military preparedness. The internal obstacle is the clergy with definitely fascist sympathies. Yet the love of freedom is in the very blood of the nation and we see the future of Poland in the full flowering of freedom of the individual within the frame of a free nation.

Freedom was and has remained the key note of Poland's history.

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THE INDORE PROCLAMATION

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WHEN in November 1936, His Highness the Maharaja of Travancore made the now famous Temple Entry Proclamation, it was widely realised that the movement was not likely to be confined to that State only but was bound to have far-reaching effects on other States and on the British Provinces as well. It is now gratifying to see that the Indore Durbar has followed suit and ranged itself on the side of progress. The Movement for Social reform has received fresh impetus from the action of H. H. the Maharaja of Indore, whose Proclamation removes at one stroke the many disabilities from which the Harijans of that State have been long suffering. We congratulate the Durbar on this gracious act of justice and humanity. The Proclamation itself is an inspiring document calling on the people to march abreast of the times and promising sustained State help in furthering their advancement.

The Proclamation says:

Whereas lately we have become convinced of the urgent necessity of effective measures being adopted for the amelioration of the so-called depressed classes and the speedy removal of untouchability and the restrictions that follow in its wake; and whereas, on a full investigation it has come to our knowledge that the principal disabilities from which the depressed classes suffer relate to the following: 1. Bar to Temple Entry. 2. Use of wells. 3. Use of public places such as hotels, restaurants and use of public conveyances. 4. Residence in certain Mohallas. 5. Education in schools. 6. Recruitment in Government service. 7. Entry into Public buildings and Offices, and 8. Wearing of certain ornaments, taking out of processions and performing certain ceremonies; we have now come to the decision that the future policy of our Government would be to take all possible and practicable steps to ensure a speedy removal of all social restrictions and disabilities to which the so-called depressed classes or Harijans have so far been subject.

Thus in the Indore State, there will no longer operate any of those restrictions that for ages have been imposed on a section of the people, merely because of their birth. There will hereafter be no discrimination in the treatment of the so-called "Untouchables" in the State.

In pursuance of this decision, says the Proclamation,

we hereby declare our pleasure and ordain and command that all State temples within the limits of the State be thrown open to Harijans for *darshan* according to the rules that may be laid down by us.

All existing public wells as well as wells constructed by the State hereafter, be invariably open to all classes alike. This is our policy, but in enforcing it in regard to the existing public wells, the District Officers will act in their discretion according to local needs and circumstances. All concerned should make it possible for the Harijans to have an unrestricted use of public places such as hotels, restaurants and public conveyances.

Our Minister in charge of Municipalities should, subject to his discretion, in the light of the conditions and requirements of a particular locality, allow Harijans to build or own houses in all areas open to higher castes and communities. Full and hearty effect be given to the existing orders relating to the unrestricted admission of the Harijan's children into State educational institutions.

Nor are the rights of the Harijans confined to temple entry and the use of the public wells and schools. Avenues of employment hitherto closed to them are to be thrown open to deserving Harijans. The Proclamation adds:

There shall be no restriction in the matter of recruitment to State services except where the incumbent has essentially to be recruited from a particular class or community. All State public offices and buildings are open to Herijans for entry. There shall be no restrictions on the wearing of ornaments, the taking out of processions and performance of ceremonies.

We understand that steps are being taken to give effect to these generous intentions of the Durbar, and that His Highness has sanctioned an annual grant for propaganda and other work for the uplift of the Harijans.

In advising His Highness to take this momentous step, Sir S. M. Bapna, who, for over a decade has been the guiding spirit of the Holkar's Government, has raised the prestige of Indore among the progressive States of India. Needless to add, Sir. Bapna's excellent schemes of social uplift will be watched with keen interest and no little appreciation all over India.

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SEPARATE CURRICULUM FOR WOMEN

BY

DR. MUHAMMAD HAFIZ SYED, M.A., Ph.D., D.Litt.

(*University of Allahabad*)

IF education means the drawing out of the characteristic qualities of the individual taught, we have to be quite sure that all individuals are identical before going on to insist that there is no need for variety in the process of educating them. The differentiation of male and female in nature is a biological fact and the characteristics of the two as studied in the evolution of the race have led to divergence between man and woman lying at the root of human civilization. It is impossible to deny that the two differ in a variety of essential things, and the characteristic qualities of the two are complementary to each other in a fully developed and significant life. In mental, moral, physical and spiritual characteristics, the two come to develop differently and the adaptation of each to the environment is also unique. Even in childhood, some of these differences can be noticed; and as they grow up to maturity, the differences make characteristic qualities of each.

Corresponding to these differences between man and woman, the contribution of each to the culture and civilization of humanity differs. If the distinctive qualities of the two are obliterated, the loss would be apalling and in so far as education helped in the process, it would fail to perform its primary duty of completely developing by suitable exercise the characteristic qualities of each,

In addition to the evidence of biologists, our plea derives sanction from many distinguished educationists of the world, who believe that girls should have different curriculum from that for boys. The main reasons for their belief may be summarised as under:—

Up to a certain age and in a certain sense the boys and girls should have a common education but as soon as they become conscious of their separate duties and responsibilities, their educational curricula should naturally be devised on a different basis and principle, having regard to the division of labour and their special aptitude.

A woman has to play an important role in the regeneration of the race, evolution of social life and the cultural development of her own kind. All this is possible only through education. It is admitted on all hands that the mother is the first teacher of man. She should be as well equipped in the science and art of education as any teacher can be. Now the work of education is a really very serious and sacred vocation and needs very careful study of several relevant subjects, such as Child psychology, elementary knowledge of anatomy, physiology, dietetics, domestic economy, music, painting and other fine arts to enable her to observe and develop all the latent faculties of her dear ones. No teacher, however efficient, can possibly take as much interest in other's children as his or her own. Therefore, the mother needs special training.

The family is the first school and, perhaps, the most important one. We speak of principles imbued with one's mother's milk and apart from questions of heredity and inherited tendencies, the phrase implies the essential fact that the fundamentals of morality and knowledge gained at that age persist through life. Everywhere, therefore, the family is the most important of incalculable influences which go to make a man. If a child has a healthy home, one in which his body, his mind and his sensibilities get proper food and training, he grows up to a properly developed man. Physical development cannot be neglected in favour of intellectual training, because the future of the race is dependent on physical vitality. An intellectual education without proper æsthetic training would mean a mind devoid of imagination and knowledge without culture.

G. Spiller says: "The absence of a thorough education in home throws the whole burden of systematic education on the school, and since the children come, as a rule, ill-prepared to school, systematic education is almost paralysed. Education generally has to begin at birth, and if

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neglected for seven years, and not encouraged at any time in the home, no school or any other power can make it effective. The need, above all needs is, therefore, a single system of education embracing home and school."*

A woman-journalist, a woman-lawyer, a woman-secretary and, etc., is more an exception than a rule in the economy of human life and under the stress of modern struggle for existence. What is in keeping with Nature's laws is her vocation of motherhood. The special duties of motherhood demand a separate curriculum of education.

The building of character or the formation of right habits and eradication of evil tendencies in little ones at an early age can only be done by well-educated mothers who, if they know how to discharge their duties by their children, will have little time left for any other occupation. In the Western countries whose customs and manners we Indians are so eager to imitate, a modern woman more often than not sedulously evades the irksome though all important task of motherhood, and the result is so disastrous that it has set their far-seeing statesmen athinking about the future well-being of their respective nations.

No sensible person in India, who has the good of his country at heart, can ever counsel that women should be kept down. They should by all means be given liberal education, but with special reference to their needs and requirements. India is not England. Western ideas and Western methods cannot be wholly applied to Indian conditions.

A suggestion to devise a separate curriculum for Indian girls, in view of their special requirements and backward social environments she lives in, does by no means preclude her from fighting against unequal opportunities, unjust laws of marriage and inheritance.

She must be freed from her cage and given full share of freedom which is her birthright.

*The Training of the Child by G. Spiller, pp. 78.

A word more may be added about curriculum itself. All curricula, however carefully drawn up, are meant in their nature to meet the requirements of the average individual. In strict theory the average individual is non-existent. Every child, strictly speaking, is a unique visitant in the world and is an end itself. Not every teacher is a fit person to educate it. The child may or may not be fortunate enough to find its own teacher. As education is at present or can be organised, the child has to be taught in a class of many other children from books aud exercises, meant and devised for average children. It has to grow up to be a girl or a boy upto the secondary stage in her or his education as an average individual. It is only when the University stage begins that the girl or the boy is in a position to exercise choice in the matter of subjects of study. The final choice of one special subject can only arise after graduation.

Just as every young man who joins the University is not intellectually fitted for the higher studies, in the same way every young woman who passes the Intermediate Examination cannot be supposed to have the mental equipment for the cultivation of advanced studies of University subjects. The students who carry on post-graduate studies are exceptionally well qualified for higher intellectual work. Evidently there can be no difference in the course of studies for such students, be they men or women. The question of separate curriculum arises only in the stage of the girl's earlier development, as distinct from a boy's and provides exercise for the dissimilar characteristic of each. These dissimilarities become fewer as higher intellectual progress is made until they disappear, when special branches of knowledge are cultivated. For one Madam Curie who makes epoch-making discoveries in science, a thousand women fall back upon the world from the schools and colleges and are content to live the average life in the world. A different curriculum must take account of this host of women, who live the average life in the world and are mothers, wives and sisters of the race.

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ROADS IN ANCIENT INDIA

By Mr. THAKUR, B.A. (Hons.), Dip. Ed.

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THE opening up of a country by roads is one of the most important steps in civilisation. The demand for roads is created at a very early stage in civilised life. It may even be said to precede civilisation, as the desire of social intercourse is all that is needed to originate it. And a completely developed system of roads may be regarded as one of the crowning triumphs and a sure test of civilisation.

Roads in the modern sense, that is to say, embanked lines of ways, well-drained, allowing the use of wheeled traffic, have existed in India from the most ancient times. In the first stage, land-roads were very primitive. They consisted often of little more than stones to guide the travellers and the emigrant. Then forests were burnt and passages were cleared. In the next stage, "slight attempts at improvements were made, rude bridges of planks were constructed and streams were forded". Gradually, as civilisation advanced and human needs multiplied, these crude ancient tracks were replaced by well-made roads of various kinds.

It is improbable that the Aryans, who came from the steppes of Central Asia, brought with them all civilisation and culture ready made that the Vedas are representative of. The original inhabitants of India, the pre-Vedic Indians, must have developed a high type of civilisation inasmuch as the Rigveda, the earliest Aryan record, while describing the many arts of peace and war, takes for granted many notable items of civilisation as already existing from time immemorial. Thus we find the mention of towns, large buildings and wide roads feasible for chariots and carts. From the remotest antiquity, the overland route from Indian centres of trade and commerce to Central and Western Asia existed. The excavations at Harappa and Mohenjodaro, the Indian Tiryus and Mycenea, have led to new discoveries of an unknown prehistoric past in India. The archæologists have now lighted upon the remains of a long-forgotten civilisation. At Mohenjodaro, the main street of the old city can still be discerned as a broad highway, running from the south bank of the river towards the south-east with houses fringing it on either side. What is surmised by the discoverer, Mr. Banerjea, to have been the Royal palace stood at this point where this road emerged on to the quays of the river-side. In another part of the same group is what appears to be an altar built of small glazed bricks and provided with a drain of similar brickwork. Now when there is a close and striking resemblance of the objects from Mohenjodaro and Harappa in the Indus Valley, to Babylonian antiquities (noted by Prof. Sayce) of the 3rd millennium B.C., it is definitely known that there was an intercourse between N.-W. India and Susa at that time and the prehistoric civilisation of India must be dated 3000 B.C. and even earlier. From prehistoric times, India has known and appreciated the advantages of communication by land and sea.

The Vedic literature gives us some incidental references about the then existing means of communication. There are references to big raised roads built on embankments on a higher level than the surrounding country. The villagers have to cross many tracks and forests in reaching these roads. These *mahapathas* or cross-country roads, which are evidently inter-provincial and sometimes inter-continental, are spoken of as 'joining languages and peoples'. These high roads were accessible to two-horsed to eight-horsed chariots and were marked at intervals by memorial pillars. The stages were provided with rest-houses (प्रपथ), which were not only provided with food and comfort for travellers, but seem to have stocked cloth for sale. There were rougher roads in South Bihar or Magadha which were accessible only to one-horsed chariots (निपथ), the modern *ekkas*, and they have been referred to in derisive terms. Mention is also made of *tirthas* (तीर्थ) or ferries, and *setus* (सेतु) or bridges, but about the

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art or materials of the construction of the latter we don't get any information. Evidently the *mahapathas* were not constructed by the villagers. There must have been some external road-making authorities or agencies. Road-builders, *pathi-krit*, are referred to and a Prince of the Yadava dynasty was given the appellation of Prapathin, his principality being in Western India near about modern Guzerat. The Vedic Aryans (2000-1400 B.C.) made roads by which they carried their humble trade. India in remote times claimed admirable highways.

Modern India does not possess any architectural remains of the classic period (1400-900 B.C.). But from the study of Epics, it is clear that the art of road-making was of a high order. An Aryan village was generally a rectangular enclosure, with the four sides facing the four quarters and intersected by two main streets, which crossed each other in the centre, and were terminated at each end by the four principal gates. The longest of the two main streets was known as the king's street, *rajapatha*, being evidently part of the main royal road in the case of big towns; the shorter one was called Mahakala or Vamana signifying broad street or short street. These two streets, wider than the rest and planted with trees, were the two main lines of communication linking village with village and forming the highways of commerce. They were military and commercial routes, maintained either at the charge of the king's treasury, or by the co-operation of groups of villages, and at their joint expense. A wide path, which intervened between the outer blocks and the boundary walls or fences, was known as the Mangalavithi, the path of blessing or auspiciousness, as it was the path by which the Kshatriya or Brahmana householder circumambulated the village in the immemorial rite of Pradakshina, reciting *mantras* to invoke the favours of the gods and to keep off evil spirits. This path was dedicated to the War-god Kartikeya, one of whose epithets is Mangala on account of its use in the military defence of the village. The principle of combination was applied also to the upkeep of roads. The Mahakala, the broad street of the village, running north and south, was the way of the caravans conveying the rich merchandise from Dravida to the capitals of the Aryan kings of the North. A road from Ayodhya to Rajagrha *via* Hastinapura is mentioned in the Ramayana.

In the Buddhist age (700-200 B.C.), there was a large network of roads and trade routes in Aryavarta. T. W. Rhys Davids denies the existence of made roads and bridges at that time, but the Jatakas point to the contrary. It is clear that instances of collectivist initiative were not wanting and there was an advanced sense of citizenship. The villagers took turns at voluntary corvee in keeping their roads in repair, and women too considered it a civic honour to bear their own part in municipal building. The maintenance of roads was one of the duties of the Public Assembly. The villagers used to clear the roads of stones with their clubs. They used to cut down trees that would strike against the axles of chariots. They smoothed rough places and also built causeways. Road-making was thus an important business of the State. Roads were made, regularly repaired, and timely cleared. In the culture-period depicted in the Jatakas, overland trade was great, and caravan traffic was carried on a titanic scale. Big trade routes crossed the land in all directions and carried on an extensive exchange of goods between several and widely different parts of India. But the insecurity of the roads made the traffic very troublesome. Organised bands of robbers lay in wait for the travelling tradesmen and forced them to employ armed men, who for a salary led the caravans through dangerous places. Besides these, there were the land-pilots (थलनियामक), who steered the caravans during the cooler hours of darkness by the stars. Of the main commercial highways, we can draw up provisionally the following list and calculate the distance between important stages:—

From Savatthi	S. W. to Patitthana	about 900	miles.
,, ,,	S. E. to Rajagaha via Kusinara Pataliputra	,, 700	,,
,, Shahgate	E. to the mouth of the Ganges	,, 800	,,
,, Kosambi	E. to Champa	,, 500	,,
,, Videha	N. W. to Gandhara	,, 1,200	,,
,, Magadha	,, to Souvira	,, 850	,,
,, Rajagaha	W. to Bharukachha	,, 800	,,
	Roruka	,, 800	,,

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The construction of roads was always regarded as a pious duty of a king, and Kautilya shows the great importance which was attached to it from a military and economic point of view. The principal *Rajpatha* or Royal Road of the Maurya Empire, the *via Appia* of India, was that which ran from Tamluk, and passing through Pataliputra, Prayag, Kanyakubja, Rhodopha and Takshashila continued right up to the north-western frontier town of Pushkalavati. Its value from a commercial and strategic point of view must have been enormous. By means of it, troops could be moved from Pataliputra to the furthest confines of the Empire. Goods from the Golden Chersonese and beyond, silk from Seres, Gangetic muslins, spices from Arabia, specie from the west, all poured into the bazars of Pataliputra, and caravans could pass uninterrupted from the Ganges to the Khaiber. Along the main route, trees were planted, wells were dug, post-houses, police-stations, and rest-houses for travellers were built at regular intervals. At every mile along the road was a stone to indicate the by-roads and distances. Imperial and Provincial Officers looked after their upkeep and proper repair, the towns and villages through which they passed providing the labourers, who were exempted from taxation.

Kautilya details many different kinds of roads, classifying them according to use, destination and width. They may be represented as follows :—

Division	Width
Royal roads. Chariot roads. Roads leading to (*a*) Dronamukha (*b*) Sthaniya (*c*) country parts (*d*) pasture-grounds	8 yds. each.
Roads leading to Sayoniya ,, ,, military stations ,, ,, cremation grounds	16 yds. each.
,, ,, gardens, groves and forests	8 yds. each.
,, ,, elephant forest	4 yds. each.
,, for cattle	6 yds. each.
,, ,, minor quadrupeds and men	3 yds. each.

In forts there were three royal roads from west to east, and three from south to north. The roads of forts and towns were paved with stones, or planks of palm trees. The king was not only to clear roads of traffic from the molestations of courtiers, of workmen, of robbers, and of boundary guards, but also keep them from being destroyed by herds of cattle. Fines were imposed upon those who obstructed the traffic or damaged the roads. After the period of the Mauryas, there was a network of well-beaten routes throughout India, and along these armies in war, like merchants and pilgrims in peace-time, made their way from one city to another. Through this system ran the two great arteries, which connected Pataliputra with Kabul Valley on the one hand, and with the delta of the Indus on the other, and their routes were continuations of others which passed through Iran to the west. The ports on the west coast were connected with Pataliputra through Ujjain, the great emporium of the period. The chief stages on the more northern of these, which the Yavana invaders must have followed, together with the distances between the stages, are known from ancient authorities, who derived their information from the campaign of Alexander and Seleucus. The most complete record has been preserved by Pliny. As some of his accounts are evidently less exact, it will be more convenient to summarise here such information as is supplied by the *Imperial Gazetteer*, and to estimate other distances approximately :—

From Charikar		to	Kabul .. 40 miles.
,, Kabul	S. W.	,,	Kandahar .. 313 ,,
,,	S.	,,	Indus Delta .. 725 ,,
,,	S.	,,	Kathiawar .. 1,000 ,,
,,	E.	,,	Jalalabad .. 101 ,,
,, Jalalabad	E.	,,	Peshawar .. 79 ,,

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Stages on the royal roads, which ran from Charsadda (Peshawar) to Pataliputra.

From	Charsadda (Pushkalavati) E.	to	Shahdheri (Tasila)	..	80 miles.
,,	Shahdheri S. E.	,,	Jhelum	..	70 ,,
,,	Jhelum S. E.	,,	Sialkot	..	55 ,,
,,	Sialkot S. E.	,,	Beas	..	65 ,,
,,	Beas S. E.	,,	Sutlej	..	85 ,,
,,	Sutlej S.	,,	Jumna	..	100 ,,

The course of the central route, which joined the northern route to Kausambi, was as follows:

From	Hyderabad (Sind)	to	Ujjain	..	500 miles.
,,	Broach	,,	,,	..	200 ,,
,,	Ujjain E.	,,	Beshagar	..	120 ,,
,,	Beshagar ,,	,,	Barhut	..	185 ,,
,,	Barhut N. E.	,,	Kosambi	..	80 ,,
,,	Kosambi E.	,,	Benares	..	100 ,,
,,	Benares E.	,,	Patna	..	135 ,,

The Gupta period was the golden age in the history of Indian arts, and the art of road-making was carried to a high degree of excellence. The extensive conquest of Chandra Gupta Vikramaditya would not have been easily effected without good roads. And the traditional military pilgrimage of the Indian Napolean would not have been so successful without long military roads, joining the strategic points of the Empire. Hindu civilisation at its height was not wanting in the easy means of communications. Harivamsa and Vishnupurana state that vehicular streets, avenues and men's roads were constructed in the city. This shows that there were distinct roads fixed for each class of passers-by. In some cases, lamp-posts were planted. The Smriti Shutras enjoin lighting lamps at the cross-roads. Divine edifices were also erected at the intersections of roads. Fahien, the Chinese pilgrim, bears evidence to the fact that there were long roads planted with trees and provided with rest-houses for travellers. He journeyed in various parts without any hindrance, and it is clear that the roads were safe.

The Huna invasions created great disorder in the country, and eventually the roads of the Hindu mediæval age were not so safe. Travellers were exposed by bands of outlaws on roads. Hiuen-Tsang, the Chinese pilgrim, who visited India during the reign of Harshavardhana, had to encounter many such molestations. But in more settled districts where a strong central government existed, there were good roads and free rest-houses with food and medical attendance provided for needy travellers and pilgrims. According to the law-books, which reflect the conditions of mediæval Hindu India, wide roads were to be constructed to connect town and village, *pura* and *janapada*. Bridges and ferries were to be provided for crossing rivers. Roads were to be made with a convex surface like the back of a tortoise; they should have drains on both sides and be repaired every year with stones or gravel by convict labour at the cost of the royal treasury. A travellers' rest-house was to be provided between every two villages; it was to be kept clean and in good order by the official in charge of it, who was also to scrutinise all travellers, record their names and permanent residence, take possession of their arms at night and have the rest-house carefully guarded.

It is clear, then, that India in ancient times was traversed by long and well-built roads, which are triumphs of engineering skill and whose characteristics were highly scientific. The vivid account of spacious roads, towns and villages, etc., and principles of their construction indicates a high standard of hygienic perfection and regard for the comforts and conveniences of life. These descriptions are sufficient evidences to show that a nation, which possessed so much idealism in matters of religion and philosophy, was not indifferent where secular affairs were concerned, that the ancient Hindus were not transcendental philosophers solely, but knew how to enjoy life and used their intelligence to make it worth living, and that material civilisation was not less highly developed than spiritual.

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HITLER, WHAT NEXT?

By Mr. N. R. BHUVARAHAN, B.A. (HONS.)

AUSTRIAN politics after the War is a tangled and intricate affair. Austria emerged from the mess, irretrievably shattered, shrunken and shrivelled. What was once a mighty empire became finally reduced, after four years of warfare and a hundred years of political turmoil, to one of the smallest states of Europe: hopeless, defenceless, moribund. It was reduced to almost an eighth of its size. It had to struggle hard to unite the warring factions and combat the reactionary elements. Unity could not be achieved without a dominating and dynamic figure, possessed of those dramatic qualities which capture popular imagination. All the post-War states have had their prophet-heroes, Lenin, Mussolini, Hitler, Pilsudski and Kemal with power to rouse faith in the ordinary man.

The abortive Nazi revolt of July 1934 was wide-spread and involved much bloodshed. A pack of infuriated Nazis raided the Ballhausplatz, the chancellery, and Dollfuss was riddled with bullets by Otto Planetta. Thus perished the valiant, midget Chancellor who fought for Austrian independence. His assassination throws much light on the chaotic politics of Austria, where on one side was the scylla of angry social democracy, and on the other, the fanatical charybdis of National socialism. But the Nazis, who captured the chancellery and caused this outrage, were soon overpowered by the Heimwehr, and in turn made captives. So ended a raid that, had it been what its leaders intended, a successful *coup d'Etat*, would have set the witch's cauldron of Europe boiling. The independence of Austria has always remained a figment.

The Treaty of Versailles was deliberately drawn up so as to reduce the size and power of Germany. The Treaties of St. Germains and Trianon were framed to release the Austro-Hungarian internal minorities from bondage and allow those liberated peoples to be united to their own fellow-nationals, from whom the Austro-Hungarian Empire had kept them separated. These treaties were signed under duress by nations overcast by the shadows of war and the horrors of starvation at the behest of victors obsessed by hatred and blind to every sense of fairness and sanity. The voices of Bavaria and Wurttemberg would have been appreciably strengthened, if Austria had been added to the German Empire. France opposed this *Anschluss*—the movement that was heading for the inclusion of Austria in the German Empire. In that she was resolutely firm. Germany wanted the inclusion in the Republic of the six million Germans in Austria. The Germans became naturally exasperated at French opposition. The socialist Government which came into being with much goodwill, could not last on account of French exaction and injustice. The Germans yearned for a strong hand who could free them from French shackles. They found Adolf Hitler. He is of Austrian birth. But his rise to power was meteoric. He is apt to play deep games. He has shown himself to be one of the astutest politicians that Germany has ever had. He has followed the footsteps of Frederick and Bismarck. It is the old-time Prussian diplomacy.

Hitler, having swallowed the Saar, (March 1936) has found his appetite whetted for other morsels. His intervention in Austria though jam for the Nazis is gall and wormwood for the Jews, social-democrats and the clergy. It is the culmination of his policy of militarism, his racialism, his anti-semitism, his anti-liberalism and his repressive campaign against the churches. In their present frame of mind, the Nazis are glorying in the second act of destruction as lustily as in the first when they occupied the Rhineland. National socialist policy has always been to strike first and to argue afterwards.

Hitler now controls Austria. Not a shadow remains of the pledge given on July 11th, 1936, regarding the independence of Austria, and confirmed at Berchtesgaden only three weeks ago. Dr. Schuschnigg is reported to be under guard, and is confined to the Belvedere castle, Vienna. He held the offices of the foreign minister and minister of the Interior, as well as Chancellor. He favoured a rapprochement

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with the Fuhrer, unlike Dollfuss who found his ally in the Duce. But Dr. Schuschnigg under Nazi pressure appointed the pro-Nazi Dr. Schmidt to the Foreign Office and passed the control of the Interior to Dr. Seyss-Inquart, one of the best known of Hitler's Austrian henchmen. He was compelled to grant amnesty to all Nazi terrorists, including the conspirators concerned in the murder of Dollfuss in 1934. He gave a free hand to Nazi organisations in Austria. Pressure was exerted on him to accept changes, which would have made the small Austrian army a part of the huge military power of the Reich. Hitler has accomplished his dream. He is reported to have said: "I believed in this mission, I lived and fought for it and I have now fulfilled it." The Duce let down Dr. Schuschnigg very badly when the Chancellor proclaimed a plebiscite, which led to Hitler's occupation. He has expressed pleasure at Hitler's triumph. Probably it may be due to their identical ideology. Nazi domination of Austria will mean concentration camps for social-democrats, and liberals, and misery for Jews in Vienna. The Berlin-Rome Axis has held. Britain is sluggish and the French press voices loud alarm; the Czechs are disturbed, the minor states from the Baltic to the Black Sea shiver, while Stalin calls for increased vigilance among the working classes in every country. It portends further a threat to every one's security.

The Anschluss has been accomplished. Great Britain has recognised the Austrian coup as *fait accompli*. The Austrian army has been incorporated with the German and is placed under the command of General Von Boec. Dr. Von Seyss-Inquart has become the president. The Nazis have granted the freedom of the Brenner pass to the Italians. The Nazification of Austria is swiftly and savagely proceeding. We hear of many arrests, detentions and suicides. Jew-baiting and kindred Nazi thuggery have asserted themselves violently. The fate of Schuschnigg hangs in the balance. Europe has reverted to the old system of *Machtpolitik*. Its tragic dilemma in 1938 remains the same as it was at the peace conference in 1919; the choice between two rights are equally beyond challenge which so far has proved irreconcilable, the right of Germany to justice and that of Europe to security.

The world watches with painful anxiety Hitler's next move: Will it be Czecho-Slovakia? The Germans form 24 per cent. of its population. They will provide many sleepless nights to that philosopher President Benes. An amputated Germany of sixty million inhabitants, *plus* fifteen millions separated from her, is a far more dangerous proposition than the whole seventy-five millions under one roof. There is a pro-Nazi movement in Czecho-Slovakia, the Sudetendeutschen, the influence of which it would be idle to deny. The German minority is on the periphery of Bohemia, co-terminous with Germany, and is in continual and direct contact with her. The bitter feeling is present that German is German, and Czech is Czech. The Czechs are relying on French and Soviet help in the event of a Nazi attack. The plebiscite which will decide the fate of Austria will take place on April 10th.

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BY "AN INDIAN JOURNALIST"

Federation

THE statement made by Sir James Grigg, the Finance Member, in the Central Assembly gives evidence of the authorities' concern in regard to the prospects of Federation. It is obvious that the States are by no means enamoured of the Federation as envisaged in the Government of India Act, any more than the people of British India. There seems to be as much opposition to Federation, in the States as in British India, and it is well that Government recognise that the terms and conditions of accession to Federation "involve important and difficult issues". We are told that the preliminaries to the negotiation are being conducted under the direct orders of H. E. the Crown's representative in close and confidential consultation with the States "with a view to safeguarding the interests of British India". This statement gives out practically nothing definite, but the inference is irresistible that the coming of the Federation is postponed. That is good so far. For practically every progressive element in the country is against Federation in the form proposed. The welcome feature of the situation is the growing recognition in England of the strength of opposition to Federation in this country. The *Times* speaks of "the hostility of opinion in India to Federation so long as the Governments of States are autocracies". It points out that no modification of this hostility can be expected "if most of the Rulers of the States maintain the conservatism of the past". In this connection, Earl Winterton's interpretation of Paramountcy and the right of Princes to initiate responsible government in their States must make the more lethargic States bestir themselves. For then, a federation of units of uniform standard of political consciousness will be at once irresistible. Federation then, as the *Times* says, "would hardly require to be imposed; it would happen logically". But to attempt to impose it in the teeth of opposition on an unwilling people will only be inviting trouble to all concerned.

A Premier's Warning

Disturbances during the Mohurrum and Holi festivals have become a hardy annual; and the Press has been full of the doings of hooligans in Benares and Allahabad where the trouble seems to have taken a serious turn necessitating the use of force. The U. P. Government and their Executives have shown commendable promptness and firmness in dealing with the situation. And yet the former had to face an adjournment motion in the Assembly to discuss the grave situation created throughout the province by the failure of the Government to maintain peace and order and to protect life and property.

There was a full-dress debate, and the Prime Minister of the United Provinces, the Hon. Pandit Gobind Ballabh Pant, made a spirited reply to the critics. He characterised the tactics of the communalists as a political stunt and warned them that he would deal firmly with those who incited people to violence. After claiming credit for the way in which the officers in the districts had dealt with the recent riots, the Prime Minister dramatically asked the House to give permission to resort to firing in cases of communal riots.

It must be said to the credit of the Congress Governments, that in none of the Provinces under their control have they shown any the least reluctance to face similar situations with firmness and promptitude.

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Independence and the Oath

Sir Michael O'Dwyer and a few diehards in England have discovered that Congressmen are guilty of reprehensible conduct in that they have sworn allegiance to the King while they had also taken the independence pledge at the Delhi Convention. The position which is so obvious elsewhere in the Dominions seems to them intriguing in India. Where is the incompatibility, asks Sir Alfred Watson in an interesting letter to the *Daily Telegraph*. The claim of independence is implicit in the status of a Dominion and what is "normal procedure" abroad cannot be "a crime in India". Congressmen in India, he says, have acted in the same way as the legislators in Canada, Australia and South Africa. India may not as yet have attained Dominion Status "but the attainment of it has been pronounced under every solemnity". The validity of the Oath is in no way affected by their commitment to a free India.

Indians of all shades of opinion are claiming the right for themselves to determine the future of India. If that be sedition, then all India from Cape Comorin to the Himalayas will have to be turned into one vast internment camp.

Sir Sikander's Statesmanship

Wide-spread appreciation of Sir Sikander Hyat Khan's attitude to the Shahidganj dispute has been expressed, not only in the Punjab, but all over the country. Sir Sikander definitely declined to interfere with the judgment of the Court and restore the site to the Muslims. In his statement in the Punjab Assembly, he explained why his Ministry advised H. E. the Governor against giving his sanction to the introduction of Mr. Malik Barkat Ali's Bill seeking *inter alia* the restoration of the site of the Shahidganj mosque to the Moslems. In the first place, it will involve disobedience to the decision of the Court; in the second place, it will bring in its train a crop of similar disputes for which there could be no end in a communal-ridden country. So might Hindus put up claims to similar sites in provinces where they are in a majority and none can say where the conflict will end. The Punjab Premier went so far as to say that he was preparad to tender the Cabinet's resignation if the verdict of the House should go against them on the issue. It is fortunate that his colleagues and his whole party are one with him on this momentous question, and we congratulate the leader of the Punjab Muslims on the example he has set of a line of action that has evoked unstinted appreciation of his courage and statesmanship.

Unparliamentary

It is a pity that Mr. E. Raghavendra Rao, who has played such a conspicuous part in the Government of the Central Provinces, and who has held one of the highest offices in the gift of the Crown, should so far forget himself as to indulge in a remark unworthy of himself and of the Assembly of which he is a distinguished member. The remark has only to be quoted to show how gross and insulting it is, apart from its being so unparliamentary. If was aimed at the Premier, Dr. Khare.

"Is it possible," asked Mr. Rao, "for a Government with the servile mentality of a disgrunted Assistant Surgeon to carry on the administration of a province on the liberal and progressive lines of Sir Montagu's Government?"

A mere "Assistant Surgeon" and "disgrunted" at that, and with a "servile mentality—" could anything beat this for unparliamentary speech? What is more surprising, Mr. Rao would not withdraw his words when the offence was pointed out to him; and the Speaker had no option but to suspend him for the day. Mr. Rao's lapse is lamentable; and whatever the provocation, it is up to the House to keep up its prestige for decent and gentlemanly conduct.

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The Release of Mr. Batliwala

We are glad to see that the Government of Madras have passed orders directing the release of Mr. S. S. Batliwala, the Bombay Socialist. Mr. Batliwala, it will be remembered was tried for sedition under Section 124-A in the Sessions Court, Nellore, and sentenced to a term of imprisonment since confirmed on appeal, by the High Court of Madras. The action of the Government having been fully indicated by the findings of both the Original and Appellate Courts, the prosecution has served its purpose in that propaganda of the kind tending to incite disorder and violence have also ceased. It is just the time to show clemency and the Government have done well to remit the unexpired portion of the sentence. We trust the consideration shown by the Government will be duly appreciated. And in congratulating them on this generous step, we hope with the Government "that the clemency shown at this stage will conduce to the maintenance of non-violence and good feeling and will not the least weaken the forces of order".

Prof. Karve

Half a century of strenuous and unceasing public life lies behind the 81st birthday of Prof. Karve—a period on which he can look back with legitimate pride and satisfaction. It is given to few to dedicate themselves so completely to public work and to fewer still to achieve the objects of their highest ambition realised in their own lifetime. This double satisfaction is Prof. Karve's, and the hearty felicitations of the whole country go out to him in unstinted measure on the occasion of the completion of his 80th year.

Prof. Karve has been a Karma Yogin in the true sense of the word. Born in 1858, he gave 20 years of his life to education at the instance of his master Gokhale. Starting public life at 28, he founded the Hindu Widows' Association at the age of 38, and established the Hindu Women's University in his 58th year. As nothing succeeds like single-minded devotion to a cause, Prof. Karve put all his energy and resources in the cause of Women's uplift, and the institutions that he has built up and fostered will remain a monument of his reforming zeal and devotion to public work.

So completely identified has he been with these causes that Prof. Karve, like the veteran Pandit Malaviya, has become an institution in himself. The reward of such a life is in the spread of enlightenment and culture in the land, and Prof. Karve's heart must glow with satisfaction as he contemplates the condition of women in the country to-day with what it was in the eighties of the last century.

DONGRE'S BALAMRIT



is the Ideal Tonic for RICKETY Children

April '38

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FOREIGN AFFAIRS

BY "CHRONICLER"

———:o:———

The Fall of Austria

HITLER has annexed Austria without firing a single shot. Of course, it was not in Austria's power to resist. She was weak and divided. And the Austrian Nazis had made the task easy for Hitler. It was an audacious coup and Hitler got



HERR HITLER

away with it, because there could be no effective protest from the great powers. They simply looked on as they looked on when Italy got away with Abyssinia.

Mussolini himself, so solicitous for the independence of Austria not long ago, advised acquiescence in the inevitable. For in his present position, it could hardly be of advantage to Mussolini to pick up a quarrel with Hitler. So the two dictators fraternised with each other and brought about the fall of Austria. That is how Hitler chose to respect the League and the treaty of Versailles. But Hitler at least had always been maintaining that Austria is essentially German, and he never proclaimed infallibility either for the League or the Versailles treaty. He has always been in open revolt against either. But what of Britain and France? Their policy has never been firm and the forging of the Rome-Berlin axis sealed the doom of Austrian independence.

The Nazi leaders have a will of their own, and they are bent on carrying out their intentions, even though their methods are the methods of the gangsters. But the democratic leaders seem to have no policy and no definite aim. They seem merely to be drifting, trying to save themselves the trouble of acting or even deciding to act, and abjectly submitting to the *fait accompli* of the Dictators. As has been very shrewdly pointed out by a contemporary, Mr. Chamberlain gave the line clear to Hitler when he recently observed:

"The League as constituted to-day is unable to provide collective security for anybody. We must not try to delude ourselves and still more we must not try to delude small and weak nations into thinking that they will be protected by the League against aggression when we know that nothing of the kind can be expected."

Why "nothing of the kind can be expected"? Because Fascist aggression can be stemmed only by the use of force, or show of overwhelming force, the only argument known to the Fascists. "The hard fact is," said Mr. Chamberlain after the event, "that nothing could have arrested this action by Germany unless we and others had been prepared for the use of force."

This disinclination of democracies to use force has been exploited by the Fascists to their own ends. And it would appear that in trying to avoid war, they are inevitably drifting towards it.

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After the Anschluss

Germany has sent a note to the League of Nations saying that since Austria has ceased to exist as an independent State, she must no longer be considered a member of the League.

A World Jewish Congress *Communique* to the Press protests against the methods employed against the Jews in Austria which, it is said, are more brutal than against the Jews of the Reich.

Well informed circles state that there have been 1,700 suicides in Vienna since the *anschluss*, most of whom were Jews, but a number of whom were Aryans whose political past made their future hopeless.

The Neutral Bloc

Describing Herr Hitler's intentions as honest, Count Potocki, Polish Ambassador in Washington, stated that Poland would not allow Soviet troops to cross its territory to launch any attack on Germany.

The Count also said that the Polish-Lithuanian settlement would enable Poland to take the initiative in forming a neutral bloc of nations from the Baltic to the Black Sea, involving Finland, Esthonia, Latvia, Lithuania, Poland and Rumania.

A Swiss Declaration

The Swiss people are united in their will to defend at all costs against any opponent and to their last breath their peerless fatherland which God had given them, says a declaration read in the Chamber by President Baumann and two Members of the Cabinet solemnly proclaiming the independence and neutrality of Switzerland. The declaration adds that in view of the recent events in Austria, Swiss efforts to have their complete neutrality recognised must be continued and brought to fruition.

M. Blum's New Cabinet

The Chautemps Cabinet resigned early last month and it was not easy to find a substitute. But the Austro-German tension came to the rescue of the internal situation in France. All the groups merged their differences and M. Leon Blum has formed a Government in which he will be Premier and Minister of Finance; M. Edouard Daladier, Vice-Premier and Minister of National Defence; and M. Paul Boncour, Foreign Minister.

The political composition of the Cabinet is: 12 Socialists, 7 Radicals, 3 Democrats of the Left, and 1 Independent. The Under-Secretaries include 4 Socialists and 6 Radicals.

The Premier is leader of the Socialist Party, the Vice-Premier leader of the Radical Party.

The creation of a Ministry of Propaganda is an interesting innovation.

Czechoslovakia

German action in Austria has naturally perturbed the smaller States of Central Europe. The French Government have informed the Czechoslovak Government that they are determined to honour their agreement with Czechoslovakia in the event of an attack on that country.

It is understood in French Political circles that the pledge means that France intends to take immediate action in the event of any German threat to Czechoslovakia without awaiting to consult Britain.

Mr. Neville Chamberlain, on the other hand, is definitely opposed to making further commitments on the Continent. Despite his disappointment, he says the League of Nations should be nursed back to life. He rejects the Soviet invitation for a Powers' Conference as likely to promote inimical groups destructive of European peace.

Britain would not, however, shirk a fight in case British interests are threatened.

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DIARY OF THE MONTH

Mar. 1. Central Assembly passes the Tea Control Bill.

Mar. 2. Maharaja of Indore allows temple entry to Harijans in his State.

Mar. 3. Mr. Pyarelal Sharma, Education Minister of U. P. resigns: Mr. Sampurnanand takes charge.

Mar. 4. Sir Harcourt Butler is dead.

Mar. 5. Mr. George Joseph is dead.

Mar. 6. Mr. Subhas Chandra Bose appeals to Indian clove dealers to continue the boycott.

Mar. 7. U. S. A. House of Representatives approves Mr. Roosevelt's Naval Expansion Bill.

Mar. 8. Punjab Government decides to introduce Prohibition in selected areas.

Mar. 9. Dr. Schuschnigg, the Austrian Chancellor, announces a plebescite to be held on Sunday the 13th on the question of union with Germany or independence.

—Dr. Gilbert Slater is dead.

Mar. 10. Central Assembly rejects the Finance Bill.

Mar. 11. Germany annexes Austria.

Mar. 12. The C. P. Assembly passes the Prohibition Bill.

Mar. 13. French Government resigns: M. Blum forms the new French Government.

Mar, 14. H. E. the Viceroy gives his assent to the Madras Agricultural Debt Relief Bill.

Mar. 15. Mahatma Gandhi leaves Wardha for Calcutta.

Mar. 16. Anglo-Italian negotiations begin between Count Ciano and Lord Perth.

Mar. 17. Sir Sikander Hyat Khan announces that he would resign if the Assembly disapproves the Sahidgunj decision.

Mar. 18. Russia invites all Great Powers, except Germany, Italy and Japan, to discuss situation created by Germany's occupation of Austria.

Mar. 19. The rebels in Spain bomb Barcelona heavily.

Mar. 20. Sir G. H. Hidayatullah's Ministry in Sind resigns.

Mar. 21. The Council of State passes the certified Finance Bill.

Mar. 22. Mahatma Gandhi interviews Lord Barbourne *re.* the release of the remaining political prisoners in Bengal.

Mar. 23. H. H. the Maharaja of Patiala is dead.

Mar. 24. Dr. Megha Nath Saha is appointed Palit Professor of Physics of the Calcutta University.

Mar. 25. H. H. the Pope appeals to Franco's army not to harm civil population in Spain by bombing.

Mar. 26. The Japanese Upper House passes the National Mobilisation Bill.

BOOKS RECEIVED

THE GANDHIAN WAY. By Acharya Kripalani. NON-VIOLENT REVOLUTION. By the same author. REVOLUTION OR COUNTER-REVOLUTION? By Jairamdas Doulatram. Vora & Co., Publishers Ltd., 8 Round Building, Bombay 2.

THE BATTLE OF CHINA: THE LAY OF A CHINESE EVIL. By Dr. K. R. Menon. Printers' Association, Cecil Street, Singapore.

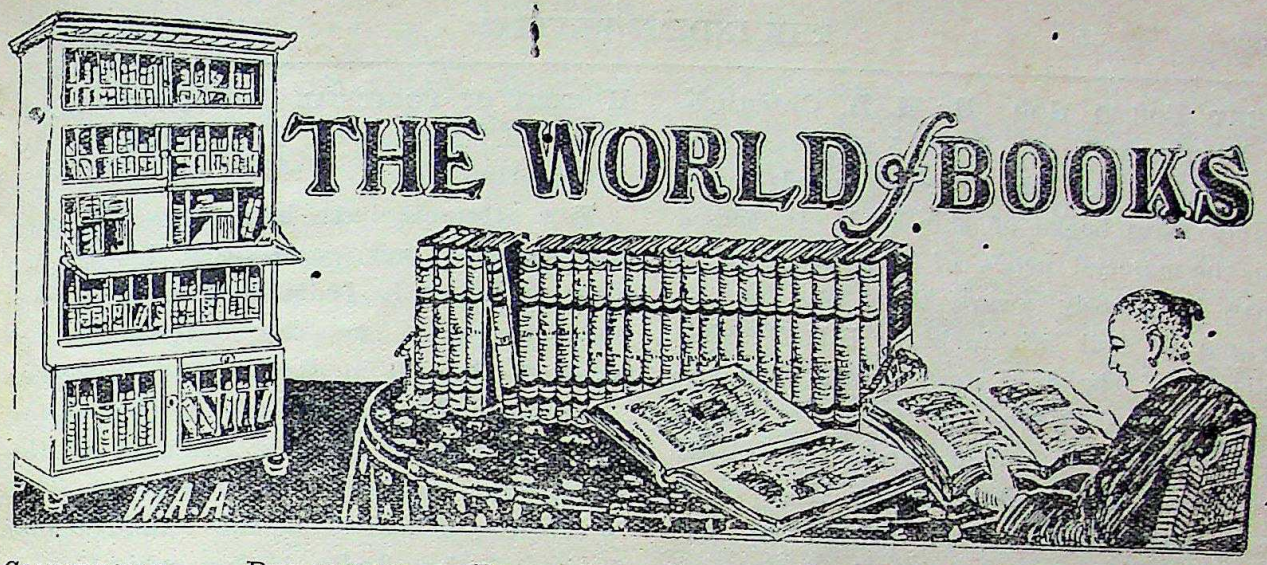
MARKETING OF RAW COTTON IN INDIA. By M. L. Dautwala. Longmans, Green & Co.

HYDERABAD'S CONSTITUTIONAL PROBLEMS. By Syed Mohamed Ahson and Mir Hasnuddin. (Pamphlet of 12 pages), Hyderabad (Deccan).

MICHAEL COLLINS (in Tamil). By P. Ramaswami Navayug Publishing Ltd., Madras.

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COMMERCIAL RELATIONS BETWEEN INDIA AND JAPAN. By C. N. Vakil and D. N. Maluste. Publishers, Longmans Green & Co. Rs. 5.

India is one of Japan's biggest customers. Apart from the importance of India's trade with Japan, a study of the organisation of Japan's trade and industry is exceedingly valuable for our guidance in regard to methods and policy of our own economic developments.

The authors begin with an able survey of the economic development of Japan and a careful analysis of her remarkable economic organisation. To say that protection is mainly responsible for Japan's phenomenal economic development is not quite correct. In the opinion of the authors, if Japan had not developed technical education, national shipping, sound banking institutions and other accessories of modern industrialism and if her social psychology and organisation were not what they have been, protective tariffs alone would not have helped Japan.

A statistical examination of the trade between India and Japan discloses that the percentage of raw cotton taken by Japan in recent years has been falling and that she is buying increasing quantities from other countries. Although Japan still remains the biggest buyer of Indian cotton, she has been sedulously developing alternative sources of supply for obvious reasons. In the matter of cotton piece-goods, the Indian market for imported goods has been shrinking on account of the development of Indian cotton mills. The most important point to note in Indo-Japanese trade is that relative to other countries, our export and import trade with Japan is increasing, that is, Japan has been taking an increasingly larger percentage of our exports and sending us an increasingly larger percentage of our imports.

The authors next proceed to examine Japanese competition—a problem not only for Indian industries but for the industries of all countries. The fact that it has developed during a period of depression has made the problem more acute. While the depreciated *yen* has undoubtedly helped Japan's industries, we must not exaggerate its importance in our anxiety to hide our own backwardness and inefficiency of our industries. In their opinion in respect of hours of labour, there is not much diffrernence between India and Japan; but the output of a Japanese labourer is greater, particularly because of his higher efficiency, because he is better housed, better fed and has better training and because the machinery and capital equipment with which he has to work is better organised. Although wages in Japan are low, Japanese industries spend much more upon welfare work and housing than we do in this country. The book under review is the first systematic study of India's commercial relationship with Japan. It is a sound, useful, and welcome addition to the literature on the subject.

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THEY FOUND GOD. By M. L. Christlieb. Allen and Unwin Ltd. 5 shillings net.

A time like the present needs very badly many books of this kind. Immersed in the material needs of life, the modern man is scarcely aware that he has an immortal soul within him. Like Ruskin's picture of the dead man on whom honours are showered, riches and fame are sought and gained by men whose souls are atrophied and almost dead. Even such will be awakened and stirred by the lives of such holy men and women as the eight devoted lovers of God, whose short biographies make up this book. They lived in the 14th, 15th, and 16th centuries; they belonged to various walks of life; the problems they had to face were different; but they were all consumed by the same hunger to be united with God. In their every-day life, in every act of theirs, they remembered God. Armelle was a servant, but during all her works she managed to be in as close a communion with God as the Marquis of Renty or Anna Garcias of the convent. In the same way, Marina of Escober was an invalid, Nicholas Von Der Flue was a family man, Catherine of Genoa was a philanthropist, Heinrich Suse was a preacher; but all of them were alike in taking life as worth living only for the sake of loving and serving God. They could find no joy or peace except when in prayer or meditation; and they welcomed every kind of suffering for God's sake. They had their moments, at times years, of spiritual dryness, doubts and misgivings, but through it all, their most intense yearning was for spiritual realization. Hence it is that the lives of all these simple, holy people make absorbing and inspiring reading.

HISTORY OF POLITICAL THOUGHT. Vol. I. By B. Majumdar, M.A., University of Calcutta, Bengal.

Few attempts have been made to give a connected and consecutive history of political ideas in India such as have been made in regard to the development of political thought in England or France or America. Mr. Majumdar's book tracing the evolution of political thought in the nineteenth century is, therefore, most welcome. There is the fundamental limitation that India, in her subjection, is hardly free to shape her destiny in the way of independent nations; but the fact remains, that limited as is her scope, she has developed a political consciousness which has expressed itself in varying phases of the British Indian system of administration. The growth of English education in India has been steadily followed by a corresponding growth of political ideas, which the author is trying in these pages to gauge. Those ideas have expressed themselves through the activities of diverse organisations and the reactions of representative Indians to Indo-British administration through the decades of the last century. In this volume, Mr. Majumdar points out that the periodical improvement in the status of Indians, as reflected in the Acts of 1833, 1853, 1861, which come within the purview of this volume, were mainly due to the agitation for political and administrative reforms carried on by a succession of public-spirited men in India. The activities of these men and of the institutions through which they worked are by no means negligible factors in shaping the political conditions of this country. The bulk of this pioneering work fell upon Bengal, and the author recounts the story of great Bengalee patriots and reformers from Ram Mohan Roy who have helped to galvanise the nation.

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THE GROUNDWORK OF CIVICS. By Prof. B. Bhattacharyya, M.A., B.L. Modern Book Agency, 10, College Square, Calcutta. Rs. 3.

The work is divided into two Parts dealing with Politics and Economics respectively. Each Part in turn is divided into two books, the first of each dealing with general principles, and the second with British administration in India and Indian economics respectively. This emphasis on Indian politics and Indian economics is a welcome feature of the book.

The scope of the work is very wide. Within a space of 600 pages, the author manages to cover a great many topics. Nevertheless, the book is bound to be a good introductory study for the beginner.

ARCHAEOLOGICAL SURVEY OF INDIA. A GUIDE TO THE SCULPTURES IN THE INDIAN MUSEUM. Part II. The Graeco-Buddhist School of Grandhara. By N. G. Majumdar, M.A., F.R.A.S.B., Superintendent, Indian Museum, Archæological Section. Manager of Publications, Delhi. Re. 1-8.

This manual is abundantly and instructively illustrated and furnishes an account of the Graeco-Buddhist school of sculpture in North-West India that flourished in the early centuries of the Christian era, as represented by the specimens preserved in the Grandhara Room at the Indian Museum of Calcutta. It gives a short retrospect of the historical evolution of this type of sculpture and also of the typical motifs and technical aspects characteristic of it.

BOOKS RECEIVED

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BRADLEY ARD BERGSON: A comparative study. By Ram Murti Loomba, M.A. With a Foreword by Narendranath Sen Gupta, M.A., PH.D. The Upper India Publishing House Ltd., Lucknow.

EIGHTEEN MONTHS IN INDIA, 1936-37. By Jawahar Lal Nehru. Kitabistan, Allahabad.

THE MESSAGE OF BUDDHA. By A. S. Wadia. J. M. Dent & Sons Ltd., London.

HEAD IN GREEN BRONZE. By Hugh Walpole. Macmillan & Co., London.

THE TRAVANCORE TRIBES AND CASTES, VOL. I. By L. A. Krishna Iyer, M.A. Government Press, Trivandrum.

OUTLINES OF ISLAMIC CULTURE. By A. M. A. Shushtery. In 2 Vols. Rs. 15. The Bangalore Press. (G. A. Natesan & Co., Madras.)

LOVE SONNETS AND OTHER POEMS. By M. Krishnamurti. Basil Blackwell, Broad Street, Oxford.

ANNUAL STATEMENT OF SEA-BORNE TRADE OF BRITISH INDIA WITH BRITISH EMPIRE AND FOREIGN COUNTRIES for the year ending 31st March 1937. Vol. I. Manager of Publications, Delhi.

THOSE WERE THE DAYS. By Osbert Sitwell. Macmillan & Co., London.

OVERLAND ROUTE FROM INDIA. By S. Jepson. Times of India Press, Bombay.

THE MESSAGE OF THE GITA as interpreted by Sri Aurobindo. By Anilbaran Roy. George Allen and Unwin, London.

REPORT ON INDIAN RAILWAYS FOR 1936-37. Vol. I Manager of Publications, Delhi.

WHISPERING STARS. By A. L. Kathib. Plate Ltd. Printers and Publishers, Colombo.

CONGRESS POLITICAL AND ECONOMIC STUDIES; INDIANS IN FOREIGN LANDS. By Rammanohar Lohia. THE INDIAN FEDERATION. By U. A. Ahmad. INDIA ON CHINA. By Rammanohar Lohia. All-India Congress Committee, Allahabad.

COTTON MILL INDUSTRY IN BENGAL. By Mukul Gupta, M.A. Government Printing, Alipore, Bengal.

SIVAGIRI. By C. Valupilai. Commercial Press, Jaffna.

THE U. P. GOVERNMENT AT WORK. July 1937—January 1938. Dept. of Public Instruction, U. P.

DIVINE TALKS. By B. Prasad. All-India Human Breed Improvement Association. Koelghati Rikhikish, U. P.

THE PSALM OF PEACE. An English translation of Guru Arjun's "Sukhmani". By Teja Singh. Oxford University Press, Bombay. Rs. 2.

FASCISM. By Mr. N. Roy. D. M. Library, 42, Cornwallis St., Calcutta.

THE RUSSIAN REVOLUTION. By Mr. N. Roy. D. M. Library, 42 Cornwallis St., Calcutta.

BEE-KEEPING IN INDIA: WHAT OTHERS ARE DOING. By Bhupen Apiaries. Almora, U. P.

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INDIAN STATES

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Hyderabad

POSTAL ORDERS

In order to promote the convenience of the people, the Hyderabad Government have now arranged for an exchange of money orders between their Postal Department and the British Indian Postal Department. This involves double fees, but even before the present system was introduced, persons from those places in the State, where there is no British Post Office, had to pay double fees for remitting money outside the Dominions. It may be stated in this connection that though in 1862, the State entered into postal agreement with British India, whereby the principle of mutual exchange of postal articles was accepted, and though the Nizam's Postal Department carries all letters and postal articles bearing British Indian postage free of charge, this service is not reciprocated by British Post Offices, with the result that postal communication between British India and places in the districts of the State is considerably hampered.

THE BRATACHARI MOVEMENT

H. E. H. the Nizam's Government had invited Mr. Dutt, founder-president of the Bratachari movement, to Hyderabad to demonstrate the utility of the movement. Now a branch association of Bratacharis has been established in the State under the ægis of the Government. Nawab Mehdiyar Jung, Political and Education Member, is President of the branch.

HYDERABAD LEVY

The Government have sanctioned the levy of a 2½ per cent. *ad valorem* customs duty on the export of all kinds of oil from the State with effect from 24th November next.

Mysore

MYSORE AND FEDERATION

The Government of Mysore have decided to appoint a standing committee of public men to examine and make recommendations on matters relating to Federation under the Government of India Act 1935. The Committee will also consider and report on constitutional, administrative, fiscal and other issues, which Government may from time to time refer to it for opinion.

DISTRICT BOARDS IN MYSORE

The Government of Mysore have appointed a mixed committee of officials and non-officials to examine the financial conditions of District Boards in Mysore and to suggest measures to utilise the finances in such a manner as to provide more funds to rural relief in those districts.

Travancore

STATE FORCE

His Highness the Maharaja of Travancore has approved of the scheme to enrol 25 Hindus and 25 Christian Nadars as recruits to the Travancore State Forces as an experimental measure. It will be recalled that originally admission to the Travancore Forces was restricted only to the Nayars. Soon after his accession to the *gadi*, present Maharaja threw recruitment open to the Nayars, Christians, and Ezhavas, three of the major communities in the State. The Nadars are a martial race. They fought under Maharaja Marthanda Varma in the wars which he waged for the consolidation of Travancore.

MR. GOPALA MENON

Mr. A. Gopala Menon is appointed Director of Public Instruction in Travancore. He is the first Travancorean to hold this post.

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Baroda

CATTLE BREEDING IN BARODA

Out of the 11 animals of the different kinds and breeds exhibited by the Baroda State at the recent Cattle Show in Delhi, eight were selected by the judges for awards and cash prizes. This indicates the steady progress made by the State with its schemes to improve cattle breeding and animal husbandry. The State has recently put into operation a new scheme to make sustained efforts to improve poultry. A Poultry Officer was appointed last year and steps were taken to survey suitable areas for immediate development.

BARODA AND TEMPLE ENTRY

H. H. the Gaekwar of Baroda has left for Europe and will remain there for the next cold weather. Asked whether Baroda would follow the example of Travancore and Indore regarding temple entry by Harijans, His Highness said that the Indian people were very conservative and refused to change their narrow outlook. Until that was done, no advance was possible.

Gwalior

GWALIOR REFORMS

Addressing the Gwalior Legislative Assembly, His Highness the Maharaja declared:

I appreciate that most of you have during the past 18 years succesfully discharged the confidence and responsibilities reposed in you by your electorates. I, therefore, take the opportunity of announcing to you in as clear words as possible that I mean to make this body a true representative of the different shades of opinions and a responsible adviser and guide in matters of administration.

With this purpose in view, I mean to get this problem investigated and it will not be very long before I think, with your help, I may be able to gain the object which, when it materialises, will afford me an opportunity of meeting you twice in the year.

Indore

THE PROCLAMATION

"I had considered the question in all its aspects before issuing the declaration regarding temple entry and have come to the conclusion that no civilised State or country can keep a section of people under the burden of untouchability and deny them the privileges given to other Hindus," said the Maharaja Holkar of Indore, in reply to the representation of orthodox Hindus for cancelling the Harijan Proclamation.



H. H. THE MAHARAJA OF INDORE

He added: "It pains me to see a section of my people still unwilling to advance with the times. I am unable to consider your request to withhold the order and would ask you all to join me in eradicating the blot of untouchability. This action is in no way contrary to the true tenets of Hindu religion."

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Kashmir

LOANS FOR EDUCATION

His Highness' Government have in the current year's budget set apart a sum of Rs. 25,000 for grant of loans to State subjects desirous of prosecuting advanced studies, or undergoing advanced or special training in India or abroad. The loans are to be granted on very liberal terms. Each loan will be repayable in easy instalments after the grantee has begun to earn an income. Simple interest at 3 per cent. per annum will be charged. An abatement of 25 per cent. of the total amount of interest will be allowed in case the debt is paid within 7 years of the termination of studies and an abatement of 15 per cent. in case the debt is paid within 10 years.

DEWAN'S TERM EXTENDED

H. H. the Maharaja of Kashmir has sanctioned an extension of the services of Dewan Bahadur N. Gopalaawami Iyengar, Prime Minister, and Sir Abdus Samad Khan, Home Minister, for 2 years.

Rewa

REMISSION IN REWA STATE

According to a Rewa State *communique*, the Government of H. H. the Maharaja has, with a view to ameliorate the condition of the poverty-stricken agriculturists of the State, been pleased to grant liberal remission ranging from 12½ per cent. to 25 per cent. in the current year's land revenue. The *communique* further enjoins upon the Ilakedars and the zamindars of the State to grant similar remissions to the tenants of their respective estates. The defaulters are threatened with dire consequences.

Patiala

THE LATE MAHARAJA

We regret to record the death, on March 23, of H. H. the Maharaja of Patiala, Lieut.-Gen. Maharaja Bhupindra Singh Mhinder Bahadur. His Highness was born in the year 1891 and ascended the *gadi* in 1900.

For four years from 1926-30, he was the Chancellor of the Princes' Chamber. He served in the expeditionary force during the War in 1914 and on the staff in France, Belgium, Italy and Palestine. He also served during the Afghan War. He was the recipient of many honours from various European States. He represented India at the Imperial War Conference and Cabinet in 1918. He also represented India in the League of Nations Assembly in 1925.

The Maharaja was a great sportsman. He was the princely patron of cricket. His other favourite sports were polo and shooting.

PATIALA REFORMS COMMITTEE

The appointment of a committee to consider and formulate proposals relating to constitutional and administrative reforms is announced in a *communique* issued by Nawab Sir Liaqat Hyat Khan, Prime Minister, Patiala.

The *Communique* states:

His Highness the Maharajadhiraj of Patiala has had for some time past under his consideration the question of Constitutional and Administrative Reforms for the Patiala State with the object of associating in an increasing measure the subjects of his State with legislation and administration through a constitutional machinery to be set up in the State, and he has accordingly been pleased to appoint a Committee with Nawab Sir Liaqat Hyat Khan, the Prime Minister, as its Chairman, to consider and formulate proposals and submit the same within the next six months with a view to achieve the object mentioned above. It is understood that after the preliminary data have been collected, the Committee will take steps to establish contact with public opinion in the State on various issues arising under the contemplated scheme of Constitutional Reforms.

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INDIANS OVERSEAS

South Africa

SIR SYED RAZA ALI ON 'RACIAL PREJUDICE'

"The amount of racial prejudice prevailing in South Africa is appalling," declared Sir Raza Ali in an interview given to the *Associated Press* soon after his arrival in Bombay on March 5.

He said that the position of Indians in South Africa was essentially different from that which they had in other countries where they had settled. The peculiarity of the position arose from the fact that Indians in South Africa have no vote. "My endeavours during the last three years," he said, "have been to prepare European public opinion on this question. Indians in Natal who had both parliamentary and municipal franchise are deprived of the same. In the Transvaal, Indians have never had a vote. In the Cape Province, though they have both municipal and parliamentary franchise, the Indian population is very small. I have no doubt that most of the disabilities from which we suffer in South Africa are because we are a voteless community. As long as this continues, it is impossible for any South African Government, with the best of intentions and goodwill towards the Indian community, to do anything."

THE TRADE AGREEMENT

The Government of India have entered into a temporary trade agreement with the Government of the Union of South Africa, which has been embodied in an exchange of notes providing for a mutual most-favoured nation treatment in respect of such commodities as are not eligible for preferential treatment. The Notes were signed and exchanged at Cape Town on March 8, 1938. The Agent-General in South Africa signed the Note on behalf of the Government of India. The Agreement will be operative until superseded by a more comprehensive commercial agreement, or until the expiration of three calendar months from the date on which notice of termination shall have been given by either Government. The main provisions of the Agreement are:—

1. Articles of growth, produce, or manufacture of one country, when imported therefrom into the territory of the other country, shall, in respect of customs duties, other taxes and charges levied on imports and in all matters pertaining to the administration thereof, be treated not less favourably than like articles of growth, produce or manufacture of any other country, provided that the one Government shall not be entitled to claim the privileges following from the preferential treatment accorded, or to be accorded, by the other Government exclusively to any members of the British Commonwealth of Nations, or to any possession or territory belonging to any of them, or to any territory under the jurisdiction of any such member either as a Protectorate or as a Mandated Territory;

2. In the event of either Government establishing or maintaining a system of licensing or quantitative regulation of imports, such a system should be so administered as not to discriminate against the articles grown, produced or manufactured in the other country and the conditions under which the licenses or permits will be issued or obtained for importation of such articles shall be not less favourable than those applied in the case of like articles grown, produced or manufactured in any other country;

3. In the event of either Government establishing or maintaining any form of foreign exchange control, such control should be administered so as to ensure that the commerce of the other country will be granted a fair and equitable share in the allotment of foreign exchange;

4. The most favoured nation treatment provided for will apply also to taxes or charges levied in connection with the internal distribution and sale of imported articles; and

5. Notwithstanding the provisions of the agreement, either of the two Governments may, where for any reason it is deemed necessary to prohibit or restrict the import of any article by the imposition of special duties or otherwise provided no such prohibition or restriction be imposed or maintained on articles grown produced or manufactured in the other country unless such prohibition or restriction is imposed or maintained like articles imported from any other country in regard to which like grounds for application of such measures exist.

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Zanzibar

THE CLOVE MEMORANDUM

Certain changes made by the Zanzibar Government in the Clove Decree in the light of the Indian community's criticism are explained in a Memorandum received from the Government of that Colony.

The changes are described by the Memorandum as intended to give the maximum degree of freedom for internal trade in cloves, consistent with fully safeguarding the interests of producers and for serving stability in foreign markets.

These proposals, according to the Memorandum, have been approved by the Secretary of State.

It is proposed that the modified scheme should be brought into effect in the event of Government being satisfied that free flow of exports to India would be resumed.

The following are some of the principal features of the modified scheme :—

Price paid by licensed dealers to producers for each other would not be proscribed by law, but will be a matter for arrangement between the parties concerned.

Prior to ultimate exportation, all cloves and stems will pass through the Clove Growers' Association, who will purchace them at the published price fixed from time to time by the Clove Growers' Association.

The Clove Growers' Association would not sell direct to principal overseas markets as long as the normal flow of exports is maintained. It will sell direct to a few small overseas markets only when it is clear that the local exporters are unwilling, as has been the case in the past, to deal with these small markets.

It is proposed to renew the offer to appoint two Indians to the Clove Growers' Association's Board of Management to represent the interests of sellers in overseas markets and two Indians to represent the same interests on the Advisory Committee.

It is also proposed to invite the Government of India to authorise the Indian Trade Commissioner at Mombasa to attend the meetings of the Clove Growers' Association Board of Management in the capacity of an Observer.

Malaya

INDIAN SETTLERS IN MALAYA

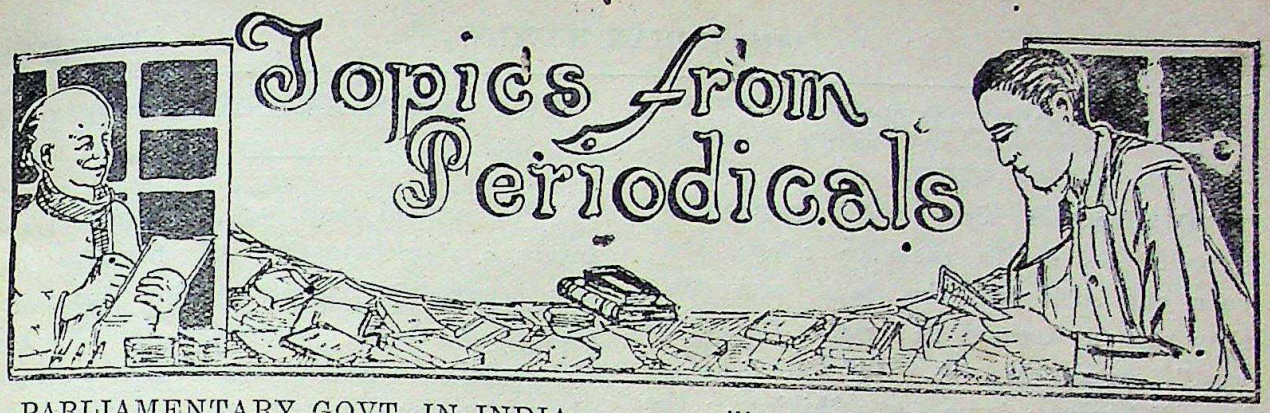
The Central Indian Association of Malaya has addressed a letter to the Agent to the Government of India in Malaya, drawing his attention to the various points raised in the Associations' memorandum presented to the Rt. Hon. Mr. Srinivasa Sastri when he last visited Malaya on a deputation from the Government of India.

The letter points out that the grievance of Indians in Malaya is that there has been a "complete lack of understanding of the position of Indians other than labourers by the delegation that came from India". The Association deprecates the tendency to treat the Indian problem in Malaya as a *purely* labour problem and says that Indians who did not belong to the labouring classes have "so far been more or less ignored even by the Government of India". The Association is of opinion that the problem of Indian settlers is bound to force itself on the attention of the Government of India in "more serious form in the near future unless it is handled even now with foresight and understanding".

It is stated that the aim of the Malayan Government has been only to secure a continuous supply of labour "to exploit the country or even to encourage Indians to settle here as labourers". The letter says that the Government of India should interest themselves in the question of the political status of Indians, not in the Colony but in the Federated and unfederated Malay States to which Indian emigration is permitted to-day.

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PARLIAMENTARY GOVT. IN INDIA

Writing in the March number of the *New Review*, Mr. Correia Fernandes points out how democratic government is at present under a cloud, and how country after country, both in Europe and America, is running away from it. He further observes that the Government of India will develop on the lines of complete Dominion Status, whose first beginnings one sees in the provincial autonomy inaugurated last year. Democratic government derives its life and strength from the electorates and from the system of representation.

The total electorate at the last election numbered 30,137 914, which is greater by about one million than England's present electorate with universal adult franchise. It was called upon to elect 1,585 members. The number of candidates for the contested elections was 3,757, and 54·55 per cent. of the electors exercised their franchise. In the North-West frontier province, 72·8 per cent. voted among the male electors and 71·4 per cent. among the female.

This cursory examination of the present electoral technique makes it clear, says the writer, that single-member constituencies have not reflected and are not likely to reflect adequately the opinion of voters among the successful candidates. It is true that the last elections were not a complete gamble. Minorities, as has happened more than once in England under the single-member constituency, did not obtain a majority in the Councils. "Nevertheless, the prevailing system of representation requires modification. The single-member constituencies should be replaced by multi-member constituencies. This system of creating constituencies with three or four seats each by a process of amalgamation will result in a more adequate and accurate representation in the Provincial Parliaments of the state of public opinion and of parties in the constituencies. To improve the democratic technique still further, the system of cumulative voting may be tried in the Lower House in some provinces and the single-vote system in others. Such a combination of multi-member constituencies with single or cumulative votes will evidently take democracy in India a step further. For the Upper House, the system of the single transferable vote is preferable to the present one, as it is more democratic and quite suited to the educated and limited constituencies created for this House."

In conclusion, the writer points out:

There are only three parties in England, and one of them is more dead than alive. In India, we have over half-a-dozen parties politically alive. The Congress is the strongest and best organized; in fact it is the only All-India party with a gigantic following in almost all the provinces. All the other parties are generally provincial except the Muslim League which is, after Congress, the best organized political group. It is even possible that India may, in the near future, develop a one-party rule. This is the modern tendency all over the world.

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CO-EDUCATION

"Co-education does not assume, as some of its critics seem to allege, that boys and girls are the same and that they can be treated in exactly the same way," states Mr. A. Ingham, B.A., in the February issue of *Children*, the monthly magazine of the National Children's Home.

So far as school work is concerned, there would seem to be no great difference between the sexes as regards mental ability, so much is granted by psychologists, and even in the separate boys and girls' school the same curriculum, broadly speaking, is studied and the same examinations are taken. Nor are boys and girls forced into each others' company on all occasions in out-of-school time. They have meals together and lessons together, but they play games separately and have separate sitting-rooms. But they may be in each others' company in common rooms and library, and they may, and do, co-operate in the many out-of-school activities which may be classed under the heading of hobbies.

It is argued by some that the education of boys and girls together produces sexual precocity, premature love and early marriage; and other critics say that co-education nullifies the natural feeling of admiration between the sexes, hinders love and romance and prevents marriage later in life.

Arguments so diametrically opposed would of themselves rather suggest the probability that the system produces normal and well-balanced feelings between the sexes, but they can be answered more satisfactorily. In answer to the first criticism, Mr. B A. Howard, in his book "The Mixed School", claims that actual experience with mixed schools shows that there is practically no sex tension, that sexual trouble of a seriously unhealthy nature is unknown, and that sensible co-operation and unsentimental friendships between the boys and girls are possible to the great advantage of both sexes. My own experience supports this contention.

In these days of small families, co-education provides, as we believe, the ideal training, and those who see boys and girls so happily and naturally co-operating in the life of the school community and tackling together the problems of their small world, feel confident that they will carry away a sane and balanced outlook on life, well prepared for the tasks that lie ahead of them in public as well as in their private lives.

THE CONGRESS AND THE CRISIS

"The annual meeting at Haripura has been a demonstration of firmness but not truculence," observes the *Manchester Guardian* in its comments on the last Congress. Largely owing to the restraint shown by the Congress, says the *Guardian*, "India's political crisis has, at least, grown no worse in the last few days":

There has been no haste to call upon the remaining five Congress Ministries to resign and no eagerness to expand the present dispute into a breach between the Congress and the British Government. This restraint shows that the moderate wing of the Congress, which believes in Provincial Autonomy, can be made some use of still by the most powerful in the Party's Councils and shows that Mr. Gandhi's influence is as great as a year ago. It does not mean, however, that the Congress has any doubts on the justice of the position it has taken up.

Referring to the excuse that the Governor-General's action in overruling the Cabinets of the United Provinces and Bihar, as regards the release of political prisoners, was necessitated by the special cirumstances in Bengal, the *Guardian* says that this is not much of an excuse, since admittedly the Bengal Ministry is not a Congress one. But recent negotiations have made it likely that Congress members will soon be included therein, in which case Congress would be as much responsible for their action in Bengal as in the United Provinces and Bihar.

But even if this does not happen, it must be remembered that Mr. Gandhi has recognised the fact that prisoners in Bengal are a special problem, and in the middle of his discussions on their future with the Bengal Government, he had said:

Congress is prepared to await the outcome of the discussions. In the meantime, it appears to the country that British expressions of confidence in India's capacity for self-government should not have been taken seriously.

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TAGORE ON GANDHI

Years ago when Mahatma Gandhi launched the civil disobedience movement and promised "complete independence" in 12 months, the Poet thought fit to criticise the Mahatma's lead. He doubted Gandhiji's wisdom in the path he chose for attaining *swaraj* within a year. Neither the emphasis on Khaddar, nor the withdrawal of boys from schools, could pave the way to National freedom. And the Poet openly blamed Mahatmaji for exploiting this irrational force of credulity in our people, which might have had a quick result in a superstructure, while sapping the foundation.

Thus began the Poet's estimate of Gandhi, but it did not end there. In the course of a thoughtful article in the *Statesman*, the Poet revises his original estimate and has some illuminating things to say of Gandhiji's inspiring leadership:

Gandhiji, like all dynamic personalities, needed a vast medium for the proper and harmonious expression of his creative will. This medium he developed for himself, when he assumed the tremendous responsibility of leading the whole country into freedom through countless social ditches and fences and unlimited dullness of barren politics. This endeavour has enriched and mellowed his personality and revealed what was truly significant in his genius.

The Poet confesses frankly that he misunderstood Gandhiji's genius and later realises his mistake: "I am amazed," he says, "at the effectiveness of his humanity."

An ascetic himself, he does not frown on the joys of others, but works for the enlivening of their existence day and night. He exalts poverty in his own life, but no man in India has striven more assiduously than he for the material welfare of his people. A reformer, with the zeal of a revolutionary, he imposes severe restraints on the very passions he provokes. Something of an idolator and also an iconoclast, he leaves the old gods in their dusty niches of sanctity and simply lures the old worship to better and more human purposes. Professing his adherence to the caste system, he launches his firmest attack against it where it keeps its strongest guards, and yet he has hardly suffered from popular disapprobation as would have been the case with a lesser man who would have much less power to be effective in his efforts.

Gandhiji alone is able to carry out in practice his precept that while hating the evil, one must sympathise with the evil-doer. His patience and sympathy are god-like.

Here, I said to myself, is a truly great man, for he is greater than the party he belongs to, greater even than the creed he professes.

This, then, is the significant fact about Gandhiji.

Great as he is as a politician, as an organizer, as a leader of men, as a moral reformer, he is greater than all these as a man, because none of these aspects and activities limits his humanity. They are rather inspired and sustained by it. Though an incorrigible idealist and given to referring all conduct to certain pet formulæ of his own, he is essentially a lover of men and not of mere ideas, which makes him so cautious and conservative in his revolutionary schemes. If he proposes an experiment for society, he must first subject himself to its ordeal. If he calls for a sacrifice, he must first pay its price himself. While many socialists wait for all to be deprived of their privileges before they would part with theirs, this man first renounces before he ventures to make any claims on the renunciation of others.

There are patriots in India, as indeed among all peoples, who have sacrificed for their country as much as Gandhiji has done, and some who have had to suffer much worse penalties than he has ever had to endure; even as in the religious sphere, there are ascetics in this country, compared to the rigours of whose practices Gandhiji's life is one of comparative ease. But these patriots are mere patriots and nothing more; and these ascetics are more spiritual athletes, limited as men by their very virtues, while this man seems greater than his virtues, great as they are.

Gandhiji has carried his emphasis on Truth and Non-violence to the uttermost limits.

Perhaps, he will not succeed. Perhaps, he will fail as the Buddha failed and as Christ failed to wean men from their iniquities, but he will always be remembered as one who made his life a lesson for

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MOUNT KAILAS

Swami Chidbhavananda, who recently went on a pilgrimage to Mount Kailas, gives interesting impressions of his visit in the *Vedanta Kesari* for March. Mount Kailas is in Western Tibet on the trans-Himalayan region. Hindus and Buddhists alike hold this as heaven on earth. Kailas is about 250 miles from Almora. It takes about seven weeks to return to Almora after accomplishing the pilgrimage to the Mount. The writer says: "The snow which forms the natural barrier across the Lipu Lake Pass, begins to give way in the middle of June, and hence that is the best time to commence the pilgrimage from Almora." Crossing the Lipu Lake Pass is an experience by itself. The elevation of this Pass is about 16,800 feet above sea-level. Turn wherever one may, a grand panorama is presented. The glaring snow all round makes one feel as if transported into a region of lustre.

It is verily the gateway to heaven. On the India side stretch for miles together mighty mountains that link heaven and earth together. And Nature has lavished on them colours and forms worthy of none other than gods. On the Tibetan side the spectacle is different. There the stainless space merges into infinity.

A few days' travel in Tibet brings the pilgrim all on a sudden in the presence of another panorama. Its perspective is more intensive than extensive. What the pilgrim had been dreaming of for a long time, what he had longed to see face to face, for what he had even risked his life, is now actually before him. He sees Mount Kailas. At the sight of this long desired-for object man loses himself in wild joy; he is transported into ecstasy. Mind is drawn to that mysterious Mount as iron to a magnet. While in that region it constantly floats in a wide intense state of consciousness. All the toils and troubles are more than amply rewarded. Divine bliss marks the pilgrim for its own.

Towering majestically high up above the rest of the snow-clad peaks stands Mount Kailas, the perpetual source of inspiration. It is of the shape of a gigantic Shivalingam. Snow-covered as it is day and night, it is set in contrast with the deep blue vault above. With the change of time and weather, it seems to undergo magical transformation. When bathed with the beams of the rising sun, Mount Kailas is a mass of burnished gold. Neither word nor mind can fully enter into the glory of it. On clear days it is as if several suns have concentrated themselves there without their burning effect. At dusk it is a heap of red lotuses. Myriad-coloured clouds gathering on Kailas resemble wreaths showered by celestials.

The panorama is complete with Lake Manasarowar and Mount Mandhata. A doubt arises whether the lake is not, as its name suggests, more a projection of the mind than external reality.

With all the minor details of its sublime formation, it seems as if some divine architect had planned this celestial spectacle. A vast square of crystal-pure water, picturesque banks on all its sides, Mandhata to the south and Kailas to the north like two diamonds on either side of an emerald, large tracts of sand with multifarious hues—all these put together make one feel whether one is not placed in some fairyland.

The Southern Mount is named after Mandhata, the sage who had performed penance there. In structure it is almost akin to Kailas. Between the two is the beautiful lake representing the mind.

What actually stands between man and God is the mind. Through the vicissitudes of life, man is consciously or unconsciously making a pilgrimage towards Godhead. As he attains perfection, he becomes akin to God. That is possible by purifying the mind. "Blessed are the pure in heart for they shall see God." Lake Manasarowar stands for the mind and all that it ought to be. From Mandhata, a clear reflection of Kailas can be seen in that lake. In the joy of it, Mandhata is clean forgotten. Man's pilgrimage towards perfection culminates in his effecting the complete purification of mind.

MOSLEMS IN THE WORLD

Out of an estimated world population of slightly over two billion, about 240 million are Mohammedans. Moslems, says the *Moslem World*, constitute 17·9 per cent. of the population of Asia, 3·7 per cent. of Africa, 2 per cent. of Europe and ·02 per cent. of the population of the Americas, or 135,583. India has the largest Moslem population of any country in the world with an estimated 78,000,000 or 21 per cent. of its total. The Dutch East Indies is second with 43,000,000. China has 12,000,000 Moslem citizens.

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INDIAN DANCING

Sreemati Pratima Tagore writes to the *Visva Bharati Quarterly* on "The Dance in India". She says that there are three kinds of representative Indian dance which still exist: the South Indian dance, the Manipuri dance, and the North Indian dance.

The classical dance of the South expresses six kinds of human emotions; in Sanskrit we call them Rasa. The different Rasas in the art of the dance represent the following: parental feeling, friendship, conjugal love, strength, heroism and humour.

In the South Indian dance, the different movements or poses of the hands suggest the inner meaning of the drama and represent in visual form the language of dance. The symbolical name given to these movements is Mudra. The Southern dance, which is probably the most ancient, takes its themes from the *Mahabharata* and the *Ramayana*. One can witness this dancing still in the Katha Kali dance in Malabar. This art developed certain dramatic qualities and expressed them in a shape that might be called cubic in conception, in which the movements of the arms and hands are at right angles and not in the swelling and curving motions of other Indian dances.

These movements express great strength and offer a fascinating display of rhythm; through them movements become as expressive as a spoken language.

The dance of Manipur on the north-east frontier of India is, perhaps, of a still purer character than the other schools of dancing, and seems to be absolutely devoid of any foreign influence.

This dance shows that lyrical quality, which characterises the classical literature of Bengal and which was inspired by the Vaishnava religion. It always represents the life of the god Krishna.

The Manipuri people are worshippers of Krishna. Their dance is a token of adoration offered to their god, and the music which accompanies the dance is called Kirtana. The dance describes the whole story of Krishna's life; the love of the *gopis* for him, and all the symbolical meaning of that love which can best be compared to the "Song of Songs" in the Old Testament. This kind of dance avoids all sensual movements in order not to spoil the idea of supreme love and religious devotion. Therefore the dancer dances under very severe restrictions; he must neither move his hips nor play with his eyes and eyebrows. This dance lacks the dramatic intensity of the South Indian.

The third school of Indian dancing, which is entirely different from the other two, and which is called Northern School, is a mixture of Hindu and Mahomedan dance.

It was born in the time of Akbar, and took its inspiration from Persia. It is hybrid in origin and differs from all the other schools of Hindu dance, since it had its birth and growth in the atmosphere of the royal courts. The same may be said of the Moghul school of painting which, mingled with the old fresco technique, gave birth to the new Indian style called the Kangra school. This kind of dance, therefore, never took root deep down in the consciousness of the Indian people; it remained the professional dance of the *baijis* or the *nautch* girls, who still draw their inspiration from the Persian *gazal* and the classical Indian music. This dance developed a high technique of sensuous movement, of pretty pose and of mimicry.

In conclusion, the writer draws attention to many other kinds of folk-dances:

These cannot be classified; they have their origin amongst the people of the soil and give expression either to religious practices or to the celebration of natural events like spring festivals, harvest festivals and other similar kinds.

These folk-dances are not highly developed as an art, but are the spontaneous expression of particular feelings. If the other Indian dances could be likened to dramas or lyrics, these dances may be likened to popular ballads.

BANK OF HINDUSTAN Ld.

THE H. O., MADRAS.

PROGRESS OF THE BANK

	1931	1933	1935	1937
Capital ..	9,98,400	10,00,000	10,00,000	10,00,000
Reserves ..	16,500	19,570	33,000	50,000
Deposits ..	19,56,499	25,41,523	30,42,790	47,35,134
Net Profit.	34,359	41,201	42,518	57,698
No. of Branches.	6	7	10	16
Total working Capital.	31,02,997	37,02,760	42,78,625	65,15,515

April '38.

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ENGLISH PARLIAMENTARIANISM

In a paper reproduced in the *Intermediate College Magazine*, Bangalore, Prof. Earnest Barker observes that

Parliamentary Government is Government by discussion and the success of English Parliamentary Government depends upon four things: the existence of Parties, the Electorate, the House of Commons, and the Cabinet. Candidates contest seats as members of a Party. Members of the House of Commons are elected by the constituencies, but are not absolutely bound by any mandates from them. They can vote as they like in the House of Commons The electorate are not bound in their choice of candidates to those who have put in a certain period of residence in their own locality. For, they often elect national leaders who have never lived in the locality.

The Government of England is run by a Cabinet, which consists of the leaders of the majority party and is responsible to the House of Commons.

These leaders, and one or two of them, control the party and the Government. Though the House of Commons is supposed to control the Cabinet, in reality the Cabinet controls the House of Commons. The Cabinet controls the time of the House, and legislation which is not supported by the Cabinet has not much chance of success. But the leaders of the majority party always consult the Leaders of the Opposition, who may be called a Potential Cabinet or an Anti-Cabinet, in regulating the time and business of the House; and in all vital matters affecting the nation, there is agreement between the several parties.

"This agreement," says Prof. Barker, "between the Cabinet and the Opposition on all vital matters has two important consequences. It brings about a continuity of policy in all important matters affecting the Government of the country."

When the Opposition, in its turn, forms the Cabinet, they continue the policy of the previous Government in all vital matters and this assures a continuity of national life and a united front to people outside. This need for constant consultation and agreement between the Cabinet and the Anti-Cabinet also promotes a spirit of compromise which is essential for success in the art of Parliamentary Government. It is in promoting this spirit of compromise between the majority and the minority that the House of Commons plays its chief part. For all argument is finally submitted to the common sense of the House and is decided on by a free voting on its floor. The voting in the House of Commons, in the last analysis, directs the Government of England and its policy. These features of English Parliamentary life must be carefully borne in mind, if Responsible Government should be a success in India.

THE POPULATION OF INDIA

In an article in the *Financial Times*, Dr. H. L. Dey deals with the above subject. He asks what is the optimum population, and answers:

It is that size of the population where the productivity per head is at its maximum, such that if the population were more or less than that ideal size, the productivity per head would be less than the maximum possible. This is the view that is finding an increasing measure of acceptance among the leading economists of the world. The theory of optimum population is the only valid theory that exists But it must be confessed that it is a pure theory or abstract theory, logically perfect but difficult of application to the practical problems of life. It does not enable us to say of any country at any particular moment whether the population is below, above or at the optimum.

The great tragedy of the present age is, according to him, not that there is poverty because of society, but there is poverty in the midst of plenty.

It, then, comes to this that we have a perfect theory of population free from the flaws and inconsistencies of the old Malthusian theory. The only inference of a practical nature that we can draw from it is that there is no limit to the size of optimum population, provided knowledge, organization and capital grow as fast as, if not faster than, population. In the light of this theory, one will not be justified in making a statement to the effect that in 1950, for example, the optimum population for India would be, say, 380 millions, and that, therefore, through the education of public opinion or through legal compulsion or regulation of marriages, etc., we ought to control the birth rates in such a way that 380 millions may be the size in 1950. And even if such an estimate were possible, it would be impossible to regulate the reproductive activities of such a huge mass of population representing every stage of culture and education.

In fine, he points out that

there are good reasons for suspecting that those who are always raising the spectre of over-population and advocating large-scale birth-control are either suffering from some sort of Freudian complex or are persons who have developed a dismal outlook or are such people as are interested in inculcating the wrong belief in the public mind that all the ills of India are due to over-population and over-population alone and to nothing else. Poverty, unemployment, class struggle, communalism, diseases—the responsibility for all these evils should be laid at the door of the phenomenon of over-population; nothing else can be blamed for these. We can only suggest that the nation should think not twice or thrice but at least a hundred times before believing these prophets or accepting their advice. For, in reality, the ill-founded fear of over-population has arisen out of a lack of courage and energy. It is the counsel of despair.

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THE EVOLUTION OF MEDICINE

Lt.-Col. G. H. Mahony, I.M.S., of the Prince of Wales Medical College, Patna, has contributed an interesting article to the February issue of the *Hindustan Review*. The article is informative and shows how medicine emerged as a science on organised system of thought out of the morass of superstition in which it had its origin.

So we find, observes the Colonel, that in the earliest human records—those of ancient Egypt—when man had already emerged in a highly civilised state from the mists of primitive obscurity, that one of the best known names of this period is that of a physician famous in priestly learning, in the formulation of wise proverbs, in medicine and architecture. Many centuries later the great Greek physician and philosopher, Hippocrates, formulated the ideals and principles which had inspired seekers after the true knowledge and practice of the healing arts throughout all ages, in his famous oath, which has ever since for the last 25 centuries been the creed of the medical profession. The Hipprocratic oath reads as follows:—

"I swear by Apollo, the Physician, and Aesculapius, and Hygieia, and Panacea, and all the gods and all the goddesses and make them my judges—that this mine oath and this my written engagement I will fulfil as far as power and discernment shall be mine.

I will carry out regimen for the benefit of the sick, and I will keep them from harm and wrong. To none will I give a deadly drug, even if solicited, nor offer counsel to such an end; but guiltless and hallowed will I keep my life and mine art.

Into whatsoever houses I shall enter, I shall work for the benefit of the sick, holding aloof from all voluntary wrong and corruption. Whatsoever in my practice, or not in my practice, I shall see or hear amid the lives of men which ought not to be noised abroad—as to this I will keep silent holding such things unfitting to be spoken.

And now, if I shall fulfil this oath and break it not, may the fruits of art and life be mine, may I be honoured of all men for all time; the opposite if I transgress and be foresworn."

For some time after Hippocrates' death in 359 B.C., scientific research made great strides in the Old World, and about the end of the 3rd century B.C., a Museum, which corresponded very much to a modern University, was founded in Alexandria, then one of the most important cities on the Mediterranean. "To this Museum came teachers and students from all centres, and their work in mechanics, physics, astronomy, mathematics, and optics, forms the basis of most of our modern knowledge. Euclid and Archimedes, for example, are two of the great names associated with this old Alexandrine seat of learning. A great medical school grew up as part of the Museum, with its laboratories, libraries, and clinics, and here anatomy was studied freely for the first time from dissections of the human body. The original writings of its early teachers have been lost, but in the middle of the 1st century, A.D., there flourished in Rome a pupil of the Alexandrine school of medicine, whose name, Galen, is the greatest in Old World medicine after Hippocrates. Galen did much original work in anatomy and physiology. He showed that arteries contain blood and not air, and recognised the difference between arterial and venous blood. After Galen, himself an ardent disciple and teacher of the Hippocratic ideal, very little was added to medical knowledge for 15 centuries . . . . . Many are the names associated with medical research in the 17th and 18th centuries, and many were the arbitrary theories and systems founded by enthusiasts. The knowledge of anatomy, physiology and pathology, went on accumulating, and with the discovery of anæsthetics early in the 19th century, great advances were made in surgery."

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INDIAN TARIFF POLICY

"The logic of necessity should turn British commercial policy in India to examine the import trade of India and to regulate Tariffs through a permanent Board of Trade with Tariff experts and industrial engineers, regulating the flow of manufactured hardware, plant and machinery, finished commodities of daily consumption, with the solid object of inducing their manufacture in this country," writes Dr. J. D. S. Paul in the February-April number of the *Visvabharati Quarterly*. Where this cannot be achieved, the only other possibility, according to the writer, is that of harnessing the over-weary villager, inspiring him with the antiquated idea of subsidiary village industries and an intensive "Buy Indian" campaign. Dr. Paul says:

> The campaign for "Buy Indian", logically, consistently and continuously pursued, is the one sane policy for a subjected race, whose economic life is ever thwarted by forces which they cannot aspire to control constitutionally. If it is possible to fix a ratio for the rupee, there is no reason why a ratio should not be fixed between Indian raw cotton and Lancashire-manufactured goods and resolve trade into barter at select centres. We cannot touch the ratio, but we can develop honest and sound indigenous banks with a large gold reserve and a banking policy broadly conceived so as to relate itself to internal industrial development, largely of small scale power-driven industries in the country-side which meet the constant necessities of the consumer.
>
> Every province has to adopt measures for a planned economy. Locking up capital in import and export trade, and large deposits in European Banks and enterprise because of our mismanagement, the merchant class walked into the mouth of the lion. A constructive concerted policy on the part of the Indian Chambers of Commerce for the development of towns and villages industrially and socially would go a long way, while negative criticism of the policy pursued by Government will only fritter away their energy. The message of a century of our economic history is that of untold and unmerited suffering through the shocks given to our economic structure from piecemeal efforts in economic improvement, inspired by interests that have held India as a market for manufactured goods.

Illustrating the above statement, the writer points out that an expenditure of three crores on roads may bring the American Motor Lorry, and millions of landless bullock cart-men will be displaced. The gain may, therefore, only be to the trade in over-stocked hides and skins and the beef market, but the loss to the country is permanent and irrepairable. The writer continues:

> A land of small villages require a balanced statesmanship that every transition absorbs the people in other spheres. The purely agriculturally prosperous countries are in the realm of mythology and belong to the ages prior to steam and machinery. The producer of agricultural commodities must first think of his own consumption and live at the marginal level of subsistence through his annual increase in numbers unless there are in the immediate proximity large industrialised and machine-minding communities, willing to consume the produce of the peasants and have the purchasing power to pay for them. The co-operative paradise of Denmark depends on British Isles, Scandinavia and Germany, and forms one economic bloc with them. The case of India is different. She has been an economic entity by herself and will tend to be so in the future unless external coercive factors intervene to thwart the process.

INDIA IN PERIODICALS

RESPONSIBLE GOVERNMENT IN INDIAN STATES. By Kerala-Putra. [The Twentieth Century, March 1938.]

ECONOMIC RECONSTRUCTION IN BENGAL. By Dr. Pramathanath Banerjea, M.A., D.SC., M.L.A. [The Modern Review, March 1938.]

SCIENTIFIC RENAISSANCE IN INDIA. By the Editor. [Prabuddha Bharata, March 1938.]

MODERN THOUGHT AND VEDANTA. By Swami Pranaveshananda. [Vedanta Kesari, March 1938.]

INDIA AND CHINA. By Tan-Yan Shan. [The Visvabharati Quarterly, Feb.-April. 1938.]

VISUALIZED INDIAN MUSIC. By Harkant B. Shukla. [The Triveni, March 1938.]

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Questions of Importance

FEDERATION

In the Central Legislative Assembly, on March 10, Sir James Grigg made a comprehensive statement in regard to Federation while replying to a question put by Mr. T. S. Avanashilingam Chettiar. He stated that the final revision of the Instrument of Accession was still under consideration.

In August 1936, enquiries were made from the Rulers of the States regarding their attitude towards Federation and in the ensuing months the representatives of the Viceroy toured the States and held discussions with the Rulers and their Ministers on many points of difficulty or uncertainty with a view of dispelling possible misapprehensions and clarifying the issues involved. Replies to those enquiries have been received from practically all the States. These replies, which relate to the terms and conditions of the States' Accession including the question of administrative machinery for giving effect to the laws of the Federal Legislature in respect of matters accepted by the States as Federal, involve important and difficult issues. They are now under the active consideration of the Government.

The terms of accession depend upon His Majesty and the Rulers of the States concerned, and the preliminaries to the negotiation thereof are being conducted under the direct orders of His Excellency, the Crown's Representative, in close and confidential consultation throughout with the Government, with a view to safeguarding the interests of British India.

THE SALEM EXPERIMENT

"Already in thousands of homes in the district, conditions have changed to a remarkable extent. Domestic brawls have ceased, a sufficiency of food is available and the grip of the money-lender is relaxed. This has happened within the short space of four months. If the Act continues to be enforced not less effectively than it is now, I anticipate a great and permanent improvement in the material well-being of the peasants and labourers of this district," says the District Collector in Salem in his latest report of the working of the scheme of Prohibition.

CONGRESS AND M. L. A'S OATH

The opinion that the oath taken by Congress representatives of Delhi Congress Convention last year, and the oath taken by them when they entered the new Legislatures, are not incompatible, is expressed in a letter to the *Daily Telegraph* by Sir Alfred Watson. In a previous letter to the paper, Sir Michael O'Dwyer had asked how the two oaths could be reconciled.

In Canada, Australia and South Africa, says Sir Alfred, every member of Parliament and every Minister takes an oath of allegiance to the King-Emperor and does so while claiming an independence permitting these Dominions, if they choose, to secede from the Empire.

That is the inner meaning of Dominion Status, the attainment of which has been promised under every solemnity to India.

What is normal procedure in the Dominions is, in the opinion of Sir Michael O'Dwyer and Sir Louis Stuart, a crime in India. If it be so, not only the members of Congress but every man of political mind in India looks forward to the day when India will decide its destinies for itself. And if, as Sir Michael O'Dwyer says, a man in Mysore has been punished for taking the Congress oath, there has been an extraordinary miscarriage of justice that demands redress.

Indians of all shades of opinion are claiming the right for themselves to determine the future of India. If that be sedition, then all India from Cape Commorin to the Himalayas will have to be turned into one vast internment camp.

The assumption that, exercising its independent judgment, India would secede from the Empire is as profoundly untrue as that Canada, Australia or South Africa will take like action. To-day, even the more extreme section of the Congress is alive to the meaning of the Japanese activities farther East, and the Japanese claim to control the destinies of all Far Eastern peoples.

An India outside the Empire would be an easy prey to the ambitions. Within the Empire, as even Mr. Subhas Bose recognises, it may be left to work out its own salvation.

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Utterances of the Day

LORD LOTHIAN ON THE CONGRESS MINISTRIES

Addressing the East India Association, London, Lord Lothian gave his impressions of the working of the Constitution in India. He said that if the old Government was too slow and conservative, the new Government tended to err on the side of trying to go further and faster than was practically possible.

Not the least difficult problem which confronted the Ministries in the Congress Provinces was dealing with its own left wing. The determination of the Ministries to curb the excesses of its extreme followers, maintain law and order, prevent interference by young Congressmen with the working of the administrative machine, had steadily increased from the date of assumption of office. The fear sometimes expressed that the Congress would try to destroy the Civil Service had proved to be without foundation.

On the whole, Provincial Autonomy was working satisfactorily, and all Ministries had shown a marked sense of responsibility.

DR. TAGORE ON IMPERIALISM

Celebrating the 36th anniversary of Santiniketan, the Poet spoke vehemently on the worsening of the international situation and its relation to human values. He said:

To-day in this insane world of ours, human life has become a plaything. Monsters arise on all sides and make a ruthless sport of human lives. One gets anxious for the destiny of mankind when one thinks of the inhuman tortures that Japan is inflicting on the helpless population of China. Even women and children are not spared.

Is there then no hope for the future of mankind? Is humanity doomed to inevitable ruin? We should not lose heart but keep our faith firm in the eternal forces that are everywhere at work in human society. Those who are offered to-day as sacrifices at the altar of greed and empire-grabbing, those who resist with their lives the onslaught of robbers are the real heroes of human history. They might suffer an apparent defeat to-day, but they by their dauntless heroism and fearlessness help the progress of the forces of peace which are sure to prevail ultimately.

MR. MADHAVA RAO'S EXHORTATION

Presiding over the celebrations of the Madras Pachayappa's College Old Boys' Day at the Hostel premises on March 30, Rajamanthrapravina N. Madhava Rao, Member, Executive Council of H. H. the Maharaja of Mysore, gave the following advice to the students:—

There is no reason why some of our highly educated young men should not employ themselves as village school-masters, post-masters or secretaries of co-operative societies and panchayats and thus eke out the income from their lands if they have any, or why some of those who have studied medicine should not accept the honoraria offered by Government and settle down as medical practitioners in rural areas.

Imagine what a couple of such men living in a village and sharing in its community life could accomplish for the health of its inhabitants, the education of its children and adults and for its civic and economic progress. If they used their opportunities properly, they might, indeed, be the leaven that leaveneth the lump of rural life.

THE INDIAN QUESTION

"India for the time being is considered a 'closed question' in England. We should open up the question and make it known that the Indian question could never be sealed or considered closed until the problem is settled through a constitution framed by the Indian people by means of a Constituent Assembly," declared Mr. Subhas Chandra Bose, Congress President, addressing a huge public meeting at Matunga last month.

BACK TO THE GOSPEL

Dean Inge, who has been lecturing on the Bible, takes a characteristic view of the present day.

When something like a reign of Antichrist has been let loose upon Europe; when ruthless cruelty on a scale never seen before has been not only practised but justified by contemptible fanatics; when the liberty with which Christ has made us free is crushed and persecuted; and when the State, that monstrous idol, is deified and worshipped, where if not to the Gospel are we to look for a power which may bring back the nations to mercy and justice, to decency and humanity?

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PARAMOUNT POWER & THE STATES

In a letter addressed to a Cochin journalist, Dr. Arthur Berriedale Keith, an authority on Constitutional history, has expressed his views on the question of introducing responsible Government in Indian States. Dr. Keith writes:

The rights are concerned with (1) the conduct of the State as part of the Indian body politic involving its contribution to the welfare of India, and (2) the internal government of the State. The Paramount Power being under obligation to secure to the dynasty the rule of the State, if it remains loyal, is bound to secure that the internal government shall be conducted on reasonably efficient and just principles.

The introduction of responsible government presents the obvious mode for the carrying out of the second principle. The British rule of responsible government rests on the doctrine that in this mode there is best secured the welfare of the people as a whole as opposed to that of a minority, and the Paramount Power would no doubt welcome the transfer to the people of the conduct of their internal relations.

As regards the first principle, the matter is solved in the case of any State which accedes to the Federation, for *ipso facto* it is thus engaged to perform its share in the general welfare of India. Naturally if responsible government were introduced for the internal government, the State representatives in the Federal legislature would be selected by election and not nominated by the Ruler.

If, on the other hand, a State was, despite acceptance of responsible government, unwilling to accept Federation, the responsible ministry would have to accept the demands made by the Paramount Power upon it to co-operate in matters essential for the general welfare of India just as the Ruler now must do. But, of course, a responsible ministry would be in a much stronger position to represent the views of the State than is any Ruler, and it would have much greater weight with the Paramount Power, for it could rely on receiving in any sound cause the support of many members of the British Parliament of all political complexions.

The Paramount Power, for the reason just given, might not be anxious to see responsible government introduced into any State, but even were this so, it could not resist its introduction since that would be disapproved by Parliament.

No doubt, there is a possibility that under responsible government, there might be a distinct clash of views between a State and the Paramount Power. But in that case, in the ultimate issue, the latter must prevail. But the mere possibility of clash is no reason for not creating responsible government. Were it carried through by carefully planned steps, it can hardly be doubted that a new era of prosperity would be opened up both for the States and the Paramount Power.

A FOUR-YEAR PLAN FOR PROHIBITION

A four-year plan for complete prohibition in the United Provinces was outlined by Dr. K. N. Katju, Minister for Justice, in reply to a debate on the Excise policy of the Government in the United Provinces Legislative Assembly.

He stated that U. P. was far ahead of any other Province in India in tackling the problem as they had taken up the question all along the line by introducing a four-fold scheme, namely, intensive prohibition in two districts; reduction of a number of shops; raising the price of intoxicants and discouraging private profit by opening State-managed shops.

Dr. Katju said that there would be no shop within a five-mile radius of a prohibited area, and except under certain conditions import and export of intoxicants would be a crime in the area. He claimed that the U. P. Government was the first to take that step in India in such a manner.

THE NEW SIND MINISTRY

The Ministry of Sir Ghulam Hussain in Sind has suffered a precipitate fall.

The members of the new Sind Cabinet were sworn in on the 21st March, the Chief Secretary, Mr. H. K. Kripalani, administering the oaths.

The following are the new Ministers:—

Khan Bahadur Allah Bux: Prime Minister.

Mr. Nehchaldas G. Vazirani.

Pir Illahi Bux.

The Ministry has decided at present to carry on their work without Parliamentary Secretaries, appointing them when the work justifies it. The Ministers will, it is understood, accept the salaries fixed in the Congress Provinces, namely, Rs. 500 per month.

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THE WARDHA SCHEME

The Government of Madras having decided to introduce the Wardha scheme of education in a few schools in different parts of the province as an experiment, it is understood that the Director of Public Instruction has been asked to select suitable schools in which to introduce the scheme from the next academic year.

The schools will be selected from among those which offer the best facilities for training in crafts in each district.

The Government have been considering the problem of reorganization of secondary education on the basis of the Press *Communique* issued in June last year. The Universities in the Presidency are being asked to express their views regarding the pre-University course proposed in connexion with the reorganization scheme.

It is expected that the scheme will come into force in the school year of 1939.

THE LATE DR. SLATER

We regret to record the death of Dr. Gilbert Slater, an old and valued contributor to this *Review*, in his 73rd year.

Dr. Slater was born on August 27, 1864, at Plymouth. Educated at Cambridge, he held the office of Principal of the Ruskin College, Oxford, for six years. In 1915, he was called over to India to be Professor of Economics of the Madras University, which chair he occupied with distinction till 1921. He had been a member of the Madras Legislative Council during 1921-22 and is the author of many valuable publications, the latest of which was on the economic and political problems of South India, arising out of the working of the Government of India Act of 1935, a review of which appeared in the May (1937) number of the *Indian Review*.

INSTRUCTION IN MOTHER TONGUE

The following Press *Communique* has been issued by the Ministry of Public Information, Madras :—

"Government are anxious that the use of the mother tongue as the medium of instruction in High School Forms should be widely extended throughout the Province. It is Government's intention, that as far as possible in the school year 1938-39, all High Schools in uni-lingual areas should begin the use of the mother tongue as the medium of instruction in the IV Form and continue to use it in successive years in Form V and VI. Instructions to this end are being issued.

"Government realise, however, that there are certain difficulties in High Schools located in bi-lingual and multi-lingual areas and also that there are difficulties in connection with certain classes of schools, particularly girls' schools. Government have, therefore, decided that in the case of such schools, some time may be given to overcome the difficulties and to enable the schools to make arrangements ultimately for the introduction of the use of the mother tongue as the medium of instruction."

PRIMARY EDUCATION IN BENGAL

Addressing the Conference of primary school teachers at Mymensingh, Khan Bahadur Tasaduk Ahmed, special officer for primary education, Bengal, said that the province had 100,000 villages, but the number of primary schools was 64,000.

Of these schools, about 54,000 imparted lower primary education for a period of three years by which illiteracy could be removed. He stated that no child less than 6 years of age would be admitted in the primary school in the new scheme and that English would be taught in the primary schools only when suitable teachers were available.

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SUPREME COURT OF APPEAL

The establishment of a Supreme Court of Criminal Appeal in India and the initiation of a measure to provide for civil appeals to the Federal Court from the Judgments of High Courts in British India were urged by Haji Syed Mohammad Hussain in the Council of State, which discussed non-official resolutions.

The resolution was withdrawn after the Government's reply that they had an open mind on the subject and were considering the preliminaries in connection with Civil Appeals to the Federal Court.

As regards the establishment of a Supreme Court for Criminal Appeals, there was no provision in the Government of India Act.

MR. K. R. R. SASTRI

Mr. K. R. R. Sastry, M.A., M.L., Reader, Law Department, Allahabad University, has been elected a member of the Grotius Society, London, formed in 1915 for advancing the study of public and Private International Law. His name was proposed by Vice-Chancellor Arnold Macnair of Liverpool University, and seconded by Professor H. L. Anterpacht, Whewell Professor of International Law at Cambridge.

MR. K. S. K. IYENGAR

His Majesty the King-Emperor has been pleased to approve the appointment of Mr. K. S. Krishnaswami Iyengar, at present Government Pleader, to be permanent Judge of the High Court of Madras in succession to Justice Sir M. Venkatasubba Rao with effect from 18th July 1938.

THE MOSCOW TRIAL

The 18 sentenced to death in the treason trial were shot on March 15.

The trial of the 21 accused began on March 2, before the Military Collegium of the Supreme Court.

Among the accused were: Yagoda, ex-head of the Secret Police; Bukharin, ex-editor of the *Izvestia* and ex-President of the Comintern; Rakovsky, President of the Council of the People's Commissars for Ukraine; Grinko, Commissar for Finance; Krestinsky, Assistant Commissar for Foreign Affairs; Rosenholtz, Commissar for Foreign trade; Rykov, Lenin's successor as Premier of the U. S. S. R. They were charged with organising a system of espionage, wrecking and terrorism on behalf of foreign States for the purpose of provoking war, in order to dismember the U. S. S. R. and to surrender the Ukraine, White Russia, Turkestan, Caucasus and the Far Eastern Maritime Province to the above foreign States.

The indictment alleged that the accused's activities began in 1918 when they planned to murder Lenin, Stalin, and Sverdlov and seize power. In collusion with Trotsky, they were further accused of the murder of Kirov in 1934, and with the help of prominent doctors, including Platanov, the famous heart specialist, of the murder of Maxim Gorki, Menshinsky, ex-head of the Ogpu; and Kuibysev, Chairman of the State Planning Commission, who all three were formerly certified of having died naturally. The organisation was stated to have aimed at establishing a bourgeois regime and restoring Capitalism.

All the 21, except Rakovsky, Platanov, and Bessenov, were sentenced to death.

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DELHI ORIENTAL BUILDING

An Oriental Building, newly constructed on the Queensway, New Delhi, by the Oriental Life Assurance Company, was opened on March 10, by the Hon. Kunwar Sir Jagdish Prasad, Member in charge of the Department of Education, Health and Lands, Government of India, in the unavoidable absence of the Hon. Sir N. N. Sircar, Law Member. There was a large gathering of the members of the Central Legislature, officials, and citizens of Delhi. Sir Cowasji Jehangir, a Director of the Company, welcoming the guests, gave an account of the achievements of the Company since its inception 60 years ago. Mr. Bambri, local manager, read messages from Sir Purshotamadas Thakurdas, Chairman, and other Directors.

BURMA INSURANCE BILL

Dr. Thein Maung, Commerce Minister, proposes to introduce a Bill at the current session of the House of Representatives to consolidate and amend the law relating to the business of Insurance in British Burma. The Bill, which is entitled the Burma Insurance Bill, 1938, is modelled on the lines of the Indian Insurance Bill which was passed by the Indian Legislative Assembly during the last session. Before the Indian Bill was passed, Burma was separated from India so that when the Bill became Law in India, Burma was not bound by the provisions of the said Bill. It is, therefore, necessary that a similar Bill should be passed by the Burma Legislature.

THE NEW INSURANCE ACT

It is reported the new Insurance Act will be brought into force with effect from October next.

ROAD CASUALTIES

According to the returns recently issued by the Ministry of Transport, the total number of Road casualties in Great Britain in 1937 was 232,930, the number killed being 6,591 and the number injured being 226,339. It is of tragic interest to note that the total persons killed on the roads in one year, as stated above, was only a little below the total number of British soldiers killed during the whole of the South African War. It should, however, be mentioned in this connexion that there was an increase of 170,000 in motor vehicles on the roads in 1937.

MYSORE STATE INSURANCE

Two decades of steady growth are reviewed in a report of the Mysore State Insurance Department.

In 1917, when the department was opened, 225 policies were issued for cover amounting to Rs. 4,00,600 and bringing an annual premium income of Rs. 18,607-4. In 1927, policies issued came to 1,027 for Rs. 10,88,900 yielding Rs. 61,896-9. In 1937, as many as 5,779 policies were issued for cover amounting to Rs. 50,31,400. The premium-income amounted to Rs. 2,68,033-4.

INSURANCE AMALGAMATION

Replying to Sardar Mongal Singh, M.L.A., in the Central Assembly, on the 25th February last, Mr. H. Dow, Commerce Secretary, stated that no Company had amalgamated in British India during the last 10 years, but five companies have given notice of amalgamation since 27th January, 1937. He further stated that all such companies would be required to complete their separate deposits.

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PROVINCES AND INCOME-TAX

A *communique* issued on March 23, announces the amounts distributable to the Provincial Governments from the income-tax receipts of the India Government.

On the basis of the latest estimates available, the amounts payable to Provincial Governments in respect of income-tax during the current financial year are as follows:

		Rs.
Madras	...	18,75,000
Bombay	...	25,00,000
Bengal	...	25,00,000
United Provinces	...	18,75,000
Punjab	...	10,00,000
Bihar	...	12,50,000
Central Provinces	...	6,25,000
Assam	...	2,50,000
North-West Frontier Province	...	1,25,000
Orissa	...	2,50,000
Sind	...	2.50,000
Total	...	1,25,00,000

Arrangements are being made for these amounts to be credited to the Provincial Governments before the close of the present financial year.

Adjustments will be made in 1938-39 when the amount actually received by the Central Government from Income-tax and Railways becomes accurately known.

NON-INDIAN FIRMS IN INDIA

The establishment of non-Indian concerns in India behind the tariff wall was referred to in the course of questions in the Assembly recently, when Seth Govind Das asked whether the Government were aware that such concerns were in some cases keenly competing with Indian enterprises and in other cases preventing the growth of Indian enterprises.

Mr. H. Dow, Commerce Secretary, replied that the Government of India had no reason to believe that the results of the establishment of such concerns on Indian soil were not desirable. He invited the member's attention to the finding of the External Capital Committee of 1925 that any measures discriminating against external capital or penalising it, either by way of taxation or control, would, far from assisting the development of Indian resources or fostering the Indian investor, will be definitely injurious to both. He added that such a course would impede the growth of new industries, restrict transferability and consequently the market value of holdings of the Indian investor.

MADRAS HAND-MADE ARTICLES

The following statement placed on the table of the Legislative Assembly recently by the Ministry of Industries, in reply to a question, gives particulars of the value and quantity of articles which are most probably hand-made, exported from the Madras Province during 1935-36.

	Rs.
Apparel ..	25,062
Works of art ..	12,937
Coir unmanufactured (173 cwt.) ..	28,885
Coir yarn (599,612 cwt.) ..	60,18,360
Coir, other sorts (26,308 cwt.) ..	9,30,244
Cordage and rope of vegetable fibre (9,646 cwt.) ..	85,148
Musical instruments ..	36,564
Other kinds of instruments, apparatus and appliances ..	90,574
Mats and matting except coir and rubber (413,953 sq. yds.) ..	97,541
Brass, bronze and similar alloys wrought (6,346 cwt.) ..	2,71,567
Pickles, chutnies and condiments (214 cwt.) ..	7,891
Cotton handkerchiefs and shawls in the piece (801,828 Nos.) ..	29,65,787
Lungis and saris (10,262,570 yds.)	48,14,177
Silk, raw (339,017 lb.) ..	70,433
Toys and requisites for games and sports ..	13,519

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DR. POONEN LUKOSE

Vaidya Kusala Dr. (Mrs.) M. C. Poonen Lukose, Senior Surgeon and Superintendent of the Women and Children's Hospital Trivandrum, has been offered and accepted the post of Surgeon-General with the Government of Travancore to succeed Dr. James Simpson, who has been permitted to retire from service with effect from September 1 next.

Mrs. Lukose will be the first lady Surgeon-General in India and the appointment is deemed as one more proof of the recognition given by His Highness's Government to the claims of women.

Mrs. Lukose, who is an M.B. B.S. of London University and L.M. (Rotunda), has been recognised by authorities as specialist in the diseases of women and children, and has thrice acted as Durbar Physician in Travancore. She has done much useful work as a nominated member of the Travancore Legislative Assembly and is President of the Christian Young Women's Association and the Travancore Medical Association.

MRS. PANDIT'S REPLY TO CRITICS

"I am not a feminist and I do not believe that because a woman happens to be born a woman, therefore every help and advantage should be given to her," declared the Hon. Mrs. Vijaya Laxmi Pandit, Minister for Local Self-Government, replying to the criticisms of Kunwar Sir Maharaj Singh during the discussion on the budget in the U. P. Assembly. She said that she strongly believed that the future of the country was dependent on its women, and unless the men and women of a country marched together, there could be no progress. Unless they played together, worked together and built up the history of the nation together, there could not be a history worth building. If nothing spectacular had been done for women, it was not because she had no appreciation for women, it was not because she did not think that they had to be helped, but because she thought it was a wrong policy to do these things. Women wanted to stand up and go forward just as fast as they could. If, in that march, they wanted something, it should be given to them, but the helping hand should not be stretched to them because they were women.

Mrs. Pandit requested some of the honourable members, who had made such gallant, chivalrous and beautifully high-sounding speeches about women, to come forward and translate all that beauty into the beauty of action. She specially said to the Muslim members who belonged to the League and the Independent Party that if their women-folk would come forward, she would go out of her way and do everything that she could, both as a Minister and as a woman, to make it possible for them to march side by side with their Hindu sisters and to take their rightful place in the scheme of things in this (U. P.) province.

HOME AND SWADESHI

An exhibition of Swadeshi articles, designed to beautify the Indian home, was opened at Adyar, on December 28, by Dr. George S. Arundale, President of the Theosophical Society. The Exhibition was organised by Shrimati Rukmini Devi on behalf of the International Academy of the Arts, Hardwar, of which she is President.

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A FREE PRESS

Mr. Subhas Bose, Congress President, was the guest of honour at a Party given by the Journalists' Association of India at Bombay.

Welcoming Mr. Bose, Mr. S. A. Brelvi, Editor, *Bombay Chronicle*, detailed the difficulties of journalists and said the object of Indian journalism was the establishment of a free and fearless Press in the country. That was one of the conditions mentioned in the famous Karachi Resolution of the Congress on Fundamental Rights. Mr. Brelvi had no doubt that Mr. Bose would jealously guard the interests of journalists and journalism.

Replying, Mr. Bose said he had always taken a keen interest in journalism and been a journalist himself in the broader sense of the word. He had no doubt that a free and fearless Press was necessary in a 'slave country like India', more in the interests of the people and the country than of the Press itself.

BASIC ENGLISH

Mr. Jawaharlal Nehru, presiding over a lecture on "Basic English", delivered by Mr. Adolph Myers in the Law College, Allahabad, said, what appealed to him particularly about Basic English was that its adoption would enable students to conserve energies now wasted on unnecessary literary refinements. It was useful also as a model for Basic Hindustani as the All-India *lingua franca*. For all practical purposes, Basic was a good substitute for complete English.

URDU FOR UNITY

Sir Tej Bahadur Sapru, presiding over the closing session of the Anjuman Bhhariadab (Urdu Poets' Conference) said that it was wrong to think that Urdu was a special cultural production of the Mussalmans. It was built up by both the Hindus and Mussalmans and made for communal unity.

SIR T. V. ACHARYA

The Italian Institute for Middle Far East, founded by Signor Mussolini, to promote cultural relations between Italy and Asia, has invited Sir T. Vijayaraghavachariar to deliver a course of lectures in Rome on "Culture, agriculture and public life".

SIR HARCOURT BUTLER

We regret to record the death of Sir Harcourt Butler in England. Sir Harcourt came out to India 48 years ago as an Assistant Collector and Magistrate in the United Provinces, and he rose to be the Lieut.-Governor of the same Province. He held many important positions. It is said that Lord Minto, who met him, was greatly struck with his abilities and appointed him Foreign Secretary to the Government of India. He was a member of the Governor-General's Executive Council from 1910 to 1915. He became Lieutenant-Governor of the United Provinces where he remained till 1921. In December, he went back to Burma as Governor of the Province and served the full period.

His term expired in 1927, and in 1928 he was Chairman of the Indian States Committee. He was responsible for the endowment of the Rangoon University. Sir Harcourt was 69 when he died.

THE LATE NAWAB ABDUL HAKIM

A public meeting of the citizens of Madras, summoned by Mr. G. A. Natesan, the Sheriff of Madras, placed on record its sense of sorrow at the demise of Nawab C. Abdul Hakim Saheb and resolved to institute a suitable memorial to him and appointed an influential Committee to take the necessary steps in this behalf. The Hon. Mr. C. Rajagopalachariar, Prime Minister, presided over the meeting.

MR. T. J. KEDAR

Sir Hari Singh Gour, Vice-Chancellor of Nagpur University, has handed over charge of his office to Mr. T. J. Kedar, M.L.A.

As a Minister in the C. P. Government in 1928-29, he was responsible for the first measure in prohibition—in the Damoh district. From 1934 to 1937, he was the leader of the Opposition in the local Legislature.

SIR PUTTANNA CHETTY'S GIFT

Sir K. P. Puttanna Chetty has donated Rs. 85,000 to create a charitable trust for the maintenance of poor Veerasaiva students studying in the colleges and high schools in Bangalore City. Free boarding and lodging will be provided for such students.

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THE TUBERCULOSIS CAMPAIGN

Her Excellency the Marchioness of Linlithgow addressed a Press Conference at the Viceroy's House, New Delhi, on the anti-tuberculosis campaign inaugurated by her, and explained her plans for the utilisation of the funds which are being collected.

The Conference, which was held in the oak-panelled State room in which the Viceroy's Executive Council meetings generally take place, is the first to be held by a Vicereine in Delhi, and is acknowledged as an important event in marking the break with official tradition in this respect. In the course of an appeal, Her Excellency said:

"I want to see additional wards of free beds added to the existing hospitals and sanatoria, which would bring them within the reach of the poor. Free beds already exist, but we want more and those beds should be endowed. It would be clearly impossible for unendowed hospitals to increase to any large extent their free accommodation. It is about as much as they can do in many cases to keep their heads above water. Even now I commend this method of helping my scheme to the many large-hearted and charitably-inclined people of India, that they should endow free beds which could bear names that would be inscribed for all time, not only on brass plates but would also be enshrined in the hearts of the poor, who found a refuge from their sufferings."

BARCLAY MEDAL FOR RESEARCH

The Royal Asiatic Society of Bengal has awarded the Barclay Memorial Medal to Brevet-Colonel R. N. Chopra, I.M.S., Director, School of Tropical Medicine, Calcutta, for his long sustained and distinguished labours in the field of medical research. This Medal is awarded biennially for conspicuously important contributions to medical and biological science with special reference to India.

Some of the former recipients are: Sir Donald Ross, Col. D. D. Cunningham, Col. A. W. Alcock, Sir David Prain, Col. Glen Liston, Sir Leonard Rogers and Sir Rickard Christophers.

CLIMATE ON HUMAN PHYSIQUE

Many popular ideas regarding the effect of the tropical climate on the human organism need revision, according to Brev.-Col. R. N. Chopra, who, in the course of his presidential address to the Physiology Section of the Indian Science Congress, explained how conflicting and inconclusive is evidence on the theory, for instance, that the tropical climate induces sluggish metabolism, lower energy rate, etc.

A more systematic study than hitherto of the influence of climate on the human physique, said Col. Chopra, may result in the development of a new branch of physiology in this country. "The material is in abundance," he added, "but it needs the sickle of properly organized and directed research to garner a harvest, which will be of the greatest value to us in India as well as to the world at large."

TEA CONSUMPTION IN INDIA

India is becoming more and more tea-minded. The increase of tea consumption in India has been most marked during the last few years. The figures relating to the amount of tea left for internal consumption in India and Burma for the years 1933-34 and 1934-35 stood at 69·9 and 70·9 million pounds respectively. The finally revised estimate for 1935-36 showed 85·5 millions—a rise of 14·6 millions in the brief period of 12 months.

Comparing this figure with the consumption figure 10 years ago—1925-26—which was placed at 49 million pounds, it will be seen that the amount of tea consumed in India and Burma has increased by nearly 75 per cent. in the short space of 10 years.

DR. VISWANATHAN

It is learnt that Dr. K. S. Viswanathan, Assistant Professor of Hygiene, Medical College, Madras, who was selected as a Rockefeller Fellowship Scholar for higher studies in Public Health and is now working at the Harvard School of Public Health in America, has been awarded the Gold Key of Harvard University and elected as an honorary member of Delta Omega Society in recognition of his distinguished work in the field of Preventive Medicine.

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ABOLITION OF BLANK TRANSFERS OF SHARES

The Southern India Chamber of Commerce have sent a representation to the Government of Madras, drawing their attention to the uniform opposition to their proposal to abolish blank transfers of shares.

The proposal, the Chamber state, would deal another blow to the credit structure of the country, which has already suffered by recent legislation calculated to diminish the value of personal security and of landed property. If the proposal was restricted to this province, stocks, shares and securities bought and sold in the province would be subjected to a big handicap and would react upon general business enterprise, thereby accentuating its present backwardness. If, on the other hand, the proposal was to be made All-India in its scope, its effects on the purchase and sale of stocks, shares and securities should be carefully considered.

Loans, advances and cash credit which form the main business of banks, the Chamber fear, would as a result of the proposal receive a rude shock, as credit could not be given except upon registration of transfers involving time and correspondence. Transactions on the Stock Exchange also would be considerably reduced. The Chamber, therefore, strongly opposed the proposal.

THE CITY BANK

The statement of affairs of the City Bank Ltd., and the Directors' report thereon for the year 1937 reveal the extent of the progress made by the Bank during its eleven years' existence. The Bank has paid an interim dividend of 9 per cent. per annum free of income-tax for the first half year, and the Directors recommend a like dividend for the second half also. From the audited Balance-sheet and profit and loss account, it would appear that the Bank has made substantial progress in the year under report. There has been a marked increase in the deposits, even though in the second half of the year the deposit rates were reduced all round. Another satisfactory feature in the year's Balance-sheet has been the rise in the paid-up capital of the Bank.

EASTER CONCESSIONS IN S. I. R.

It has been decided to issue "Go-as-you-please" tickets for 15 days' unlimited travel on the S. I. Railway system during the Easter period at Rs. 60, 37-8-0 and 12-8-0 for 1st, 2nd and 3rd class tickets respectively; and those desirous of travelling on the Jalarpet-Madras Section can procure supplementary tickets. These will be issued as from the 8th April to 1st May 1938; whilst tickets issued on and after 18th April, 1938, will hold good up to 2nd May 1938.

Combined "Go-as-you-please" tickets for travel over the S. I. and M. S. M. Railways will also be issued as usual.

The usual cheap return tickets can be obtained for distances of over 100 miles at one and one-third single fares for first and second classes, and at one and three-fourths ordinary fares for third class, these being issued between 8th April and 18th April, the return journey to be completed by midnight of 2nd May, 1938.

POST OFFICE TUBE RAILWAY

Every visitor to London is familiar with the unique system of underground railways, which serves all parts of the metropolis. Few, however, know of the existence right under the capital of one of the most remarkable of transportation links—the Post Office tube railway. This system has recently celebrated its eleventh birthday, for while construction was begun a quarter of a century ago, the Post Office tube was not actually opened to traffic until 1926. During the last war, the partially-completed tunnels served a useful purpose as bomb-proof shelters for priceless national works of art.

Running east to west beneath London, from Whitechapel to Paddington, the tube connects with various mainline railway stations, where mails are handled. The double-tracks are of 2 ft. gauge and the tunnel is 9 ft. in diameter. Approaching a station, the main tunnel divides into two 7 ft. tunnels, and in the stations themselves passing loops are provided. Trains are electrically operated and are automatically controlled throughout.

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FRESCO PAINTINGS AT PAGAN

The great achievement of ancient art in Burma has so far escaped the attention of connoisseurs of Eastern Arts, writes Mr. Ajit Mookerjee in the *India Monthly*. Nowhere in the East, except in the Ajanta and Bagh caves, can there be seen such wonderful fresco paintings as there are in the remains of the temples at Pagan, the ancient capital of Upper Burma. In the forlorn temples of Pagan, one finds some of the most precious artistic possessions of the East.

The ruins of Pagan cover a tract of country along the Irrawaddy river measuring 20 miles in length by 5 miles in breadth, or an area of 100 square miles, and within this space there can still be traced the remains of 5,000 or 5,500 temples.

These paintings afford an interesting study in Buddhist Jataka stories, but they are more interesting from the artistic point of view. The most representative collection of the fresco paintings of Pagan can be found in the vaulted roofs and the inner walls of the Nandamanna, Payathonzu and Kyanbaukkyi temples, built by the great Buddhist kings: Anarawtha, Kyanzitha, Alaung-sitthu and other kings of Pagan. Besides these, there are smaller groups in other temples, and though the fresco paintings of these temples of Pagan are of a conventional mediæval type, they show considerable artistic merit.

THE SEVEN PAGODAS

A new fashion was set in South India in building sacred Hindu structures when granite was used for the first time for the dome of the temple of Mahabalipuram, also known as the Seven Pagodas, in the seventh century A.D., says a writer in the *Illustrated Weekly of India*.

The monuments at Seven Pagodas fall broadly into three classes: the carvings, the caves, and the shore temple. Notable among the carvings are: Arjun's Penance, a large panel showing an animated forest scene. It is considered the biggest bas-relief in the world. The stone *raths* or cars, scooped out of solid rock and ornamented with storeys, fall into the second class. They take their names from the heroes of the *Mahabharata*.

TENNIS IN INDIA

Mr. C. A. Muirhead, the Agent of the South Indian Railway, has some interesting things to say on Tennis in India. Speaking at the conclusion of the Trichinopoly Club Open Lawn Tennis Tournament recently, Mr. Muirhead said:

"I think the Indians are peculiarly adapted for the game of Tennis. Indians are World Champions of Hockey. This Championship has been in a large measure due to two qualities inherent in the Indians—keenness of eye and nimbleness of foot. These, in my opinion, are also just the qualities required for success in Tennis. Two things, however, require to be remedied before Indians can take their place in International Tennis. One is lack of stamina and the other lack of proper coaching and training. I am glad to hear that the All-India Lawn Tennis Association is taking steps to bring out efficient coaches from Europe and train promising young Indian players. As regards stamina, the Tennis of to-day makes enormous demands upon the physical strength of the players. To-day it is impossible for a man, however adept he may be in the technique of the game, to win any first class tournament unless he has enormous physical endurance. This cannot be achieved in a day. It means proper diet, regular habits and well-regulated forms of physical exercise. I would, therefore, advise Indians, who wish to make a mark in this game, to pay particular attention to their physical development without which they cannot hope to achieve any success in this game."

WORLD RECORD FOR CYCLING

Krishna Kumar Sharma, who is on an attempt to create a new world record for endurance cycling, broke the world record of 84 hours 30 minutes, incidentally breaking the Indian record also, *viz.*, 74 hours 3 minutes at 8-50 p.m. on March 7.

MAJOR C. K. NAYUDU

The Managing Committee of the Hindu Gymkhana, has decided to award the L. R. Tairsee Gold Medal to Major C. K. Nayudu, whom they considered the best cricketer of the year.

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PROF. J. C. GHOSE

Professor J. C. Ghose, D.Sc., head of the Department of Chemistry of Dacca University, who has been elected President of the Indian Science Congress for 1939, to be held at Lahore, has had a distinguished academic career at Calcutta University and at University College, London. He joined the staff of Calcutta University as a lecturer in Chemistry in 1916.

He has been professor and head of the Department of Chemistry of Dacca University since its inception in 1921. During this period, he has organized and developed a School of Chemical Research and has made notable contributions to Science in the field of electro-chemistry, theory of salt solutions and mechanism of chemical reactions, especially under the influence of radiation.

Professor Ghose has been a member of the Imperial Council of Agricultural Research and of its Advisory Board since 1925. He has also been a member of the Governing Body of the Indian Research Fund Association since 1932.

He was one of the promoters of the Indian National Institute of Sciences and of the Indian Chemical Society.

GLASS SUBSTITUTE FROM POTATOES

A new material which has all the transparency of glass, is now being manufactured from potato starch. It has an advantage over glass, in that it is transparent to the short wave lengths of light, which carry the health-giving properties of sunlight. This new product can be colored, if desired, and has stood up well under exposure to all wave lengths of light given it to date.

GAS MASKS FOR CIVILIANS

The Government of India have under consideration a scheme for the manufacture of gas masks in India for the civilian population, writes a correspondent in the *Daily Gazette*.

EARTH'S NARROW ESCAPE

A South African Astronomer reports that the Earth as a whole narrowly missed being smashed to bits when a planet shot towards it recently.

MR. S. C. BOSE ON THE INDIAN CINEMA

The Cinema in India has been receiving greater and greater attention from responsible quarters. Ministerial visits to Indian cinema studios have become the order of the day, bearing witness to the Indian Government's solicitude for the welfare of an industry which has been growing by leaps and bounds, and which is providing the public the most popular form of amusement. Now a pronouncement comes from Subhash Chandra Bose, President of the Congress, carrying with it, says a contemporary, all the weight of one who occupies the presidential chair of the premier political organization in the country. Naturally enough, the side of the Indian Cinema, which struck the President most, was the exploitation of our films for the purpose of representing to the Western public India and things Indian as they actually are, and of incidentally to shatter to bits the fantastic India of their lurid imaginations. Subhash Bose said: "If we could send out cultural and educational films made in India, I am sure that India and her culture would become known and appreciated by people abroad."

THE DANCING JALAJA

Jalaja, the new screen play in Tamil, is a welcome addition to the South Indian pictures. The picture is produced by the well-known Sagar Studios and there are some novel and interesting features introduced by its talented Director, Mr. Seshagiri of the Renaissance Theatre, Madras. The Bharata Natya scene where Miss Bhanumati, as temple dancer Jalaja, dances to the music supplied by Mr. Kalyana-Sundaram, will, it is hoped, draw crowded houses in the South.

THE HARIPURA CONGRESS SESSION FILMED

The Haripura Session of the Congress has been filmed by the Wadia Movietone. The picture will have a warm reception all over India, as it will be a political news-reel of the first order. It is hoped that the film will be worthy of the great national event it portrays.

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MOTOR TRANSPORT IN SOUTH INDIA

"Motor transport is literally in its infancy in India, it needs sympathetic guidance," remarked Mr. E. A. Watson at a meeting of the Indian Roads and Transport Development Association. "So far it may fairly be said that motor transport has received anything but sympathetic guidance. Every Government, every local body, says the *Madras Mail*, "has seen in motor transport something to be taxed, harried and legislated for without cessation. Its raw materials are taxed, its motive power is taxed, it cannot use the highways without paying further taxes. Only a lusty infant could survive such treatment, but there is a limit to what even the healthiest youngster can stand. Mr. Watson pleaded for fairer treatment for this new public utility. It does not wish to menace other existing public utilities. It desires to work in co-operation with them, each striving to increase the amenities, the conveniences afforded to the public. It is possible and, indeed, most probable that had the problems created by the birth of this new infant been approached differently, if instead of trying to kill it, Governments, local bodies and others had sought to fit it in with other members of the public utility family, the railways, the waterways, air-ways, etc., there would have been less bitterness, less cut-throat competition, more co-operation in promoting the common weal and better understanding all round."

APPEAL TO MOTORISTS

In issuing an appeal to owners and drivers of motor vehicles in the provinces, Mr. R. M. Deshmukh, Minister for Public Works and Communications, C. P., says that he had noticed with the gravest concern instances of reckless driving of motor vehicles at speeds far in excess of the limits permitted by law, or indicated by prudence and common sense. During the period 1934-35, the total number of accidents had risen from 695 to 1,181 and every year about 60 people lost their lives and 500 were maimed or injured as a result of motor accidents. In over 50 per cent. of the accidents, public vehicles figured and these accounted for nearly 70 per cent. of the death-roll.

NEW FLAT RATE FOR AIR MAIL

Mr. Bewoor, Director-General of Posts and Telegraphs, interviewed regarding postage rates on the new 'all-up' scheme, states that the flat rate of two annas and half for each half ounce applies only to countries participating in the scheme and all correspondence to such countries can go by air.

As regards non-participating countries, there is no change in the postage rates or air mail fees, or the mode of conveyance of correspondence. Air mail surcharges in the case of these countries will be as before.

LORD WINTERTON IN AIR COUNCIL

Lord Winterton, Chancellor of the Duchy of Lancaster, has joined the Cabinet.

He will be an additional member of the Air Council and will act as Deputy to Lord Swinton on the Air Council and deal with all major air questions in the Commons on the service side.

His appointment will enable Colonel Muirhead, Under-Secretary for Air, to devote himself to the needs of civil aviation in accordance with the recommendations of the Cadman Report.

AIR-RAID PRECAUTIONS

The British Home Secretary, speaking on air-raid precautions on March 19, said that the response to his appeal for a million volunteers had been very good. Offers of help had been so heavy that local organisations had been unable to cope with them. He also stated that the Chancellor of the Exchequer had agreed to allow for income-tax purposes expenditure of firms on training staffs in air-raid duties and provision of shelters and equipment.

ENGLAND-NEW ZEALAND RECORD

Establishing an England-New Zealand record in 4 days 8 hours 7 minutes, Clouston and Ricketts landed at Blenheim on March 20, at 4-57 a.m., compared with Jean Batten's 11 days 1 hour 25 minutes.

Clouston also established the record for crossing the Tasman Sea in 7 hours 19 minutes compared with 9 hours 15 minutes taken by the Empire Flying Boat "Centaurus."

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STATE AID TO INDUSTRIES

The Committee of the Indian Chamber of Commerce, Calcutta, have submitted a representation to the Director of Industries, Bengal, giving their views on the necessity of bringing an early amendment to the Bengal State Aid to Industries Act, in order to ensure greater benefit to *bona fide* industrialists and to the development of indigenous industries.

While the Committee do not favour Government taking shares in an industry as a form of State aid, they suggest the extension of the facilities provided under the Act of securing cash credit, advance, etc., by industries and express themselves against putting any limit on the amount of loan to be granted under the Act, except the usual restriction of proportionate security.

The Committee also suggest that the Board of Industries should be empowered to sanction loans without reference to the local Government up to a sum of Rs. 25,000 in each individual case, and that the Government should make allotment in the Budget every year for the purpose of giving State aid to industries.

A SIX-YEAR PLAN FOR PUNJAB

A six-year plan of intensive and all-round development will be launched by the Punjab Government early in summer. The plan is to select a *tehsil* in each district for an intensive and co-ordinated drive towards moral and material uplift.

Among the objectives will be the consolidation of holdings, the supply of improved varieties of seed to the cultivator, the improvemeut of the breed of cattle, the preservation of manure, the improvement in the methods of agriculture, the provision of better marketing facilities, the expansion of education, industries, and co-operative activities, the supply of adequate and wholesome drinking water, the improvement of sanitation and the relief of indebtednesss.

On an average, there are four *tehsils* in a district. The programme is expected to be completed in six years, costing, according to the present calculations, Rs. 72 lakhs.

REDUCTION IN LAND REVENUE

Inaugurating the Peasants' Conference held under Congress auspices at Katol, on February 10, the Premier of the Central Provinces, the Hon. Dr. N. B. Khare, said that the Government had decided to give a permanent reduction of 12½ per cent. in land revenue to the smaller peasantry. They were further examining the question of relief to the heavily assessed areas and would give a reasonable rebate.

The Premier alluded to the hesitation on the part of the people to pay land revenue and said that the figures of collections in the current year showed a big drop as compared with last year's. He advised the peasants to pay their revenue dues without delay. He warned the kisans against the critics of the Ministry and advised them to support Ministry and strengthen the Congress by joining it in large numbers. Even if they were to forego the entire land revenue, the Premier continued, it would not solve the problem of the poverty of the people. He thought that industrial development was the only solvent of their ills.

MADRAS AGRICULTURISTS' RELIEF BILL

The Premier of Madras announced in the Assembly, on March 14, that the Governor-General had given his assent to the Madras Agriculturists' Relief Bill.

"The House is aware," the Prime Minister observed, "that the Agriculturists' Relief Bill had been reserved for consideration by His Excellency the Viceroy.

"As soon as the measure was passed by this House and the other House, the Bill was reserved for the consideration of His Excellency the Governor-General in the ordinary course, as it sought to alter the law with regard to civil procedure, limitation and similar matters falling within the concurrent list of the Government of India Act.

"I am sorry to disappoint persons who might have expected something more sensational, but I believe that the House would be pleased to learn that His Excellency the Governor-General has given his assent to the Bill."

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CONGRESS AND LABOUR

Workers belonging to various trade union organisations in Madras went in a mass procession to the Assembly buildings on the 6th March, when the Hon. Mr. V. V. Giri, Minister for Labour, addressed them on the labour policy of the Congress Government.

The Hon. Mr. Giri said that the Congress Government stood by their pledges which assured fundamental rights to workers. If workers were hasty and expected things to be done for them without much thought, they would be disappointed. The Government realised that it should be made possible for the employers to recognise well-regulated trade unions running on sound lines. He had been thinking for some time past as to what should be done in the matter of industrial unemployment and for the development of schemes to relieve unemployment among the workers. He expected the complete co-operation of all workers and industrialists in that matter. He felt that if the representatives of the employers and those of the workers could meet together to discusss common matters, an agreement could be arrived at and then labour legislation might follow.

Continuing, Mr. Giri referred to the labour policy of the Government and the action that had been taken by them in about 37 strikes that had occurred since July last in the Presidency. Courts of enquiry and conciliation boards were appointed whenever internal settlement between the parties was not possible in any trade dispute. He would warn the workers that if they expected of the Congress Government to do what labour unions had themselves to undertake, the workers deserved no encouragement, and they were then bound to fail. The only salvation of the workers lay in a sound trade union organisation, which alone would secure sanctions for their just demands. Above all, their demands must be just and reasonable.

Proceeding, Mr. Giri stressed the necessity for the workers and their leaders co-operating with the Government by unstintingly following the policy laid down by the Government from time to time. He exhorted workers to be united and disciplined.

GEN. SMUTS' TRIBUTE TO GANDHIJI

In the course of a letter addressed to Sir Raza Ali, who has returned to India after his term of office as Agent-General to the Government of India in South Africa, General Smuts, Minister of Justice, South Africa, pays a tribute to Gandhiji and his work in India.

General Smuts says: "If you happen to see Mr. Gandhi, will you kindly convey him my best wishes for his continued health and strength.

His work for Indian regeneration, more especially in its social aspect, seems to me among the greatest in the most fruitful of human tasks and in its extent surpassing that undertaken by any single man in our generation."

SUBHAS BOSE'S GIFT TO THE NATION

Mr. Subhas Chandra Bose, the Congress President, and his brothers have made a gift of their Cuttack house to the nation.

The house was built by the late Mr. Janakinath Bose, father of the Congress President at a cost of several lakhs of rupees and is situated in the most aristocratic quarters of the town on a plot of land measuring about two acres.

The gift-deed will be executed in favour of the Indian National Congress and, it is further understood, the house will be used as the headquarters of the Orissa Provincial Congress.

8-HOUR DAY FOR WORKERS

The Madras Congress Ministry was planning to introduce an eight-hour working day, announced the Hon. Mr. V. V. Giri, Minister for Labour, Madras Government, addressing a Meeting of Railway workers at the Moghulpura Workshops, North-Western Railway, Lahore.

The Hon. Mr. Giri hoped that other Congress Governments would do likewise and also introduce legislation for fixing minimum wages for workers and for unemployment and health insurance. It was the right of workers to demand that minimum wages be fixed. He appealed

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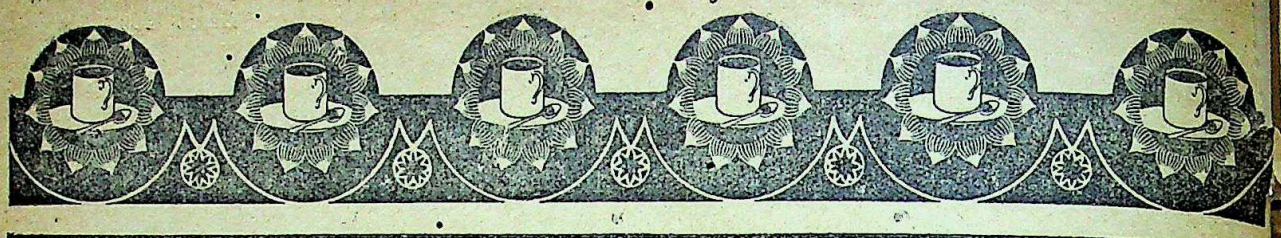
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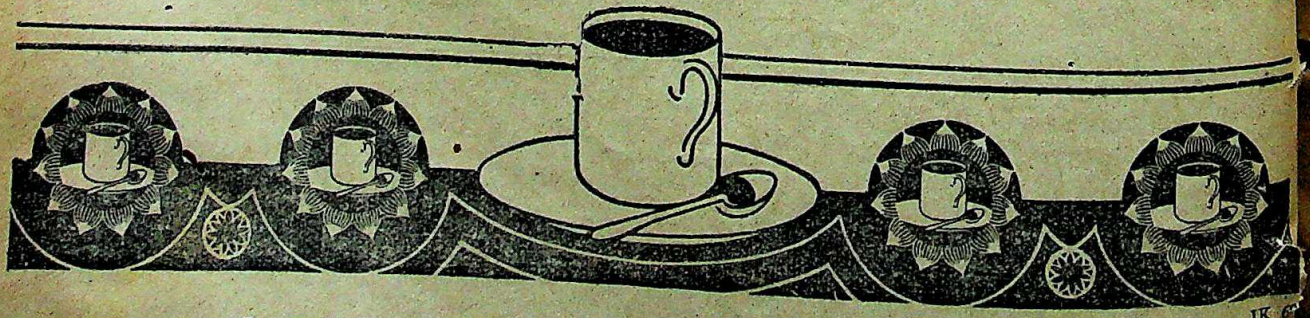


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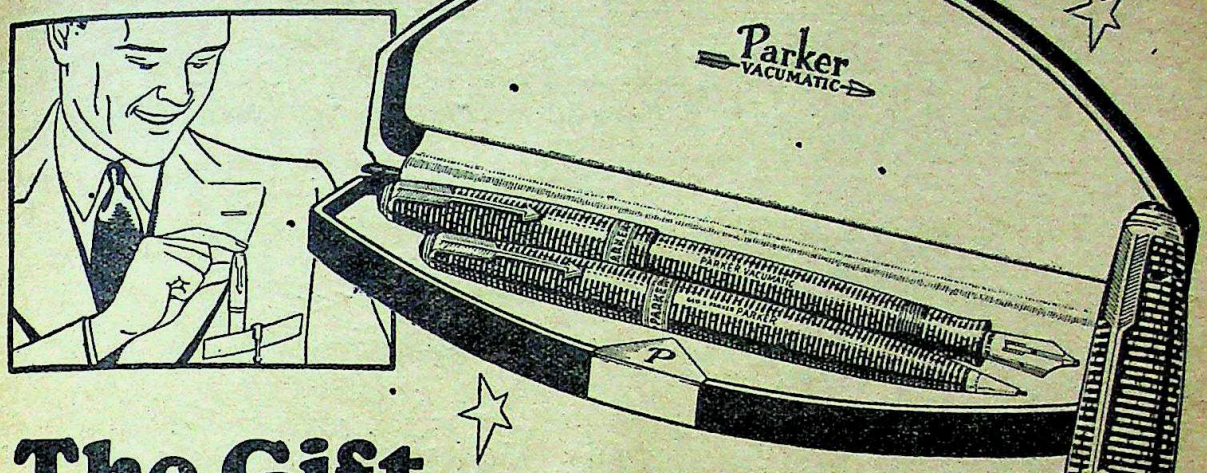
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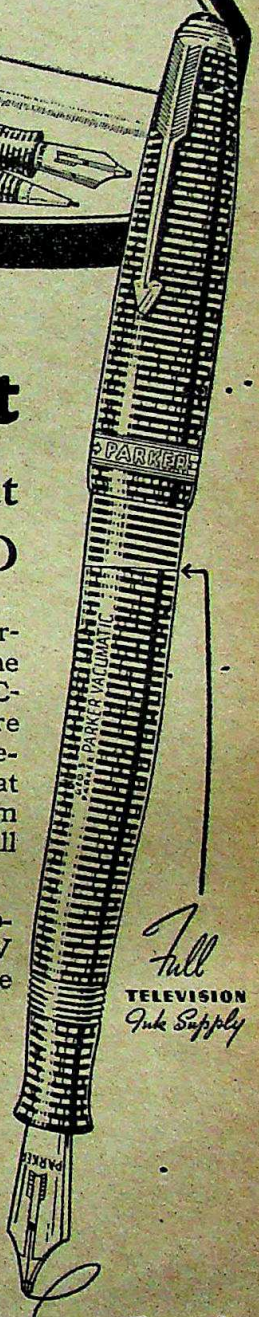
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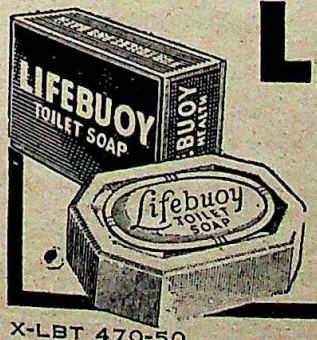
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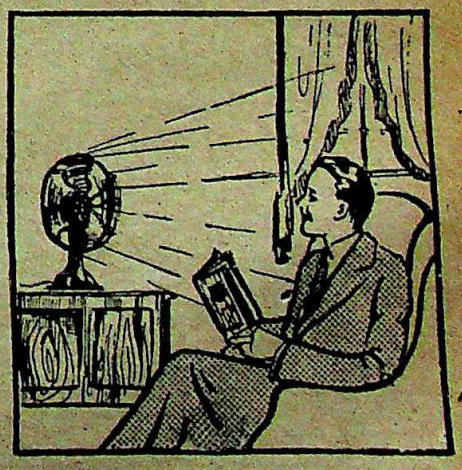


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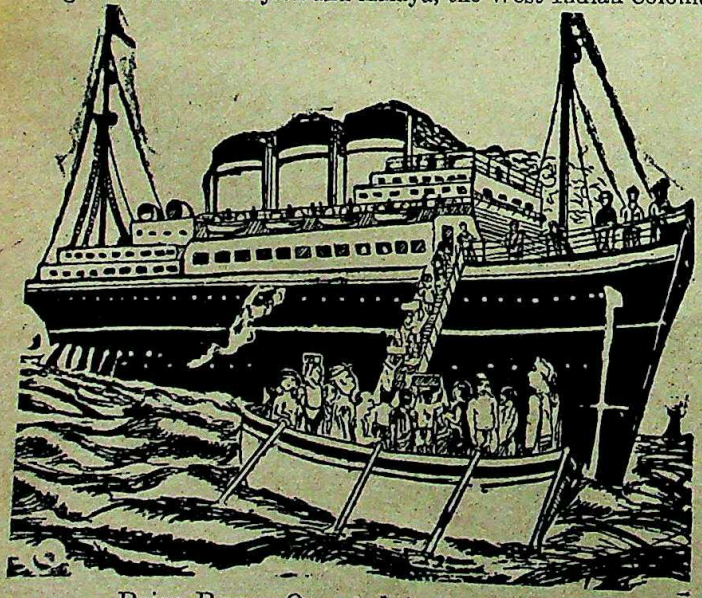
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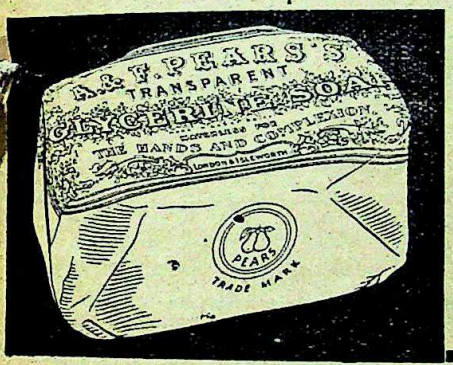
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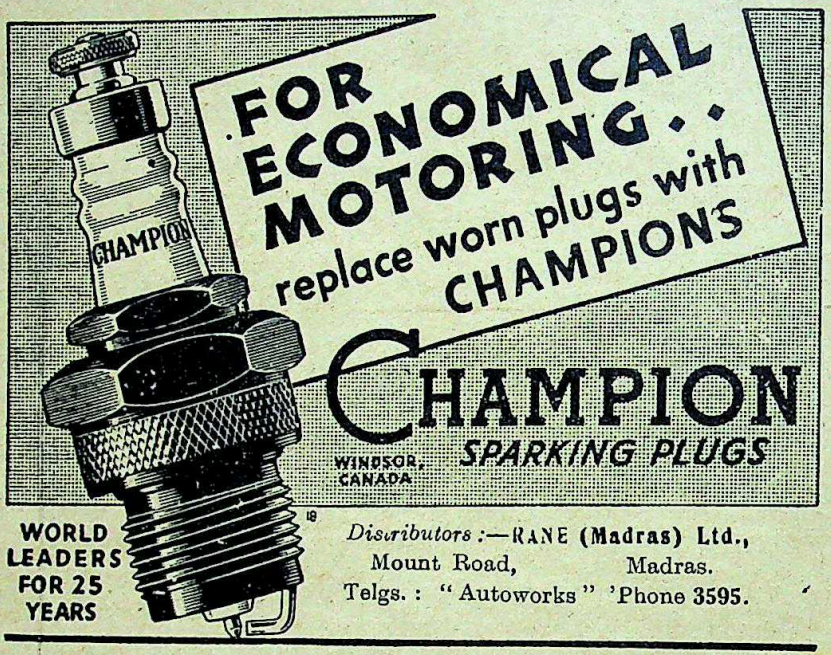
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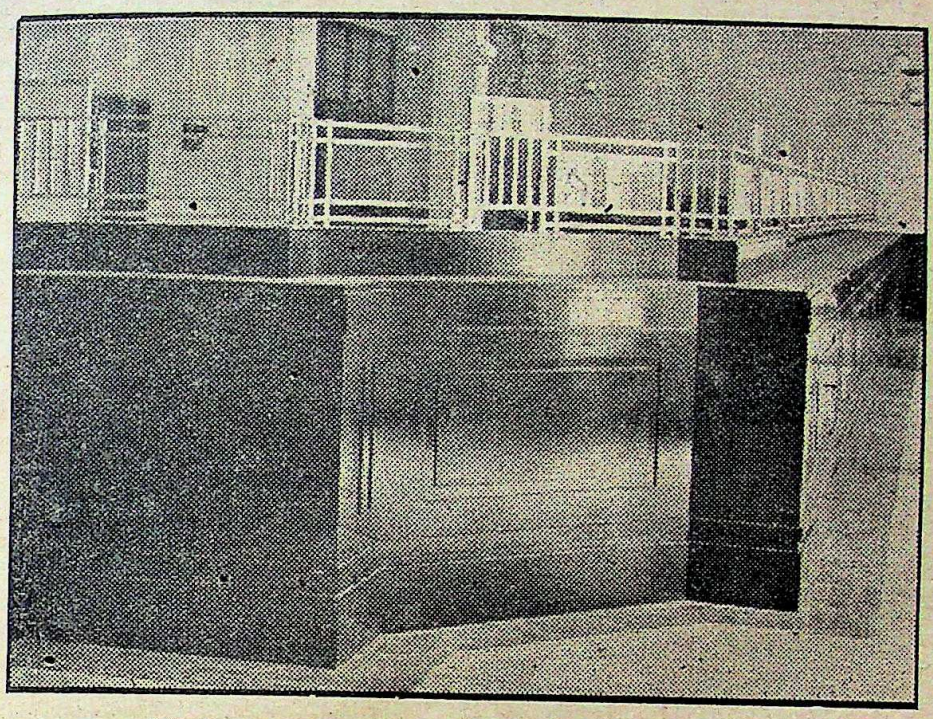
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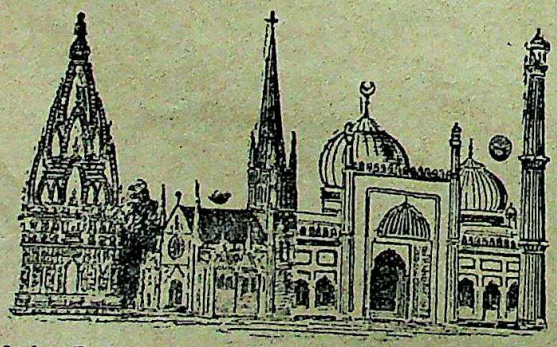
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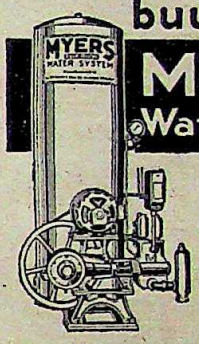
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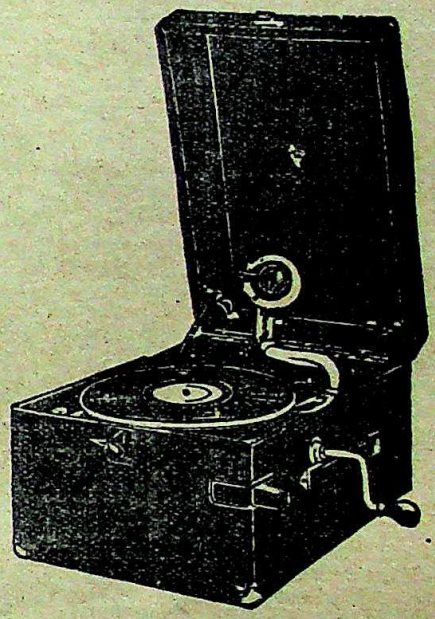
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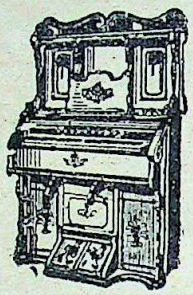
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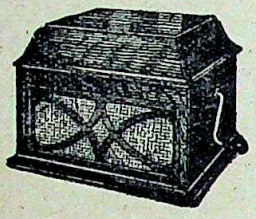
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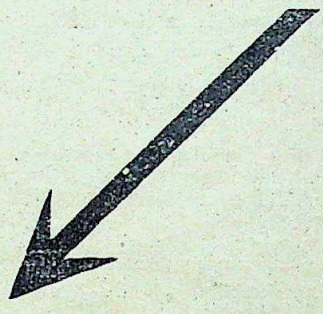
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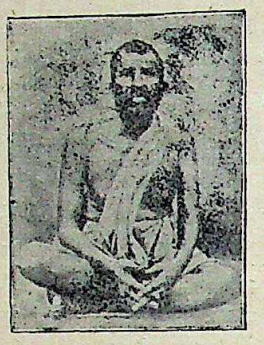
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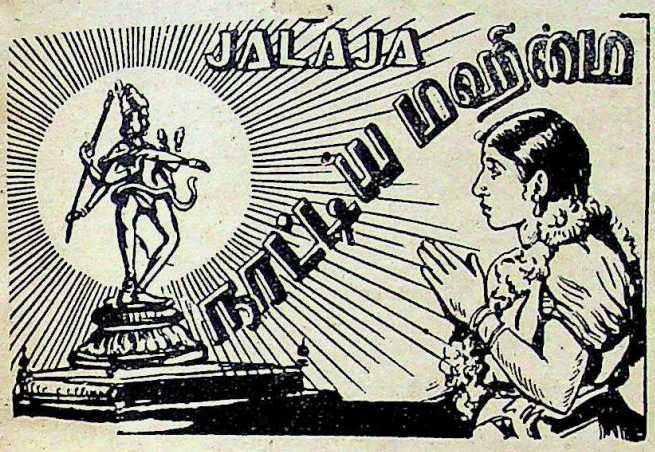
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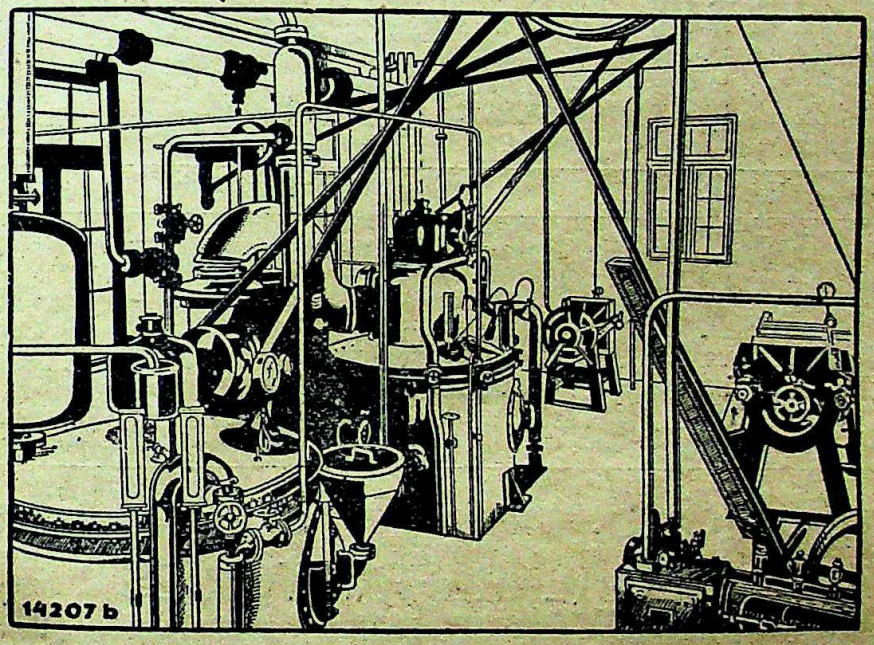
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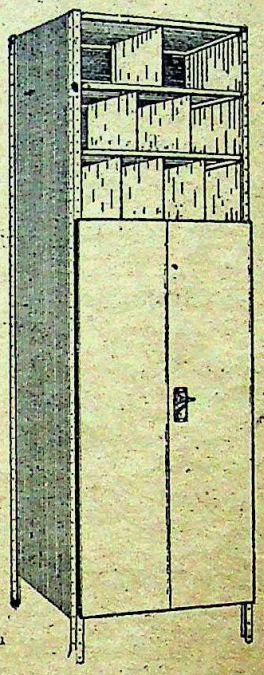
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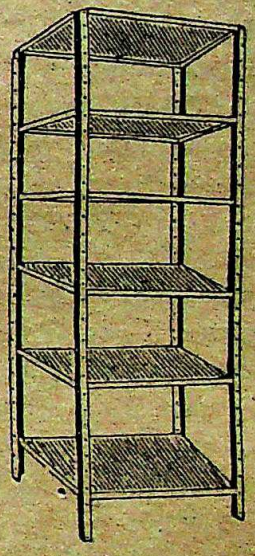
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THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

EDITED BY MR. G. A. NATESAN

VOL. XXXV.] MAY 1934 [NO. 5.

PLANNED ECONOMY.

BY MR. F. E. JAMES, M.L.A.

"PLANNED ECONOMY" is in the air. People are thinking and talking and writing about it. That is all to the good. It rivets public attention on economic problems, a welcome diversion from the political problems with which India has been engrossed in past generations. These political problems are still there, and their solution is not less urgent; but they are not the only problems, and the national economy calls insistently and urgently for solution too.

The Finance Member, Sir George Schuster, led the way in March when he gave a masterly survey of the economic position of India, and indicated lines on which development was necessary. It was, of course, a brilliant special [illegible] away [illegible] for the policy of the Government of [illegible] correspo[illegible] recent years. But it was also a [illegible] the sam[illegible] course[illegible]e to constructive thought. During Se[illegible] Budget discussions the European Group [illegible]ook up the challenge. Their spokesman did not make any attempt to deal with the fundamental problem of the reconstruction of the economic system. He only endeavoured to indicate where the Government machine should be modified and adjusted, in order better to equip it for dealing with the tendencies in present-day international and national economic development. More co-ordination of activities in Government departments, more flexibility in tariff policy, the appointment of a trained economic staff to advise the Cabinet, a more aggressive trade policy with other countries—these were some of the suggestions.

The next stage was the meeting of the Federation of Indian Chambers of Commerce and Industry where the President, Mr. Nalini Ranjan Sarkar, devoted 75 per cent. of a very long speech to the subject of "Economic Planning". He covered the field of agriculture, industry, trade and finance, in which he was content to deal mainly with generalities. His administrative proposals were on the same lines of those of the European Group, as far as the existing constitution is concerned. Mr. G. D. Birla followed with an exhaustive analysis of India's economic position, and a plea for planned production and national self-sufficiency.

The last stage has been the Report of Professor Bowley and Mr. Robertson. This recommends the strengthening of the Government machinery, both at the Centre and in the Provinces, for collecting statistics, and the appointment of a staff of trained economists who will be available to the Viceroy's cabinet, for expert and disinterested advice. The head of this staff, would, in fact, be the Chief Economic Advisor to the Government of India, (a post which is held in the United Kingdom by a distinguished economist) and if he were a person of sufficient ability and calibre, could be of immense assistance in giving a direction to Indian policy. It is the kind of post for which Sir George Schuster is eminently fitted. It requires an appreciation of India's economic position, an international outlook, a grasp of sound but liberal financial principles, sympathetic imagination and concentrated drive. These qualities the

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outgoing Finance Member does possess, and it would be fortunate if his rich experience and great ability could be harnessed to this task.

It is not however likely that Sir George Schuster could accept such an appointment immediately after laying down his office as Finance Member. That would be setting an undesirable precedent and would be a source of embarrassment to the new occupant of that office. At the same time it is necessary that if the Government of India are going to accept all or any of the recommendations of the Bowley-Robertson Report, they should secure the services of an outstanding and experienced economist who could be the head of the new organisation which is proposed and the Chief Advisor in economic matters to the Government of India.

It is clear that "economic planning" involves many factors. It involves an abandonment of the discredited polcy of *laissez faire* in industry and agriculture. What is really required is the evolution of a method which will ensure economic freedom in a system of economic order, a method which will avoid the opposite dangers of extreme socialism and rigid bureaucracy.

This means, of course, both national and international reorganisation. The first step is to reorganise national economic life, and the second step is for well-run economic units to reorganise their international relationships. This process is making headway in the West. Britain has turned from the political shibboleths of "free food" and "dear food" which belong to the 19th century, and is rapidly but quickly reorganising her industries and agriculture in the most thorough manner. Quotas, restrictions, compulsory amalgamations, subsidies—all these methods are being used with State sanction and, in some cases, under State control. Her international trade policy has also undergone a change. The doctrine of free imports has gone. Britain has adopted a protectionist policy, with an efficient and flexible tariff machinery. She seeks an Empire economic policy, and bilateral agreements with countries willing to do business with her. The regulation and control of her foreign trade are gradually being reorganised on rational lines. A similar revolution, more spectacular because more needed, is taking place in America, where the old and firmly rooted ideas of stark individualism are giving way to the co-operative and planned ideas of the "New Deal".

But "planned economy" means not only the abandonment of old methods and ideas for new ones, but also the adaptation of the machinery of Government, so that their execution becomes possible. And that is one of the immediate tasks in this country. India is one of the most efficiently governed countries in the world, though this efficiency has suffered recently by the extension of the democratic principle. But the machinery of its Government is designed to deal with law and order, gradual development in agriculture and commerce, an orthodox economic and financial outlook, and a subordinate position with regard to overseas trade. Now a new world is upon us, with national urgent economic problems every day [illegible] Mahatma [illegible] Leroys—[illegible] Irwin, [illegible] the [illegible] ness out-of-date, has achieved such good results these emergencies. But it requires overhauling, in order to be more responsive to the new conditions and more adaptable for the execution of the national planned policies which are being forced upon all countries. That is why, during the Budget debate, I tried to focus the attention of the legislature on this aspect of the matter, and to suggest changes that could and should be made forthwith. The Government's attitude was a grudging and unwilling recognition that something perhaps was required, and a passionate claim that everything they were doing was right. Bureaucratic habits die hard, and it was

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not to be expected that suggestions for their change would be readily accepted. But the modification of the administrative machine will be forced upon them, for the old mechanism is no longer adequate. The trouble is that most of the present members of the Viceroy's Executive Council are men who have been trained in their early days in the pre-war schools of liberalism, free trade, low tariffs and unrestricted individualism. In a country where economic nationalism is liable to become exaggerated, such an attitude is a useful corrective. It should not however be permitted entirely to dominate the policy of the country. The world is moving fast and economic changes are not, in India, waiting on political reform. The determination of all the countries to plan their national economy, to set their people to work in industry, to cut out unnecessary imports and to concentrate upon internal rather than upon international trade, is a fact which cannot be ignored. Those who are responsible for India's economic policy must keep in touch with what is happening in other countries and must be prepared to forget for ever the economics of the days before the War. The nation that is not prepared to organise is the nation that will go to the wall in the present economic struggle. India holds a vast field for careful planning of her economic life. She is fortunate in being a member of the British Commonwealth of Nations, for she can take her share in the exchange of trade agreements between the largest number of stable countries in the world. She is fortunate too in that she belongs to the Sterling Group and that still further makes it possible for her to enter into the necessary agreements with countries not in the British Commonwealth who are yet linked to sterling. The fullest possible advantage should be taken of this position. Internally the machine of government needs adaptation on the lines suggested above. Externally India needs a progressive policy of trade extension and by-lateral and multi-lateral agreements. If the British Commonwealth is to mean anything to India, the full economic advantage should be extracted from it. These are matters which transcend politics and which call for the most earnest study and co-operation from all citizens of India irrespective of politics, community, and race.

CAPTURE THE COUNCILS

BY MR. S. SATYAMURTI, B.A., B.L.

HOWEVER defective the White Paper proposals may be, the fact remains that about thirty-five million people, men and women, are going to be enfranchised under those proposals. They will send their representatives to the Legislatures of the country, which, in the Provincial sphere, will have very wide powers, subject, as they are, to the wider powers of interference vested in the Governors, in the name of safeguards and special interests. In the Federal sphere these legislatures will have still more limited power. In spite of it, however, I have no hesitation in suggesting to the Indian National Congress that it should contest the elections and capture these Councils. There is no meaning in boycotting the elections to the Councils, which means really boycotting the electorates. The only effective boycott is, if possible, to see that the electors themselves boycott the polling booths. This is not practicable. The only result of lisping the phrase "boycott of Councils" is that one will succeed if at all in only boycotting the best men and women from the Councils. This is no good to anybody.

In spite of their very limited powers, these Councils can serve the purpose of first-class forums for stating the case of the people, for resisting bad measures of legislation or of

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taxation, and for promoting good measures. The limitations are there and will be there always. If communalists and reactionaries go there, the limitations will become stronger. If they are to be destroyed, constitutional crises must be made to develop, which can be done only by the elected representatives of the people and their Chiefs, the Ministers, fighting the Governor in the exercise of his safeguards. If the National case goes by default, nobody benefits by it.

It must also be conceded that, with all their limitations, some good may be done even through these Councils. That good is worth doing by Congressmen not only for its own sake, but also because it would strengthen the hold of the Congress on the people. I have no patience with those Congressmen or others who loftily preach boycott of the Councils, but willingly obey all the laws made by these Councils and pay all the taxes levied by them. Promoters and Directors of Insurance Companies, active Medical and Legal practitioners, and people advocating legislative and administrative action for their pet nostrums are loudest in their condemnation of Congressmen contesting elections to the legislatures. They are living contradictions of their own professed beliefs. They work under, and take the benefits of the Acts passed by the Legislature. They want the Legislatures to pass other Acts in their favour. Evidently, they want less patriotic and less independent men than Congressmen to do this work. Nobody can take them seriously.

Moreover, as the Commander-in-Chief said the other day the greatest obstacle in the way of our progress is lack of national unity; and the Premier's Communal Award is a vivisection of our people. That award however cannot be upset or modified, unless these very separate electorates themselves are educated to return Nationalist women and men to the Legislatures, who will agitate for Joint Electorate, and who will therefore create the public opinion which will compel the cancellation, or a very radical modification, of the Communal Award.

It is often asked: Will the Councils give us Swaraj? Nobody but an omniscient man can answer this question. Swaraj will come to us when we deserve it, and when we have earned it; but Swaraj will certainly be delayed by the Councils being manned by Communalists and Reactionaries. The Councils can be very formidable obstacles in the path of our Swaraj. They can be made to help us in our struggle for Swaraj by Congressmen capturing them. The only valid argument against any such capture, which needs to be answered, is that the Swaraj Mentality of the people may be affected adversely by Congressmen capturing the Councils, and giving up the fight for freedom outside. But this is a partially fallacious argument, as it is not the case of any advocate of Council entry that the fight for freedom outside the legislatures should be given up. On the other hand, they want that the fight for freedom should be carried on, on all strategic fronts. Further, the Congressmen capturing the Councils will intensify the Swaraj mentality of the people, whereas reactionaries occupying these Councils will affect that national mentality adversely. For all these reasons—Mahatma is to be sincerely and earnestly hoped Lord Irwin, the Indian National Congress, which represents most advanced and Nationalist political thought in the country, will not repeat the mistake of boycott of the elections, but will boldly, patriotically, and wisely decide to contest the elections. That way lies freedom.

Since writing the above, the Congress Leaders have met in Delhi and have passed resolutions on the above lines. These resolutions have further been approved by Mahatma Gandhi. Therefore, it may be confidentally expected that the Congress will decide to contest the elections. If the Congress comes to that decision, it will have begun a new chapter in its glorious history of serving the cause of Indian freedom.

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Crossing the Bar

By Mr. M. SESHADRI, I.C.S.

Do coming events cast their shadows before? Does the end—its proximity—betray itself, in some wise or other?

I wonder whether there was a still, small voice which whispered to Sir Thomas Ryan when he spoke his 'last words' in the Assembly that he was bound for the Great Adventure. 'None of us realised,' said the President, 'when he made his valedictory speech that he was making the last pronouncement.' Was there a subconscious something which told him that his words meant more, much more, than met the eye, that his leave-taking was, for good, of all that belongs to the 'Here', as well.

A couple of months ago, a preacher in one of the English districts collapsed on to the floor and breathed his last, just as he raised the hands addressing Heaven in the course of the sermon. To say the least of it, this is curious, though I quite see that the prosaic-minded would write it down as the failure of an overworked heart in a moment of excessive emotion.

It is not quite so easy though to explain away the circumstance connected with the death of the same Falkland, Secretary of State, in the seventeenth century. In his case it seems not a mere premonition of the approaching end, but a definite presentiment; in fact he voiced his fear when he told his friends: 'I am weary of the times and foresee much misery to my country; but believe that I shall be out of it ere night.' This was on the morning of the battle of Newbury in which engagement he served as a volunteer under Sir John Byron and was killed while exposing himself to the enemy's fire, riding at a gap all by himself. It may be said that Lord Falkland wished to be killed, as is evidenced from the fact of his riding alone at the gap commanded by the enemy's fire, and had merely indicated that intention earlier in the morning. I do not dispute it may be so, especially because the young Lord—he was only thirty-three when he died—in his all too brief span of life was, in common but expressive phraseology, 'fed up with' everything. Clarendon says of him: 'Sitting amongst his friends, he often, after a deep silence and frequent sighs (he) would with a shrill and sad accent ingeminate the word "Peace, Peace", and would passionately profess that the very agony of the war, and the view of the calamities and desolation the kingdom did and must endure, took his sleep from him and would shortly break his heart.'

I am afraid the sceptic would be hard put to it to account for the strange manner of the death of John Palmer, the actor. He was on the stage at the time of his death, acting in 'The Stanger', a play by Kotezube. In Act I, Scene I, of the translation of this play by A. Schink occur the words:

> There is another and a better world.

The words proved prophetic enough in Palmer's case. He had just finished uttering these words, and Palmer was no more!

The death in almost identical circumstances of Patterson, the actor in the Norwich company, effectively does away with any puerile attempt to consider these as coincidences. To characterise these as coincidence is at best a description and not an explanation.

Patterson was acting the Duke, on the fateful night, in 'Measure for Measure'. In Act III, Scene I, of the play, the Duke in advising Claudio to 'Be absolute for death' says:

> Reason thus with life, if I do lose thee
> I do lose a thing
> That none but fools will keep: a breath thou art.

No sooner were these words spoken by Patterson than he expired.

Was it not a joke of Fate's, a cruel one, which induced William II, the son of William the Conqueror, to shout to Walter Tirel, when out hunting in the New Forest: 'Shoot, Walter, in the

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devil's name.' The arrow pierced the king accidentally.

The case of the death of Rev. Basil Bourchier, who, in December last, preached a farewell sermon prophesying his death is, though not directly in point, savouring as it does more of a prediction come true, is nevertheless interesting.

No doubt the apprehension of a man in the death-bed is natural and that he gives tongue to the vaguely felt sense of the imminence of the end does not bear the same point as is disclosed in the foregoing cases. Instances where the knocking of the Angel of Death is heralded by a premonitory feeling of its approach are available in plenty.

St. Antony of Padua, the patron of animals, who preached to animals when men refused to hear him, saw the vision of God when he exclaimed: "I see my God. He calls me to him." As against this, St. Martin, the Bishop of Tours, whose reputation as a worker of miracles was far-flung, abjured the devil to go away, on his death-bed: 'What dost thou here, thou cruel beast,' he asked.

Jeremy Bentham, the writer on Jurisprudence and Ethics, knew he was dying and said so. Dante Gabriel Rosetti, a slave of chloral, unequivocally intimated that he was dying that night, on the night he breathed his last.

There is a touch of prophecy no less of pathos in the leave-taking of Washington Irving, who wearily spoke he had to arrange the pillows for another weary night. Also in Macaulay's last words: 'I am very tired and shall retire early,' expressing as they do his sense of the near drawing end and failing health. Whereas Charles Abbott Tenterdon, the Chief Justice of the King's Bench, crossed the bar saying: 'Gentlemen of the Jury, you may retire—the pathos of these parting words is only heightened by the air of mockery they are invested with.

Unmistakable therefore are the warnings announcing the dropping of the curtain on the last act. In some cases they are definite, so definite indeed, even in respect of persons in sound health and good condition, that the victims are impelled to share their secret fears with their intimates. But oft-times does it assume the form of a joke played on the unsuspecting—or does he feel a sense of disquiet—victim who, in ignorance of their full implications, gives expression to innocent sentiments and innocent words which, in the light of the subsequent happening, seem fraught with a sad purpose.

Is there then for man too a swan-song? In this sense—

That prompting of the something which makes the swan pour itself out in song and fade away in music, is that something present in us also, a voice, a whisper, a pull at consciousness or at subconsciousness, serving as the advance-signal of Death's arrival.

I have no doubt there is—only in the pre-occupation with the complications of civilised life it is heeded not, often ignored, its true import left uncaught.

A BRIGHT DA

BY "SHIVASHANKAR"

—:o:—

Light, dazzling light, inundates the beauteous
green meadow across the winding road,

All Nature sings of joy in sonorous notes,

The children laugh and play, the young maid
exults in her beauty,

The flower is dallying with her lover the
cool breeze,

I am filled with ecstacy, and ask
"Is not Nature God?"

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Lifting the Ban

FOR months past, Congressmen have come to realise the growing paralysis in our political life since the suspension of civil disobedience. Gandhiji himself had realised the impracticability of reviving civil disobedience, and its periodical suspension was only a prelude to its complete withdrawal. For civil disobedience had played itself out, and in the circumstances of the country, its revival is out of the question. A considerable section of Congressmen had for some time past carried on a persistent propaganda in favour of Council entry and the renewal of public work on the lines of the old Swarajya Party. The propaganda was not in vain. For the country quickly veered round the programme of action, and no wonder the leaders who met in New Delhi on April 1, were able to come to a definite programme of public work. After exhaustive examination of the present political situation in the country, general opinion of the Conference was embodied in the following conclusions:

1. In the opinion of this Conference, the All-India [illegible] away Party, which has been in abeyance, be revived forthwith to enable Congressmen, who are not offering the same civil resistance, to undertake through the country the constructive programme as contemplated [illegible] e Poona statements.

2. In the opinion of this Conference, it is imperative for the Party to take up Government's challenge in relation to the forthcoming elections to the Legislative Assembly to secure elections of its candidates on the following issues: (*a*) To implement the country's mandate to get all repressive laws replaced; (*b*) to reject the proposals contained in the White Paper and get them replaced by a national demand on the lines indicated by Mr. Gandhi at the Round Table Conference, so that the country may reaffirm its confidence in the Indian National Congress.

A Provisional Committee, with Dr. Ansari as President, has been appointed to draw the Constitution and the programme of work which will be placed before a larger meeting of Congressmen from all parts in the country at an early date.

MAHATMAJI'S DECISION

This by itself would not have been enough. The conclusions of the Conference were submitted to Mahatma Gandhi's approval by a Deputation consisting of Dr. Ansari, Mr. B. Desai, and Dr. B. C. Roy. Gandhiji's decision was conveyed to them in a letter, dated the 5th April. With that prescience which never deserts him on great occasions, Gandhiji wrote:

I have no hesitation in welcoming the revival of the Swaraj Party and the decisions of that meeting to take part in the forthcoming elections to the Assembly, which you tell me is about to be dissolved. My views on the utility of the legislatures in the present state are well known. They remain on the whole what they were in 1920. But I feel that it is not only right but also the duty of every Congressman, who for some reason or other does not want to or cannot take part in civil resistance and who has faith in entry into legislatures, to seek entry and form a combination in order to prosecute the programme which he or they believe to be in the interest of the country. Consistently with my views above-mentioned, I shall be at the disposal of the Party at all times and render such assistance as it is in my power to give.

GANDHIJI'S STATEMENT

This remarkable letter was quickly followed by a statement of far-reaching importance, suspending civil resistance for Swaraj as distinguished from specific grievances. The statement *inter alia* says:

After much searching of the heart, I have arrived at the conclusion that in the present circumstances, only one and that myself and no other should for the time being bear the responsibility of civil resistance.

I must advise all Congressmen to suspend civil resistance for Swaraj as distinguished from specific grievances.

Henceforth all who have been impelled to civil resistance for Swaraj under my advice directly given or indirectly inferred, will please desist from civil resistance.

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Indifferent civil resistance of many, grand as it has been in result, has not touched the heart either of the terrorists or of rulers as a class.

In conclusion, Gandhiji calls upon the workers to devote their time to nation-building activities, supporting communal unity and removal of untouchability.

The Mahatma never does a thing half-heartedly. He has offered his Swarajist friends a piece of excellent advice, which is that when they reach the Councils they should judge cases by circumstances and co-operate with the Government on suitable and necessary occasions. In this he is certainly consistent, says the *Statesman*, for he has never approved of "non-co-operation from within", and this was in fact the cause of his opposition to Mr. C. R. Das's programme of Council entry for wrecking purposes. He then advocated abstention from the Councils altogether and said that either one should stay outside or go in whole-heartedly. That is exactly his position to-day.

THE END OF CIVIL DISOBEDIENCE

Though Gandhiji's decision will practically hold good, it has to be ratified formally by the Congress or the A. I. C. C. And it is gratifying to read Sir Harry Haig's announcement in the Legislative Assembly, on April 16, that the Government would raise no obstacle to the convening of a meeting of the All-India Congress Committee or the Congress for the purpose of ratifying Mahatma Gandhi's new policy and calling off of the Civil Disobedience Movement,

and if, as a result, the Civil Disobedience Movement was called off, the Government would review their policy regarding Congress organisations, and the release of political prisoners convicted in connection with the Congress Movement would be expedited.

In the House of Commons, Mr. Bernays asked on the same day whether the Government of India, following Gandhiji's announcement ending Civil Disobedience, would grant amnesty to all political prisoners. Sir Samuel Hoare recalled that Local Governments in the past year had been releasing Civil Disobedience prisoners before the expiration of sentences when they were satisfied that the release was not likely to encourage the revival of the movement. As a result, the number of prisoners since the end of April 1932, when it was approximately 32,500, had fallen at the end of last month to 1,450, of which over 600 are from Bombay. And he went on to add:

If Civil Disobedience comes to an end, I hope it will be possible to expedite releases. This statement refers only to Civil Disobedience prisoners, not terrorists and persons convicted of sedition.

DR. TAGORE'S APPEAL

In this connection, the Poet Dr. Tagore has issued the following appeal in which he pleads for the release of detenus as well:

I am glad to read the Home Member's statement promising the release of Civil Disobedience prisoners if the calling off of the Movement is ratified by the Congress. For any further detention of prisoners after the ratification will be interpreted as showing a spirit of persecution not worthy of a Government that claims to be civilised. I hope that the Viceroy's generosity will rise equal to the occasion and give the Be[illegible]atma-Viceroys—Irwin, also a chance to appreciate the Government's [illegible] the I appeal to the Government to strive for that [illegible]ss which is based on its claim to appreciation of human values and not on its mere assertion of power.

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Research Degrees in Indian Universities

By Dr. JWALA PRASAD, M.A., Ph.D. (CANTAB.)

THERE seems to be a considerable difference of opinion among the educationists in India on the subject of research degrees. About two years ago the Inter-University Board had made a recommendation to our universities that there ought to be at least two research degrees representing two grades of research work: one the Ph. D. for all subjects, and the other D. Litt., or D. Sc., or LL. D., according to the Faculties concerned. It appears that this proposal, which would have brought us in line with what we have at present in this respect in most of the British universities, has not so far found a ready acceptance in this country.

My object in writing this short article is to show that to provide a graded course in research at the universities and, therefore, to have the corresponding tests and degrees for it are educationally sound principles, and that the arguments usually adduced to prove the contrary are based upon false notions about research and the value of research degrees.

The reason why there should be a graded course in research, and therefore also the corresponding examinations and degrees, is just the same as one would give for having graded courses at schools as a preparation for the School Final Certificate, or at colleges for the B. A. and M. A. Degrees. One who would argue that there should be only one research degree, and that the highest one, *viz.*, the D. Litt., D. Sc., or LL. D., may as well maintain that there ought to be only the Degrees of M. A., M. Sc., or LL. M., without the lower ones and the preparatory examinations leading up to them. What has to be remembered in this connection is that research work at the universities is essentially a training in the methods of scientific investigation, and that it is of a type different from that which their alumni get for obtaining the ordinary Arts and Science degrees. Hence the student who takes to research as a post-graduate study has to be initiated into it and guided by a competent tutor or supervisor in the first instance, and this period for supervised research should form a very important and distinct stage in his or her progress. Consequently, at the end of this stage there has to be provided a test, or tests, and a corresponding recognition of the standard in research which a candidate may have attained, by means of a suitable degree or degrees. It is to meet this kind of requirement that we have now the Degrees of M. Litt. and Ph. D. at Cambridge, and those of B. Litt. and D. Phil. at Oxford; the average period for Ph. D. and for D. Phil. being three years, and that for the others two years. With the same object in view some universities have made their M. A. and M. Sc. research degrees either totally or partially. Later on, the highest research degrees like the D. Litt. or D. Sc. may be taken by a candidate independently, that is, without being supervised in his work. However, this is the general rule. In special cases it may be permissible to a candidate to supplicate for the highest research degree directly.

Now what we find in most of our universities is that they have only the highest research degrees with or without provision for expert guidance; and there seems to be in our country an influential group of conservative educationists who consider this arrangement perfect and such as should not be altered on any account. The reason usually given for maintaining the *status quo* is that only the best kind of research work should be recognised, and that a doctorate should represent only the highest standard of research. It will appear that this argument is evidently based upon the view that the universities stand mainly for the recognition and testing of merit, and not for training in research; and that

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research work of an average standard need not be recognised, which view, to say the least of it, is the most unsound from the educational point of view. Further, the argument does not at all disprove the need of having graded courses in research and the corresponding research degrees. The particular names of degrees do not matter. They are very often the product of convention, and may be retained or replaced by others. We have learnt to call our lady graduates B. A.'s, and I do not think this fact makes any difference to them or to us. Similarly so long as we understand what standard of research a particular degree represents, and the university or universities concerned see that the standard is carefully maintained, the names of degrees by themselves should not present any difficulties. As regards the very controversial question whether there ought to be two degrees of doctorate : one the Ph. D., and the other D. Litt., or D. Sc., etc., it may be said that if the standard of Ph. D. is kept at a fairly high level, as it is by some universities, the existence of this degree should always be conducive to the maintaining of an exceptionally high standard for the next higher degrees for the doctorate and the enhancing of their prestige. Otherwise what may usually happen is, and I know that in so many cases it actually does, that in those universities which provide only for the highest research degrees, the real standard of these is the same as that of the Ph. D., or of D. Phil., or even that of B. Litt., or of M. Litt. at some of the older well-established universities. I may repeat that it is not the name of a degree but its *standard* which matters. What is essentially wanted is a *graded* course and *training* in research, and it is these which it should be the policy of our universities to provide.

Before I close this article, I want to emphasize the need of expert guidance and supervision for research candidates. It is in the interests of the candidate himself that, in the first place, the subject of his proposed thesis should be approved by the university authorities concerned *before* he starts working at it; and that, in the second place, he should keep himself in touch with a competent supervisor who would guide him in his studies and criticise his written work during the various stages of its progress. The function of a university is not to challenge, as it were, the work of a candidate with regard to its value when it is ready for presentation, but to provide the best facilities for accomplishing it in the most efficient way. It will appear that if it discharges this function satisfactorily, the number of unsuccessful candidates must necessarily be small, as it is in most of the foreign universities. I have heard it said that the small number of failures in foreign universities is an indication of the fact that their standards are low—lower than those of most of the Indian universities which are well known for a heavy failure of their candidates. I may say that nothing can be a more false criterion of the efficiency and standard of a university than the number of failures in its examinations. In fact, if a university functions properly with all its equipment of suitable libraries, laboratories, and tutorial arrangements, success in examinations ought to be the general rule, and failure only an exception; although this does not mean, of course, that all the universities which show a high percentage of passes are necessarily efficient. Considering the fact that in our universities the prospective candidates for research degrees are very often left to their own resources for the selection of their subject and the writing of their theses, it is no wonder that the work of a large number of research candidates is turned down by examiners every year, and that in some cases the thesis of a candidate is rejected year after year. It is needless to say that such a state of affairs is extremely deplorable, and it is high time that our universities take immediate steps to bring about the necessary reforms. So far as I know, the subject of research and research degrees did not find a place on the agenda of the last Universities Conference at Delhi; and if it really did not, this fact itself shows that our educationists are not yet sufficiently alive to the importance of this particular academic problem.

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THE WORLD OF STARS

By Dr. A. K. DAS, M.A., D.Sc.

(*Indian Meteorological Service*)

COSMOGONY has developed on scientific lines only during recent times but it is a subject which has interested thinking men of all times. Anthropologists and Geologists tell us that we have to go back about 300,000 years to meet our ape like ancestry. Between them and us some 10,000 generations of men have lived on the earth, most of whom have probably given some thought to the significance of their existence and the plan of the Universe. But only ten generations at most have been able to view the problem of their existence in anything like its proper astronomical perspective.

On a clear, moonless night when the stars look like golden flowers on a rich dark Oriental tapestry, it seems as if it would be impossible to count them, and yet it is seldom that more than 2,000 are visible together to the unaided eye. Astronomers of ancient times tried to classify the stars and gave names to the prominent constellations and to the important individual stars which constitute them. As a matter of fact our system of designating the stars has come down to us from remote antiquity. It is an extremely incommodious one and as Sir John Herschel has remarked, seems purposely designed to cause as much confusion and inconvenience as possible! Yet we can ill afford to dispense with the picturesque associations of bears, lions, and fishes, large and small, northern and southern, the innumerable snakes that populate long and contorted areas of the heavens—not to speak of the virgins and twins. This strange menagerie is largely stocked from the banks of Euphrates. The signs of the Zodiac are of Chaldean origin and the Little Bear was introduced from Phœnicia. A number of individual stars have Arabic names dating from the time when the Saracens were far ahead of others in scientific knowledge.

If we suppose the stars to be all at the same distance, the relative brightness of various stars gives appropriate measures not only of the amounts of light we receive from them, but also of the amounts of light they emit. It is known however that the differences in the amounts of light received from different stars are due largely to their being at different distances. This distance effect must therefore be definitely determined before any progress can be made with our physical knowledge of the stars.

The determination of the distance of a star from the earth is one of the most arduous problems of Stellar Astronomy and yet it was curiously enough, the first to be attacked. It depends on the measurement of an extremely small angle, the parallax of the star, which means 'half of the angle swept out by a star as the earth moves from one extremity of its orbit to the other'. A star whose parallax is one second of arc is at a distance at which the mean radius of the earth's orbit subtends an angle of one second of arc. Since there are 206,265 seconds of arc in a radian, this distance (known as 'parsec') is 206,265 times the mean radius of the earth's orbit, that is 19,150,000 million miles. The parallactic method gives, however, tolerably accurate results only up to a distance of about 3½ parsecs. Quite recently astronomers have discovered other and more far-reaching methods, one of the most important of which is based on the measurement of the intensities of the spectra emitted by the stars. Another very simple method of calculating the distance of a star, if its luminosity is known, is by comparison of its apparent brightness with that of a second star of known luminosity and distance. And since there is a class of stars known as "Cepheid Variables

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whose brightness undergoes regular, periodic fluctuations, the period of fluctuation for each star of this class bearing a definite relation to its luminosity, this last method has been immensely fruitful in the determination of stellar distances.

By using this method in 1918, Shapley found that the distances of the 'globular clusters' range from 22,000 to 220,000 light-years, a light-year being the distance travelled by light in a year (*i.e.*, 5,880,000 million miles). An idea of the enormity of this distance can perhaps be made by the reflection that the light by which we see them is only reaching us now after travelling steadily on its course, covering 186,000 miles every second, since it left them. By using the same measuring rod, Hubble has found that the most remote objects visible in the biggest telescope on earth are so distant that light takes about 140 million years to come from them to us. We see them therefore not as they are now, but as they were 140 million years ago. We may compare with this the distance from us of our nearest neighbour, the moon, namely 240,000 miles—a distance which light, travelling 186,000 miles a second, traverses in a little over one second. The ratio of these two periods of time is the ratio of the greatest to the least distance with which astronomy deals, within this range of distances lie all the objects of the astronomer's study.

A cursory study of the sky shews that the great majority of the stars, for example the stars of the Great Bear or of the belt of Orion, retain their positions unchanged relative to one another. But against this unchanging background of fixed stars, the planets (or wanderers) move with great rapidity in approximately circular, coplanar orbits in the same directon about the Sun. The apparently intricate motion of the eight planets is therefore due to the fact that we observe the motion of the planets round the Sun from a platform which itself is executing an analogous motion round the Sun. The apparent motion of the Satellites of planets like Jupiter and Saturn is even more intricate because their principal motion is round the parent planets which are themselves moving about the Sun from west to east. But the motion of the Satellites of the planets, continues, on the whole, the story of ordered arrangement already told by the motions of the planets. There are, however, a few exceptions which are limited to the outermost edges of the solar system and the outermost edges of the systems of Jupiter and Saturn. The outermost of the nine Satellites of Saturn and the two outermost of the nine Satellites of Jupiter have retrograde motion, *i.e.*, they move in the direction opposite to that in which the planets move round the Sun. But whether exceptions or not they must follow a supreme command, they shall change, by no caprice of hazard, but in subjection to a law unalterable in its essence although infinitely varied in its applications.

The solar system occupies the foreground in our picture of the Universe, because its members are incomparably nearer to us than other astronomical bodies. But judging from their sizes, the bodies forming the solar system would appear to be absolutely negligible in the immensity of space. The Sun, which is a million times as big as the earth and three hundred thousands times as massive, is less than a grain of sand on the sea-shore. Each of the great nebulae contains enough matter to make 1,000 million Suns, and the matter in such a nebula is so tenuous that its size compared to that of the Sun can only be described as "immense". Each of the great spiral and other extragalactic nebulae is either a family of stars or consists of stars in the making. According to an estimate by Hubble about 2,000,000 such nebulae are visible in the great 100-inch telescope at Mount Wilson. Yet the size of the Universe is so great that it is by no means "crammed full" of matter. All the same there is enough matter in our Universe to produce a definite

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curvature of space according to the theory of relativity. Einstein and De Sitter have computed the radius of the Universe from the mean density of matter of space to be 10^{13} times the distance of the Sun from the earth, accordingly a ray of light would take 1,000 million years to go round the Universe. The frontiers of the known Universe have therefore to be advanced 600 times their present distance before we can claim to have surveyed the whole of what the theory of relativity calls the "finite and yet unbounded" Universe.

So far as the needs of human beings, animals and planets are concerned, the Sun is altogether the most important object in the heavens. We could get on very well without the moon, although some of us, and especially poets and lovers, might miss it at times, and the abolition of the Stars would make no difference except to the appearance of the night sky. But without the Sun life would be impossible. Yet considered purely as an astronomical object, the Sun is a rather insignificant member of a very big family. It has recently been estimated that the family to which the Sun belongs consists of about 30 thousand million stars. This family of stars, according to the investigations of Kapteyn, Seares, van Rhijn and others, form a much flattened spheroid in space with the Sun approximately at the centre and the band of faint stars known as the Milky Way forming very approximately a great circle so that the plane through this circle, which is called the galactic plane, passes very nearly through the earth and divides the sky into two nearly equal halves. The stars are scattered in the neighbourhood of the centre of this spheroid at the rate of about one star to every 10 parsecs, and the star-density decreases rapidly as we move away from the Sun, the rate of decrease being more at right angles to the galactic plane than along it. But the telescope reveals a great number of strange bodies, some of regular and others of quite irregular shapes, which are quite outside our galactic system of stars. They constitute what Herschel described as "Island Universes" distinct from the World which contains our Sun. These are the extragalactic Star-clouds and nebulae, which appear in the modern astronomical telescopes as vast 'whirlpools of light'. According to Slipher, the majority of these vast nebulae are moving away from the solar system with the tremendous velocity of the order of 2000 k m. per second. Eddington has argued that there is considerable evidence to show that our galactic stellar system is a double-armed spiral like the spiral nebulae and if that be so, the phenomenon of star-streaming discovered in 1904 by Kapteyn becomes understandable from the analogy. But later on Jeans has shown that there are flaws in the arguments.

We have now seen, although only in the barest outline, how the Universe of Stars is constituted, that is, as the telescope of the astronomer reveals it at the present time. But has the Universe always been what it is now? What changes are taking place in this complex system of astronomical bodies? Are the stars subject to growth and decay? These are some of the many questions which cosmogony tries to answer. From the analogy of well known creative processes we may, however, confidently affirm that the present conditions of the Universe has been gradually attained and will gradually become modified. I shall indicate the main results achieved through the investigations of Lane, Lockyer, Darwin, Poincare, Jeans, Eddington, Saha, Russel and others in tracing the past history of the Stellar Universe and in predicting its future. Among the hosts of heaven we find stars in embryo, stars half formed, full-grown stars in a more or less equable working order and stars on the verge of decripitude. From a comparative study of all these, astronomers and astrophysicists have compiled, so to speak, the biography of an average star. For this purpose it is convenient—even

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essential—to classify the stars according to the differences in a certain property common to all.

The earliest astronomers grouped the stars into different categories according to their magnitudes. The method of classifying stars by 'magnitudes' has been handed down to us from the time of Ptolemy. The term 'magnitude' is, however, inappropriate, because it has nothing to do with apparent size but refers to apparent lustre, which depends on distance and intensity of shining as well as upon real dimensions. The faintest stars have the highest numerical magnitudes and a star of magnitude, say, m is 2½ times as brilliant as a star of magnitude $m + 1$. Among stars of the first magnitude we may mention Sirius and the Pole Star is a star of the second magnitude. Stars of the 6th magnitude are the faintest ordinarily visible to the naked eye, though under very favourable circumstances those of the 7th magnitude may also be seen. A later classification was based on the differences in colour, thus Secchi's Type I denoted white stars, Type II stood for yellow stars, Type III for reddish-yellow stars and Type IV for deep red stars. But Lockyer and Pickering found that a far better criterion of classification was the varying intensity of certain groups of absorption-lines in the spectra of stars. This idea was worked up with systematic thoroughness at the Harvard College Observatory and the results were published in the Henry Draper Memorial Catalogue. According to this monumental work, the spectra of stars show remarkably few radical differences in type. Most of them fell into one or the other of 6 great groups, denoted by the rather arbitrary letters B, A, F, G, K, M, and forming a continuous series. The series is not merely continuous, it is linear. There are slight differences between spectra of different stars belonging to the same class, but these are minor details. Almost all the stars of the small outstanding minority fall into 4 other classes denoted by the letters, P, O, N, R. The principal differences in the spectra of stars arise from variations of a single physical quantity, namely, the temperature of the stellar atmosphere. A study of the temperature of stars is therefore the most important step towards the solution of the mysteries of stellar evolution.

The effective temperature of stars can be estimated by various methods based on the application of the laws of black body radiation or by comparing the spectra of stars with the spectra of elements artificially produced in the laboratory under different conditions of thermal excitation. But as the effective temperature is a measure of the rate of outflow of radiant heat per unit area, it cannot be regarded as the temperature of any particularly significant region of a star. The determination of the temperature of any region of the atmosphere of a star was made possible in 1920 by the epoch-making Theory of Thermal Ionisation of Professor Megh Nad Saha. Up till then thermodynamics was confined to the treatment of physical processes like liquefaction and vaporisation or chemical processes like decomposition or dissociation of molecules into atoms. But what happens if a gas consisting of atoms only is heated to increasingly higher temperatures? Saha showed that the effect of progressive heating is the tearing off of electrons from the atomic system which, according to the modern theories of Bohr and others, is a miniature solar system, the central Sun being a positively charged nucleus and the surrounding planets being electrons describing orbits round the nucleus. The higher the temperature to which an atom is subjected, the greater is the depth inside the atomic system from which electrons are torn off. And since the ejection of an electron from a definite shell inside the atom is accompanied by the emission of a characteristic spectrum, the differences in the spectra of stars of different classes can be explained by the theory of thermal ionisation. By Saha's theory all the details of stellar spectra become quantitatively

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connected with the temperature and pressure in the reversing layer, *i.e*, the outer envelope which weakens by absorption the radiation proceeding from the hot interior of the star, and therefore the temperature of the stellar atmosphere can be determined from an examination of the nature and intensity of the characteristic spectra. The temperature of the atmosphere of stars of the different types varies from about 2500° A. to about 30,000° A.

What happens in the deep interior of stars? How can we ever obtain any knowledge of the interior of stars which is hidden behind material barriers? But as Sir Arthur Eddington says: "The interior of a star is not wholly cut off from communication. A gravitational field emanates from it, which substantial barriers cannot appreciably modify; further, radiant energy from the hot interior after many deflections and transformations manages to struggle to the surface and begins its journey across space. From these two clues alone a chain of deduction can start." Great mathematicians like Eddington, Jeans, Schwarzschild have applied the most universal laws of physics to this problem and built up a very consistent theory of the inside of stars. According to this, in the interior of all typical stars prevail temperatures of several million degrees and the radiation consists of X-rays. At these enormous temperatures the atoms of the elements which constitute stellar matter are broken up into electrons and positively charged nuclei. The particles move about with terrific speed and a thousand narrow shaves occur in a ten thousand-millionth part of a second. Sometimes an electron combines with a dishevelled atomic nucleus, but before it has time to settle down a quantum of radiation comes and breaks up the union and the electron goes off again with a great explosion to continue its adventures. The atomic nuclei, electrons and radiation are therefore in a sort of dynamical equilibrium in the interior of a star. The particles of matter are prevented from going out of the star by gravitation, but the radiation from the interior passes through layers at progressively lower temperature till finally it leaves the star and spreads out into space. During this passage through the stellar envelopes, the radiation from the interior is transformed largely into long-wave radiation which affects our eye. Since the energy of a radiation of given wave-length is greater the smaller the wave-length, a yellow star must be hotter than a red star, and a blue star must be hotter than a yellow one. According to a striking theory put forward in 1913 by Hertzsprung and Russel and known as the "Giant and Dwarf Theory", the stars start to be visible as cool red stars of Type M with low density and enormous bulk so that the laws of a perfect gas are applicable to them. They contract and rise in temperature passing up the spectral series in the order K, G, F to A and B. This period embraces their life as "Giant Stars". After this stage the density of stellar matter would increase so much that the gas laws could no longer be considered as even approximately representing the state of the stars. Further contraction would of necessity be accompanied by a decrease of temperature and of brightness till the M stage is reached again. This period constitutes the "Dwarf" stage in the career of stars. On this theory therefore the stars of each class must be divided into two groups, the one making the ascent, the other on the descent, the ascending series or giants are a nearly perfect gas, while the descending series or dwarfs are a very imperfect gas behaving like a liquid.

In 1924, the "Giant and Dwarf" theory was thrown into a new light by the investigations of Eddington, who shewed that the theoretical relation between mass and luminosity calculated on the assumption of the applicability of the laws of a perfect gas agreed equally well with observational data for giants and dwarfs.

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According to this relation there can be little alteration in luminosity in spite of contraction, unless of course the mass of a star is gradually diminishing. According to Sir James Jeans such a diminution in stellar mass is required to maintain the enormous output of stellar energy. Einstein's theory of relativity tells us that matter is one of the many forms of energy and the energy equivalent of m grams of matter is mc^2 ergs, where c is the velocity of light (3×10^{10} cm/sec.) On this theory the amount of energy available by the complete annihilation of a minute quantity of matter is simply immense. According to an estimate by Jeans, "the annihilation of an ounce of coal a month would provide locomotive power for all the British railways, while a drop of oil would take the *Mauretania* across the Atlantic". If Jeans' idea about the origin of stellar energy be right, then the stars must have originally been many times as massive as they are now. The Giant and Dwarf theory of evolution may therefore be retained as representing the probable sequence of stellar change, but wtth this difference that, though the effective or surface temperature may decrease during the latter stages, the internal temperature will continue to rise.

The validity of Eddington's theoretical mass-luminosity relation for giants as well as dwarfs suggests that stellar matter even at the density of platinum has the compressibility of a perfect gas and therefore the limiting density must be much higher. This would appear to be absurd from our experience on the earth, but considering the peculiar state in which matter exists in the interior of stars where atoms are broken up into minute particles, the conclusion would appear to be quite reasonable. It is quite possible therefore to find stars of densities unparalleled in terrestrial experience. There are the 'white dwarf' stars, whose densities appear to be so high that a cubic inch of them would weigh just about a ton. In these white dwarfs the electrons and ions have perhaps become so closely packed that the laws of perfect gas have at last lost their validity. The white dwarf state represents the utmost limit of contraction—it is a state of almost complete stagnation, changes of mass and luminosity in the course of even a million years are negligible. R. H. Fowler has shown with the help of Fermi-Dirac mechanics that the electrons and nuclei of a white dwarf in the final stage form a gigantic molecule in the lowest quantum-state which does not emit any radiation and therefore does not diminish in energy. From astronomical calculations, the density of a white dwarf comes out to be of the order of 2,000 times the density of platinum—a conclusion which appears absurd at first sight. The theory of relativity, however, provides an entirely different method of calculating the density. According to this theory light is affected by gravitation, one particular effect being that the rays in the spectra of astronomical bodies are shifted towards the red end of the spectra. By measuring this red shift in the case of white dwarf companion of Sirius, Professor Adams of America has shown that the density of white dwarfs as obtained from astronomical calculations is far from being absurd. Bodies of such enormous density may be met with quite frequently in the Astronomical Universe, perhaps many of them will remain undetected by the inhabitants of this earth for all times to come. There may also be another class of bodies so large that they would not send out any radiation by which they could be detected; for, the theory of relativity tells us that if a star of 250 million k.m. radius has a density of the order of the density of the Sun (1·4), its gravitational pull would be so great that light would be unable to escape from it, the rays falling back to the star like a stone to the earth.

The introduction of the idea that the stars are dissolving away into radiation leads to some interesting consequences regarding the age of the Sun and of the galaxy of stars about us. The

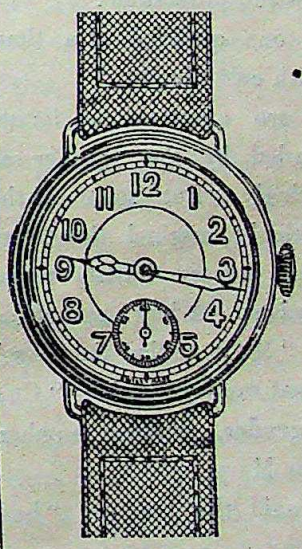
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Sun is radiating away its mass at the rate of 4,200,000 tons per second, and if it were originally as massive as Sirius is now, then its age must be seven million million years. If the Sun is steadily losing its mass, then in order to satisfy the laws of conservation of momentum, the planets must be moving off gradually in ever expanding orbits. Similarly the stars must be opening out, spreading farther apart from the common centre of gravity and therefore from one another. Jeans estimates that 10^{12} years ago this galaxy was packed sixty-four times more closely than it is at present.

These then are the changes which, according to modern theories, have taken place since the birth of the stars and of the solar system. But how were the heavenly bodies born? The answer to this question is given satisfactorily by the so-called 'Tidal Theory' as developed mathematically particularly by Jeans. On this theory each system of stars, like our solar system, has been formed from an initial gaseous mass through the tide-raising action of a passing star. Due to the attractive force of the passing star, the gaseous mass becomes deformed in the same way as the moon raises tides in the oceans and the atmosphere of the earth and two filaments of matter are ejected. In these filaments the matter condenses into discrete bodies, the stars and the planets. The great double-armed spiral nebulae show that this process of birth of new stellar systems is still going on. What happens next has already been described.

But what is the end of all this? Is there a final state of the Universe? From a purely materialistic point of view apparently there is an end. According to the thermodynamical theory, the final state of every natural system is that in which the quantity known as entropy is maximum. The final state of the Universe must therefore be that state in which its entropy cannot be increased even by converting matter into radiation. According to Jeans, "the final state of the Universe is one in which all matter, or at least every atom which is capable of so doing, has dissolved away into radiation. The second law of thermodynamics compels the Material Universe to move ever in the same direction along the same road, a road which ends only in death and annihilation". But we need not lose heart, for our Sun has enough mass to radiate at its present rate for 15 million million years, and since the rate of radiation decreases as a star ages, we can expect our Sun to shine for some hundreds of millions of millions of years more. Compared to this astronomical scale of time, the life of the human race is less than a drop in the ocean. Yet such is the power of the human mind that it has wrestled with the problems of Nature and learnt something at least of the infinite changes taking place with majestic deliberation in the immensities of space and time.



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Humours of the Class-Room

By Prof. B. TANDON, M.A.

TEACHERS and students form two distinct camps which often derive pleasure in out-manœuvring one another. The boys have got an age-long grievance against their instructor who sits in a privileged position, and they are most happy in his discomfiture for, according to them, he has "the power of a Caesar and callousness of a Nero". Question time affords excellent opportunities for the exercise of *finesse* on either side, and the smartness of the student depends on the skill with which he can wriggle himself out of tight corners. Such was Jenkins. On the day when the class was having a general knowledge lesson, the master turned to him with the question:

"What is ratio?"

"Ratio!" replied Jenkins, "is proportion."

"But what is proportion?"

"Why, Sir, proportion?"

"Well, what are ratio and proportion?"

"I can answer only one question at a time, Sir," replied Jenkins with cold dignity.

The most unpopular are questions on formal grammar which are hurled by the teacher on weak students unsparingly. But some of the answers are so refreshingly original that they are bound to make the literary Purists revise their grammatical obsessions. A boy was asked to parse the sentence, "Mary milks the cow." When he reached the last word he said: "Cow is a pronoun, feminine gender, singular number, 3rd person and stands for Mary."

"Stands for Mary!" said the teacher, "how do you make that out."

"Because," replied the youth, "if the cow didn't stand for Mary, how could she milk it."

With this I am tempted to give the original researches of a small boy who was asked to parse the sentence—"Tom married Jane." Tom was all right—a noun being the name of something. 'Married' was a conjunction because it joined 'Tom' and 'Jane'. 'Jane' was a verb because she governed the noun. Hail, hail, genius! Common sense is far more important than the prejudiced opinion of grammatical diehards.

I have more than a sneaking sympathy for little Johnny who gave an immortal reply to the remonstrance of his teacher—"Really, Johnny, your handwriting is terrible. You must learn to write better."

Johnny: "Well, if I did, you would be finding fault with my spelling."

And what do you think of the mental capacity of Charles who threw the whole class in a roar of laughter by giving a neat illustration of a 'desert'? With great ability the teacher explained the meaning of the word by saying that 'desert' was the name of a place where no rain fell and no vegetation grew. And at the end of his long-winded talk, he confidently put the usual question to the class—"Do you understand what I mean?" Little Charles rose with the air of a man who had made a discovery and said: "Yes, Sir, it is the bald head of my father."

But say what you will, for pure innocence you must give the palm to the schoolboy who in reply to the question of the Inspector—"Who signed the Magna Charta?" stammered out nervously, "Sir, it was not me." A teacher who prided himself on originating puzzling and ingenious questions was rightly served by a student with a sensitive intellect. The history teacher asked—"If Alfred was living now, what would he say of the present economic condition of England?" Prompt came the reply—"If Alfred was living now, he would be too old to utter a word."

Unconscious humour of a rich type is often provided by the ignorant answers of schoolboys who have not learnt the virtues of silence and

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the superiority of discretion over valour. In answer to a question asking the paraphrase of a simple sentence, "If love of money is removed, barbarism will take the place of human civilization,". more than one student wrote: "If love of money is gone, human beings will become barbers."

Among other classic answers, I have much enjoyed the following illuminating replies:

"An epistle is the wife of an apostle."

"A pacifist is one who has been over Pacific Ocean"

"A constitutional monarchy is one in which the king never becomes ill."

But a much deeper undercurrent runs through the difference that has been shown between an active voice and a passive voice.

"An active voice shows action as 'he kissed him' and a passive voice shows passion as 'she kissed him.'"

What fault has anybody to find with the following answers to a favourite question?

"Fill in the gaps in the following quotations:—"Caesar's wife was above——". A——forty. "I awoke one morning to find myself——."

A.——dead.

A serious view must certainly be taken of the tricks which boys play at the expense of their good-natured teachers, but the pity is that the apparent truth of the ruse does not leave any loophole for chastisement. A certain professor, whose name was Mr. Bird, found one day written on the blackboard in the class the famous line:

'Bird thou never wert'.

To an angry question addressed to the class as to who had written it, a little boy at once replied: "Pray, Sir, it was Shelley."

But some teachers are made of sterner stuff and it is not easy to non-plus them. A professor had been lecturing, and as he left the room, he found that one of the students had dropped into his hat a picture of a donkey with long ears. He said nothing, but the next day when he stood before the class, he prefaced his lecture with the remark:

"Gentlemen, I have to thank one of you for placing his card in my hat yesterday. He was too modest to leave his name, but the portrait is excellent."

A smart victory was once scored by a professor on a supercilious student who thought no end of himself.

Prof.—What is density?

Student.—I can't exactly define it, but I can give you a good illustration of it.

Prof.—The illustration that you have given is good enough, sit down.

Poor teachers have more than one thorn in their flesh. The inspectors or distinguished visitors who pay a periodical visit—or is it a visitation?—pester them with needless enquiries and offer gratuitous advice which is generally worth nothing. Once the Mayor of the town was being shown round the school. When he entered one of the classes, the teacher was giving a lesson on 'punctuation'. After hearing for a few minutes, the Mayor remarked that punctuation was hardly a subject to take so much trouble about. The teacher felt offended, but kept his ire to himself, and wrote on the blackboard—"The Mayor of the town says the teacher is a fool." The Mayor was about to explain that he never meant to insult the teacher, when the latter put a comma after 'town' and another after 'teacher'. In other classes the Mayor is said to have made no remarks.

It is really unpardonable for boys to rejoice in the discomfiture of their teachers or to look upon them as their natural enemies. But it is one of the ironies of human life that the greatest hostility subsists between persons who ought to be on terms of utmost friendliness. There was an element of plain-speaking in the example given by a boy who was asked to explain "sarcasm". The answer was—When I say "God bless teacher."

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WHAT I SAW IN MR. HENRY FORD'S FACTORY

By Dr. H. L. PASRICHA

(*Professor of Economics, Ramjas College, Delhi*)

[The writer of this article worked for about two years and a half in Mr. Ford's Factory as a special student of Industrial Problems. He is, therefore, able to give our readers a first-hand knowledge of this vast industrial organisation.—EDITOR *Indian Review.*]

THE Ford Motor Company, with its Head-quarters at Highland Park, Michigan, operates 35 branches in the United States, and 17 in foreign countries. The Canadian branch in Ontario has an annual output of 150,000 Ford cars and trucks and is the largest automobile manufacturer in the British Empire. The parent plant at Highland Park contains 278 acres, of which 105 are under roof. The present capacity of the American plants is over 2,500,000 cars and trucks per year. At River Rouge, Michigan, with a plant area of 1,100 acres, the Company has its own blast furnaces, coke ovens, foundry, machine shops, body plant, saw mill, glass factory, cement plant, locomotive repair shop and paper mill. Completing the transportation system that joins the coal from the South with the iron from the North at the River Rouge plant, the Company now controls its own ore boats, operated by Diesel oil-burning engines. The Fordson Tractor Plant, having an annual capacity of 150,000 Fordsons, is located at River Rouge. The Company has three glass plants, manufacturing 21,500,000 sq. feet of glass annually. A saw mill and a body plant producing wooden body parts, at Iron Mountain, are located on a 455,000-acre tract of timber and ore land in the Upper Peninsula of Michigan. The Detroit, Toledo and Ironton Railroad, of which Mr. Ford is the principal stockholder, connects with practically every eastern trunk line, and affords unusual shipping facilities. In 1922, the Lincoln Motor Company (acquired by the Ford Motor Company at a receiver's sale for $ 8,000,000) was reorganised with an authorised capital of $15,000,000 and is now known as a division of the Ford Motor Company. The Company employs about 165,000 men in the United States and about 8,000 abroad, exclusive of Canada,

The Highland Park Plant is the largest automobile factory in the world in production. In efficiency of operation it undoubtedly sets the world's standard, being the best known example of how mass production and accurate workmanship may go hand in hand under proper management and with the right equipment. The number of men on the pay roll runs between 60,000 and 70,000 men, not counting the office force of some 700 men and women. In order that the streets may not be overcrowded and public transportation facilities completely swamped when the shifts change, the closing time of the various departments is set at different times, and the complete change of shifts spread over the better part of an hour. So many of the Ford men drive their own cars to and from work that a field of about 10 acres has been set apart as a parking space.

There are dozens of departments (e.g., the radiator department making about 9,000 radiators a day, the spring axle or steering gear departments) which, if freed from Ford production demands, could supply the needs of the entire automobile industry. In addition to the fabrication of parts, this factory houses several basic industries, *e.g.*, the artificial leather plant, producing 80,000 yards of leather cloth a day; the manufacture of Fordite, a hard rubber compound, for making 8,500 steering wheels a day and the glass house turning 10,000 sq. feet of windshield glass every 24 hours. In addition to these, the plant makes steel balls, copper wire, bearings, generators, magnitos, storage batteries, etc. The old term, "a city in itself" is

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particularly true of this plant. Within its walls are to be found a fire department, hospital, chemist's shop, auditorium, butcher's shop, blacksmith's shop, photograph gallery, shoe store, power plant, post office, telegraph and telephone exchange, a moving picture studio, a boys' school and two factory apprentice schools for adults.

FORD MANUFACTURING METHODS

There is a conveyor system (which was developed at the Highland Park Plant) in which the material moves in a circuit and if not used in the first trip, returns to the starting point and goes over the route again. At Highland Park there is an enormous trunk line conveyor which is probably the longest in the world. It is considerably over a mile in length. It runs from the railway tracks through the forge shop and the main machine shop, gathering castings, forging and other parts which it distributes to various parts of the shop. Another picks up assembled or finished material, like engines and axles, and carries them back to the freight cars for shipment to the branches. The great length and the heavy loads these conveyors carry call for a well-planned method of applying power to each. Twelve motors serve to move it, any alternate six of which can run the conveyor for a limited period during emergencies. These motors are ingeniously designed so that a motor whose load is light is thus able to help other motor whose load is heavy. Conveyors on which assembling or other work is done, are carefully timed to insure an even output and thus regulate the rate of production. The rate of speed at which they move is the result of careful time study of each operation which determines the rate at which any piece of work should be done without crowding men or machines beyond their efficient capacity. Correct timing conserves energy of the men by holding them at a uniform pace without allowing them to exceed it. It results in a better and more uniform quality of workmanship and also enables the Company to determine with accuracy the number of hours of labour that go into each car and every part. This permits the factory to figure its production requirements months in advance aud to regulate the flow of raw materials through the plant in such a manner that there is neither a shortage nor a surplus. Instead, production continues to flow in a steady stream—unhurried and constant.

Ford production is due to the elimination of waste motion and to the use of the most up-to-date machinery and manufacturing methods. To the trained observer a production of over 7,000 cars a day is less remarkable than the smooth, unhurried precision with which it is done. Order, cleanliness and system are insisted upon. Everybody is busy, yet nobody is rushed.

Another factor in reducing operating costs through increased output is the placing of consecutive operations adjacent to one another, so that each succeeding operation could be passed on to the next with the minimum amount of transportation or delay.

Inspection and testing in various Ford plants have been carried to extremes. All Ford parts must be made to exact dimensions, as the assemblies are made in every quarter of the world, frequent and rigid inspections are necessary to insure that every part is up to specifications. When anything wrong with a part is discovered, further work is stopped immediately. Many operations are planned to inspect automatically the work done previously, the jigs and fixtures rejecting parts not up to standard. This system of inspection calls for a division of work and a constant check on the work of the inspectors themselves. They are instructed to reject any part about which there is the slightest room for doubt rather than allow an imperfect piece of work to slip through.

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The prices of Ford products have been brought down low by the gradual shortening of the production cycle. During the business depression in 1920, overhead costs were reduced when the production cycle was cut from 21 to 14 days. That is, raw materials could be bought, manufactured and the finished product turned over to the dealer in two-thirds of the time formerly required. To-day with improved railway connections to the Company's mines and with Ford ships bringing down iron ore from the Upper Peninsula of Michigan to the River Rouge plant, it has been possible to shorten the manufacturing cycle even further.

About 90 per cent. of the plant machinery is standard, and may be bought in the open market. Nearly every productive machine specialises in making one article only. This gives the single-purpose machine more speed, greater accuracy and less scrap than one which serves several needs. Hundreds of machines have been designed and built entirely within the plant. The machine which drills 47 holes on four sides of the motor simultaneously has always attracted attention of the visitors. One operation calls for the piercing of a steel billet with a hole seventh-eighths of an inch in diameter. Formerly this had been done by drilling, a process which was slow and costly, using many men and thirty drill processes and wasting a lot of material.

Economies are effected in the plant in a number of ways. Even a microscopic saving assumes large proportions when multiplied by a million or two, and with a large volume of business assured, the Company has not hesitated to make enormous investments for the sake of future economies. The construction of the River Rouge plant resulted in the shortening of the production cycle. The new power-house, in addition to local economies, enabled the Highland Park Plant to save $600 a day. The process of making direct castings from blast furnace metal saves a quarter of a cent a pound—$10,000 on the basis of 2,000 tons. Slag is converted into Portland cement. Other examples of eliminating waste could be multiplied. Of course, the greatest profit results from keeping things moving and insuring the prompt delivery of goods, thus shortening the factory-to-consumer cycle. Different parts of a motor car come under separate freight classifications, each with a different tariff. A single first-class part in a case of fifth class parts may bring the whole shipment under the first-class rate. Packing and shipping must be very carefully watched in the interest of economy. The amount of machining done on a part sometimes affects its freight classification. In such cases the lower rate is taken advantage of by having only part of the machining done at the factory and the remainder at the branch to which it is shipped.

The General Salvage Department at Highland Park receives hundreds of tons of iron and steel borings and turnings and sheet steel scraps in the course of a day. Thousands of broken tools and damaged plant equipment come in for reclamation every 24 hours. The value of the belting sent to the salvage department amounts to over a thousand dollars a day. This is all repaired and reworked, the smaller scraps going to make life belts for window washers or to the cobbler's shop to be used for soles and patches.

One of the features of the General Salvage Department is its salvage on men. Its requirements include so many trades that it offers a wide variety of work. Nearly every one of the 800 men employed in salvage work at Highland Park is sub-standard (that is, crippled, ruptured, blind, etc.), a number being sufferers from nervous and mental disorders that render their cases difficult to handle. But when one sees the fine quality of the work turned out, and better still, the contented look on the face of every man, one sometimes gets the feeling that this is about the

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biggest thing the Ford Motor Company does. The sub-standard man who has lost an arm or a leg is no industrial problem to any good organisation. He is just as good as any other man if he is put to the right kind of work. But the semi-invalid, the sick man, and the cases of nervous disorders—these are the real human salvage problems. The Highland Park Plant has shown how these men may be kept productive and happy if properly handled.

INDUSTRIAL RELATIONS

None of the Ford factories pay less than $6 a day for eight hours' work. This represents the minimum wage. Over 60 per cent. of the employees earn more than the minimum. The hourly rate of pay is in proportion to the amount of skill required.

Henry Ford believes that high wages create prosperity and that every man should be a prospective customer for the Company he works for, provided the price of the product is within reason. Certainly the Ford wage scale has enabled thousands of employees to own cars.

The fear of employment: which haunts many a man to the detriment of his efficiency, has been practically eliminated in the Ford industries. As long as a man does his work honestly and well, he may feel pretty sure of permanent employment. The Company, by its control of sources of supply, is gradually reaching the point where depression, strikes and slumps will have little effect upon the production schedule.

The monotony of repetitive work has often been discussed as an unfortunate phase of factory life. It is true that repetitive work would almost kill some men, but others prefer it to anything else. The majority of men dislike working their brains and if they find that a job may be done almost automatically, a surprisingly large proportion prefer sticking to it than to learning anything new. But when the Company finds an able and ambitious man who wants to work in as many departments as possible in order to learn the business, he gets enthusiastic co-operation.

The Sociological Department renders prompt assistance to a Ford employee in trouble by finding work for another member of the family or perhaps by a loan or by giving compensation to injured employees according to their need, although it is not compelled by law to pay more than the legal rate. The Department employs a real estate expert who advises employees on land contracts, mortgages and real estate investments. Medical and Dental examinations are given gratis. In the Company's stores of grocery and general merchandise, the Ford employees may buy articles considerably below the bazar prices.

"Safety First and Always" is the motto of Mr. Ford. A large force of safety inspectors circulate through every plant, keeping constantly on the alert for menaces to health and safety. They caution men against unsuitable clothing, like long neckties or flapping sleeves. They see to it that men on certain jobs wear protective goggles and that no man imperils the safety of his associates by carelessness. All drinking water is sterilised. The air is kept purified by the most modern ventilators and dust collecting apparatus. First aid stations and hospitals are located at frequent intervals throughout the larger plants. The result of this unceasing vigilance has been to reduce the number of industrial accidents within the Ford factories to less than one-sixth of the national average.

Mr. Ford believes that the employee is entitled to a certain share of the profits of the concern for which he works. The present minimum wage of $6 a day is a part of this scheme. In addition to this, the employees of the Ford Motor Company can purchase Ford Investment Certificates up to an amount set by

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the Company. These certificates are issued in denominations of $100 and multiples thereof and they are guaranteed 6 per cent. interest per annum. But the Board of Directors may make additional payments, which have sometimes brought the return on the investments to as high as 14 per cent.

MARKETING THE DAILY OUTPUT

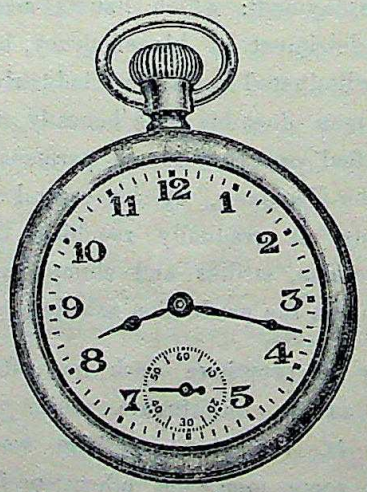
But where do all the 7,000 cars built in a day go? Who buys them? How can the Company market so many? This is easily explained. There are over 52,000 sales and service dealer connections throughout the world, 38,000 of which are in the United States. There are over 30,000 retail Ford salesmen in the United States alone.

In the United States there are 35 Ford branches, each supervising the sales activities of all the dealers in its territory. Over 600 road men, some of whom have charge of a zone, and some of whom are specialists, travel out of these branches. They are held responsible for the sales in their respective districts. Therefore, every road man makes himself a part of each dealer's organisation under his supervision.

In the United States, all Ford dealers work in open territory and no exclusive territorial rights are given. This policy has resulted in a tremendous increase in sales as it has led to more intensive work.

The Ford Sales Department works on the basis that every family should own one or more Fords. Under the Ford weekly purchase plan, thousands of people who never believed they could afford a car have found themselves systematically saving for one and enjoying the Car within a comparatively short time.

Every dealer reports to his supervising branch every 10 days, giving an accurate picture of his sales situation. These reports are compiled and relayed to the Highland Park Office. All these dealer reports are studied with other commercial information and the production schedule calculated accordingly. The accuracy with which these forecasts are made is rendered possible largely because of the public's acceptance of Ford's products as staple merchandise, whereby the Ford enjoys a staple product's steady demand. By getting a true survey three times a month, the sales and production programme may be carried out without guess work and the schedules arranged for months ahead of production. The amazing celerity with which Ford products are sold almost as soon as they come off the assembly line is due to: (1) the quality of the product; (2) universal service throughout the world; and (3) the far-reaching selling organisation. The Ford reaches all classes of society in every civilised country, not only because it is low in price but also because it is built of good material. This explains why over one-half of the total number of cars in the United States are Fords.

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ANCIENT HINDU ARCHITECTURE

WHEN about seven years ago Professor Prasanna Kumar Acharya published the two volumes, "A Dictionary of Hindu Architecture" and "Indian Architecture according to Manasara Silpasastra", he challenged the attention of the world and gave an impetus to the study of a long-neglected subject. He has now completed his stupendous work with the publication of three volumes* containing the Sanskrit text of Manasara with critical notes, a translation of it in English and illustrations in line and in colours which run to 157 plates. The effort has cost him about twenty years of devoted research and the result is an achievement which has been deservedly acclaimed as monumental. His marvellous tenacity of purpose has enabled him to succeed where others have given up the colossal task in despair. He has evolved cogency out of chaos and left students of Indology under a deep debt of gratitude.

Some idea of the magnitude of his labour can be gleaned from the fact that since 1834 when Ram Raz refat a on his essay on the architecture of Hindus every contents of a few chapters of Manasara, way s a fragmentary manuscript on which at it w lighted, the field remained unexploit. Itil in the year 1914 Professor Ach arrive ped in with his great purpose and deliberation enthusiasm. The unravelling of altered. H text of Manasara was in itself a in fact, fendeavour. Men like Dr. G. Buhler power to makrishna Bhandarkar had stigmatised and stritten in the "most barbarous Sanskrit" s the last of those who have laid testimony the distracting business of translating Manasara s that eminent scholar Mahamahopadhyaya Dr. Ganga Natha Jha. The first work confronting Professor Acharya was, therefore, to compile an encyclopædia of technical terms and the collation of illustrative quotations from cognate literature. He had then to travel from one end of the country to the other collecting and arranging a text written in five different scripts, possessing eleven badly preserved manuscripts, subject to five recensions and comprising more than 10,000 lines of a disheartening language. In spite of the forbidding nature of the undertaking, however, Professor Acharya has triumphed as editor, commentator and translator.

The great value of the work to students of Indian art lies in that Manasara is the "most complete, scientific and probably the oldest extant record" of Hindu architecture dealing with everything for which the essence of measurement is required. But Professor Acharya seems to think that he has opened out a new possibility to the re-orientation of the architectural policy of India which, he says, has in the last hundred years been unsuccessful.

Whether or not a recantation of the present architectural policy of India is in store, those interested in ancient Indian culture will profit enormously by a study of Professor Acharya's mighty work. Some perhaps will be led to further research into the age of the original compilation which, though considered to have been between 500 and 700 A.D., has still not been lifted from doubt; others may follow up the suggestion of a relationship existing between Manasara and Vitruvius; while yet more may try to fix once for all what "Manasara" means, a term which has been employed in three distinct senses as the identity of an individual author of unknown parentage and time; as denoting a class of sage-artists dealing with the essence of measurement—the derivative meaning of *mana-sara*; and as the name of a treatise containing the methods and principles as well as rules and regulations and illustrative examples of all the principal architectural and sculptural objects for the construction of which the essence of measurement is required. But even those to whom Professor Acharya's pioneer work does not afford a clue to fresh research will find it of absorbing interest.

*"Manasara on Architecture and Sculpture" (Sanskrit Text with critical notes); "Architecture of Manasara" (English translation); "Architecture of Manasara" (Plates). By Dr. P. K. Acharya. Oxford University Press.

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CONTINUED FROM LAST NUMBER.

THE IDIOT'S WIFE

BY DR. NARES CHUNDER SEN GUPTA, M.A., B.L.

V

A few days after Jogendra's death, Jatis the lawyer came to see Narayani and sent word to her that he had something important and confidential to discuss with her. Narayani did not see him alone but went to him with her husband. Jatis Babu almost whispered to her what he had to say.

He said that the Will signed by Jogendra was void in law, as he had not seen the attesting witnesses sign, having collapsed before they did so. Jatis felt that the fault was his own; as, but for his objections, the Will would have been properly executed long before it was. He therefore felt morally bound to do what he could to make it effective. He had therefore approached the doctors who had heard all that he had to say and had agreed to testify that their attestation was seen by Jogendra. Jatis was satisfied that if the doctors gave that evidence and he gave evidence about the draft which he could easily give, no Court would disbelieve this testimony and a probate would be granted. He therefore advised Narayani to apply for probate immediately.

Narayani quietly heard everything and asked the lawyer searching questions to grasp the entire situation. After she had thoroughly understood everything, she asked: "But suppose the Will does not stand, what would be the result?"

The lawyer explained that in that case the sons Satyendra and Surendra would normally inherit the property in equal shares, though upon a partition between them, their mother would share equally with them. But there might be a question about the mental condition of Satyen. Suren might seek to establish that Satyen was a born idiot and thus not entitled to inherit. And if the Court held that, the entire property would go to Suren; Satyen and Narayani would only be entitled to maintenance.

Narayani looked down bashfully and asked: "But—well—if—if I have a——son?"

"If you had a faultless son in Jogendra's lifetime," answered the lawyer, "then, even if Satyendra was excluded, his son would have inherited. But if a son is born later, he would not."

Narayani looked down and played bashfully with her fingers. Jatis felt that she was trying to say something which she would not get up strength to utter. Suddenly a thought struck him and he added: "But, one thing more, if a son was in your womb at the time of Jogendra's death, he would inherit."

Narayani grew red in the face. She was in fact carrying. Satyen too knew that she was. When he heard Jatis talking of a son in prospect, Satyen therefore blurted out: "She is with child Jatis Babu."

Jatis Babu felt a little embarrassed at the delicacy of the conversation, but was more surprised at Satyen's timely intervention. He wondered if Satyen was an idiot after all. If he had followed the conversation as he seemed to, he was anything but an idiot.

After a while Jatis Babu asked: "Then what is your desire about the Will?"

Narayani, who had recovered her composure of all embarrassment, firmly answered: "I desire that my husband should be made a beggar. For I believe that if I have recourse to any falsehood or fraud, it will bring down evil on him. I cannot therefore set up a void Will as a valid one and prop it up by false evidence. I am eternally in debt to you for all the trouble you have taken for me. But by unrighteousness I would not have all his wealth."

From this determination, Narayani could not be dislodged. Jatis was startled by her decision. He remembered the words of Jogendra: "It was a sin to think lowly things of Narayani." Jatis

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felt how well founded this faith of Jogendra was. He knew that Narayani was incapable of anything mean or low. He felt too that Narayani was extraordinarily clever and, though but a child, she had wisdom as well as strength of character far out of the common. She did not await anybody's advice before coming to such a momentous decision, but made it in full confidence in her own judgment. And that judgment was not a rash or hasty one but based on a most searching examination of all possible consequences.

One thing more struck the lawyer, and that was how wholly bound up with her husband this girl was. She decided against the path of falsehood, but, above all, because she thought that the slightest sin would harm her husband. That was how she placed her husband at the core of all her thoughts and made his well-being the measure even of her judgment of right and wrong.

Jatis was a shrewd and experienced lawyer. He had studied human nature to some purpose. He felt that a woman like Narayani was not to be met every day.

The way she gave her judgment satisfied Jatis that it was useless to press her further on the point. It was not a sudden decision but one arrived at after mature, though quick, deliberation and it was a decision not to be altered. He therefore said nothing more. And, in fact, for a good while he had hardly the power to say anything, so deeply was he moved and startled by Narayani's conduct.

After a long silence, he handed the Will to Narayani and said: "Keep this with you then. It may be of some use for frightening Suren into reason. Let me say good-bye now."

Narayani took the paper in her hand and said: "May I ask you one thing? Do you think that my husband is really disentitled to inherit? Is he really——an idiot?"

It caused Narayani no small pain when people called her husband an idiot or a lunatic. It made her angry with everybody and their very persistence in calling him an idiot had driven Narayani to a firm conviction that though he might not be clever, he was not an idiot.

"That is a difficult question," answered Jatis. "Law has laid down no hard and fast standards by which one could pronounce judgment on the matter with certainty. The Courts decide each such case on its own facts and their judgment prevails. So far as I can judge, however, he is neither a lunatic nor an idiot. But what the judges may think is more than I can say."

Jatis had given the Will to her to keep safe against a possible need for it to frighten Suren. But the moment the lawyer left, Narayani sent for Suren and, giving up the Will to him, she said: "Take this Will that you made such a fuss about, brother-in-law."

As Suren was anxiously reading the Will, she smiled and said: "Lawyers have advised that the Will is void and it can't be proved without false evidence. You may therefore set your heart at ease now and do what you like with it."

Surendra read the Will, but, naturally enough, he could not make out what was wrong with it. Anyhow, he thought, the safest thing was to get rid of it. So he promptly put it into a fire.

After this, things went on very much as before, only, wise old Jogendranath was replaced by the twenty-year old Surendra as the master of the family. A little waywardness, a little oppression and a little confusion inevitably followed. But it was not much, anyway.

In good time Narayani had a son. "Dulal" or "Beloved" he was called. Satyen went mad with joy. All day and night he spent with the little child making as much as he well could of him.

But it was God's design perhaps that all Narayani's love and care should be centred on Satyendra alone. So Narayani lost her child within a year. She went beside herself with grief—but only for a short while. When she found

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her husband rolling in the dust in a paroxysm of grief, she felt that she had no time to pass in sorrowing for her dead child. She brushed aside her tears, dragged her husband up from dust, and, with redoubled love and attention she sought to root out the sorrow from her husband's mind. The earnestness of her service and the exclusiveness of her love were multiplied many times over.

By this time Surendra had grown wild and wayward to a degree. So far as Narayani was concerned, for a year after Jogendra's death she had not been disturbed by him. Surendra had maintained things as they had been in his father's time. Whenever she wanted a thing, she could get it by ordering the officers.

By the end of a year, however, Surendra gathered round him a number of friends who dinned into his years that this was as it should not be. One of these friends who had failed in his Intermediate Examination seven times and had got plucked in the Muktearship Examination five times had come to settle down in the village with a huge load of legal knowledge. He explained to Suren that every day of Suren's acquiescence strengthened the claim of Satyen to an equal title and possession in the entire estate. Under the advice of this pseudo-legal friend, Suren ordered his officers not to pay anything to Satyen or his wife without Suren's order. Even this did not make much difference for some days; for, after this Suren always sanctioned everything asked for. But this legal luminary advised him to refuse some requests just to establish that Suren had the right to refuse.

Suren mildly protested that he had got himself registered in the Collectorate as the sole owner and there was no need for all this as he had nothing more to fear. But his legal friend said: "You are mad. That's nothing. Satyen might apply for registration any day."

Suren therefore made up his mind to refuse some requests.

On that very day Narayani had ordered a Dacca cloth to be bought for her husband. The cashier, as usual, wrote out a formal order for Suren's signature. Suren refused sanction and said: "Only the other day he had a *dhotie*. What does he want another cloth for?"

The servant who had gone to the cashier, reported to Narayani that Suren had refused to sanction the purchase of the cloth. Narayani was stung to the quick by this insult to her husband, but said nothing. She paid money out of her own box to buy the cloth.

But after this, this sort of thing began to happen pretty frequently. Every such affront made Narayani swell with anger.

Narayani used to treat Satyen with great tenderness and spoiled him for all she was worth. It almost broke her heart if she could not fulfil a single desire of her poor demented husband. She would often try to dissuade him from a thing he had set his heart on by gentle persuasion, but if that failed, she always yielded, And it was a point of honour with her that her husband should be treated as well as his brother. So where the desire of Satyen touched this tender point, Narayani would do all that she could to satisfy him.

Now, Suren had bought a motor-car. Satyen had one day had a ride on it and felt immensely pleased. Next day when he wanted to ride, he was told by Suren that he was not to ride again in that car.

Satyen came back to Narayani, almost weeping. When Narayani heard all, she sighed.

Satyen insisted that he must have a car. Narayani's heart almost broke when she answered: "How could I give you a car, darling?"

But in the end when Satyen looked very down-cast, she thought hard. At last she kissed his sad face and promised to get him a car. The assurance sent Satyen out in an ecstasy.

Narayani sent for the Dewan's young son who was devoted to her interest. She gave him her

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jewel-box with all her ornaments and asked him to go to Calcutta, sell the jewels and come back with a car and a driver. The young man hesitated to sell her jewels but she insisted. She strongly urged the young man to keep the matter secret.

He left her with the jewel box. But before he could start for Calcutta, things happened which changed the entire course of life for Narayani.

A short while after this, Satyen came to Narayani with tears in his eyes. To her anxious enquiries he answered that he had gone into Suren's sitting-room and had been sitting on Suren's seat. As soon as Suren came and saw him there, he flew into a rage, boxed Satyen's ears and turned him out.

VI

The climax had been reached. Like addiction to wine and other vices cruelty grows with use. Suren's oppression had grown likewise till it culminated in this personal violence to Satyen.

Narayani trembled from head to foot in unspeakable anger when she heard of the affront to Satyen. To her insulted husband she said nothing On the contrary she soothed him with tender words and sent him away.

She then thought hard and a little while later went to her mother-in-law to complain. The mother's heart was touched, but she thought more of the mischief that might be caused by her daughter-in-law seeking to make this, as she thought, an occasion for a quarrel. Very foolishly, she therefore said nothing to soothe Narayani's feelings, but blandly said: "You see darling, one has to be patient, one has to endure things to live in society. It is by want of patience on matters like this that brothers are set against brothers and families are ruined, and," she added gravely, "it is for the wives to be most careful to see that brothers do not fall out, and in particular for you. Your husband, you see, is a witless idiot, you must keep him in check," and so on and so forth.

This storm of wisdom from her mouth blew Narayani's anger into a flame. Had the old woman not seen, she thought, how much she had endured and what patience she had shown? For a mother to make such a difference between son and son! My husband a witless idiot! Disconnected fragments of burning thoughts like these kept bubbling in her mind, as trembling with rage, she left her mother-in-law.

She had thought out what she would do next. She sent for the old Dewan, Gobindanath and shouted out to him: "What is all this Dewanji"?

The Dewan naturally understood everything. He hung his head and answered: "What can we do mother? We are servants."

"Servants! Whose servants? My husband is half-owner of the estate."

"Who can doubt that?"

"Then how dare you disobey his orders or mine?"

The Dewan answered: "Three generations of us have been serving this house. Do you think, mother, that these things hurt me less than they do you? But what can I do——I have no orders. If you give me the order, I should like to see who dares take a penny off your husband's just rights?"

This reassured Narayani. After this she took Gobindanath into her confidence and held a long conference with him.

When he was about to leave, Narayani told him: "If your son has not gone to Calcutta, tell him to return my box and pay him eight thousand rupees on my husband's account."

Gobindanath left for the district headquarters the next day.

And Narayani forthwith shifted with her husband to a separate wing of the house and removed all his belongings to that part.

Jogendranath had thoughtfully built the house in two corresponding parts. One part he had meant for each son. Both the parts were equally

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furnished, but the outer room and out-houses of Satyendra's block had never been used till now. Narayani cleaned those rooms and set Satyendra's sitting room and office room in order.

Two days later, Gobinda returned from town.

VII

Surendra was pleased to find that, for some days after this, his sister-in law had asked for nothing. He felt that she had been taught her lesson.

But a few days later a motor-car made its appearance in Satyen's stable and a gramophone was heard to play from Satyendra's wing of the house.

In extreme annoyance, Surendra sent for the cashier, and asked him: "Have you paid for that car and the gramophone?"

"No, Sir," answered the cashier, "the elder Rani has paid for them."

"The elder *Rani*? Where could she get so much money?"

"Please, Sir, you are rich as kings, why should you want money?"

"I may be rich as a king," shouted Surendra, "but I want to know where that beggar's daughter or that idiot could have money."

"You are both the same," meekly answered the cashier, "both rich as kings."

"Are you mad, cashier? Look here, would you give me a straight answer to a straight question? Have you paid a large sum to those fellows recently?

"Yes, Sir."

"Yes!" yelled Suren, "and, by whose order?"

"The elder master issued the order."

"The 'elder master'!" cried Surendra in amazement. "Master indeed! and you really dared pay him against my orders to the contrary!"

"Sir, we are humble servants. We are bound to obey his orders as well as yours"——

"Shut up, idiot. You say that again and I shall knock out your teeth. You——thief——you bribe taker! Get out of this house. Dewanji, will you take charge of the cash from him and turn him out?"

And it so happened that just then a peon came up to just where Surendra was sitting and handed him a notice. At a glance Surendra found that it was a notice from the collectorate of an application made by Satyendra for registration of his name as a half-owner of Jogendra's estates.

Surendra had reached the limit of his patience. Straightway he slapped the cashier on the face and shouted: "Scoundrel! You dare bite the hand that feeds you! This then is what you have been doing all these days! Dewanji, will you please take charge of his work and turn him out."

Gobindanath advanced quietly and said: "In that event, you had better take over charge of my work too. I can't bear to see you insulting an aged gentleman like this for nothing. I am going." And then the old Dewan shouted out to the officers working there: "and those of you who are sons of gentlemen, come away straight. There will be jobs for you in the elder master's office."

So saying, he left the room and almost all the officers followed him like a swarm of locusts to the office room of Satyendra.

For one moment Surendra looked in amazement. At the next he ordered his *barkandaz* to give a hiding to every one of these fellows before they were turned out.

The ploughed muktear friend of Surendra however came and intervened: "Don't do that I say. There will be a huge riot if you do. As I was coming, I saw a crowd of two or three hundred men gathered in the other house, no doubt, on purpose. Rather go and lodge an information at the police-station and start half-a-dozen criminal cases."

Surendra could not reply. He simply trembled with rage. So soon as he could speak, however, he agreed with this valued friend so fully that he forthwith appointed him his Dewan and sent him

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to the police station. Himself, he went inside the house determined to meet and punish Narayani. He found however that Narayani had before this completely cleared out of his part of the house and the door that led to the other part, where she was, was bolted, locked and in fact walled up on the other side. Burning with futile rage Surendra threw himself on his bed.

What had happened was that during the time that Surendra was congratulating himself on the success of his strong policy, Gobindanath was busy winning over the officers of the estate to his side. He had anticipated that, so soon as the notice was served, the crisis would come, though he had not exactly foreseen all that had happened. He had accordingly removed beforehand all necessary records to Satyendra's office room and the rest he had placed in the strong room of which he had the key.

Surendra had ill-will but not the cleverness that might be needed to feed it. He had got himself registered as full owner but it never struck him that his office-records should also be kept in his sole name, and, in fact, he did not even come to know how the papers were kept. The shrewd Dewan had all along entered the name of both brothers in all the papers and books of the estate. Surendra's friend, the failed muktear had once cautioned him that all rent-receipts should be in Surendra's own name alone. Surendra had accordingly asked the Dewan to have them so. The shrewd Dewan however got round him by saying that there was a large quantity of printed receipt forms in the name of Jogendranath which would be wasted in that case. So he went on issuing rent-receipts in the name of Jogendra.

With all this evidence of possession in his favour, Satyendra easily won in the application for registration of his name in the collectorate. Surendra's objections on the ground that Satyendra was a born idiot not entitled to inherit were not considered by the Collector.

Surendra was therefore driven to a civil suit to establish his exclusive title. There were minor disputes and even riots all over the estates, and hundreds of civil and criminal cases were started on both sides in no time. Both sides were constantly kept busy with these cases for years.

Gobindanath was a past master in litigation and, as a result of his wise handling he won right through in all the minor cases. The title-suit kept hanging for five years.

When it came to a hearing at last, Surendra applied for medical examination of Satyendra to determine whether he was an idiot. The Subordinate Judge held that that question did not arise in the suit and refused the application. After protracted hearing, Surendra's suit was dismissed after three years. Surendra went up on appeal to the High Court who sent down the case two years later for the examination of Satyendra. The Subordinate Judge after examining him found him to be an idiot. This time Narayani appealed to the High Court, and after a long wait she won in the High Court.

Surendra appealed to the King-in-Council.

(To be concluded in the next.)

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Federation of Indian Chambers

THE Federation of Indian Chambers of Commerce met in session at New Delhi, on the 31st March, with Mr. N. R. Sarkar in the chair. There was a large gathering including a number of distinguished visitors.

The President in an exhaustive address dealt at length with the varying phases of the national struggle and urged the need for economic reconstruction. He surveyed elaborately the economic helplessness of India in the absence of adequate Government sympathy and support to develop her commerce, increase her employment and supply cheap money at reasonable rates of interest. Mr. Sarkar then subjected Sir George Schuster's budget speech to a searching criticism. The Ottawa, Indo-Japanese, and Bombay-Lancashire pacts also came under his search-light. But his observations on the part that business should like to play in the politics of the country deserve particular attention. He asked political leaders to make Swarajist politics possible for businessmen, by abjuring revolutionary or direct action programmes and adopting constitutional methods. He urged :

> Our future political methods should be such that every man who loves his country will have an opportunity to make some contribution, however small, towards its advancement. We, the commercial community, desire to march with our countrymen. Do not exclude us by taking a route that we cannot follow or prescribing methods we cannot use.

A resolution on currency and exchange reiterated the Federation's emphatic opinion that the existing 1*s.* 6*d.* ratio was extremely detrimental to the best interests of the country and that the position has been aggravated by the depreciated currencies of other countries. It urged that early action should be taken to devaluate the rupee with the ultimate object of fixing the exchange at a natural level.

The export of gold from India was the subject of another resolution which stated that the Federation viewed with alarm the continued outflow of gold from the country, valued at over 171 crores of rupees since September 1931. It urged an embargo on the export of gold and asked Government to buy gold in India at rates equivalent to the sterling rates in London. The Federation also took objection to the continued policy of silver sales by the Government despite public protests and declared that, since the recommendations of the Hilton-Young Report were not now operative, Government should stop further sales of silver. It also welcomed the reduction in the import duty on silver and hoped that this reduction would serve as a first step towards the total abolition of the duty.

The Federation drew the attention of Government to foreign imports without any marks of origin, similar in form and design to corresponding Swadeshi products and urged the Government to give immediate consideration to the recommendations of the Central Banking Inquiry Committee. It was of the opinion that the Indian Legislature alone should have unfettered discretion to devise suitable machinery for the administration of railways and its rights should not be restricted by the Constitution Act in regard to the policy of finance and administration of Indian Railways.

A resolution protested against the Sugar Excise Duty Bill, as giving the parting kick to the Indian sugar industry. Mr. G. D. Birla moved a resolution urging Government to undertake definite and planned measures for the economic recovery of the country ; while Mr. D. P. Khaitan condemned the whole income-tax policy of the Government and recommended an early amendment of the Income-tax Act, as desired by the entire mercantile community. The managing agency system was condemned and the unsatisfactory financial position of the Port-Trusts received attention.

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INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

The Revival of the Swarajya Party

WE welcome the decision of the Delhi Conference to revive the Swarajya Party and contest the coming elections to the Assembly. Since the suspension of civil disobedience, Congress work, according to the Gandhi plan, has practically come to the standstill. And a continuance of this spell of inaction will mean the complete cessation of political work. Now that the Mahatma himself has approved of this decision and welcomed the revival of the Swarajya Party, it is up to the leaders of the Congress to chalk out a programme of constructive political work. That work is no more nor less than the old sensible programme of co-operation when possible and obstruction when necessary both within and outside the Councils. Who does not know what a useful national work the Swarajya Party of old was doing and how much their work raised the prestige of the Congress itself? Will it be too much to expect of Dr. Ansari, Dr. B. C. Roy, and Mr. Balubhai Desai to continue the great tradition left by the departed trio of the Swaraj Party—Pandit Motilal Nehru, C. R. Das, and V. J. Patel.

Gandhiji's Decision

Gandhiji has facilitated the work of the Congress still further by his courageous decision to suspend civil disobedience *sine die*.

> I must advise all Congressmen to suspend civil resistance for Swaraj, as distinguished from specific grievances. They should leave it to me alone.

In these simple words, he appeals to all Congressmen to put a stop to civil disobedience—a decision of far-reaching importance to the country. Thus the last obstacle in the path of the Congress reverting to normal political work has been removed. May we hope that this will reunite all the scattered forces and enable the Congress to take counsel together and press the national demand on all fronts with irresistible energy?

The Next Move

Gandhiji's decision has to be ratified by the A. I. C. C. and we have no doubt that that Committee will endorse the decision and accelerate matters. We are glad that this happy move is not without its repercussions in Government circles, though we should have expected a warmer welcome than the cautious and formal announcement made in the Assembly by Sir Harry Haig on behalf of the Government. But it is something that Congress is now at liberty to ratify the Mahatma's new policy.

> And if, as a result, civil disobedience was called off, the Government would review their policy regarding the Congress organisations and the release of civil disobedience prisoners would be expedited.

It is good augury too to be assured by the Secretary of State that "if civil disobedience comes to an end, it will be possible to expedite releases". That way lies peace and the hope of better times.

The Council of State

In these days nobody has a good word to say of the Upper House anywhere and the unkindest cut of all is the way Government have thought fit to hustle the Finance Bill through the Council of State. The Hon. Sir Maneckjee Dadabhai, the President, therefore did well to voice the feelings of the House when he lodged a protest against the scant courtesy shown to the House by Government. The practice of rushing a Bill of this magnitude at the eleventh hour has become normal for the last three years. His observation addressed to the Member in charge of the Bill is a warning to the Government that has come none too soon. For the House will lose in public esteem if passage of Bills in the Upper House is considered a mere formality.

The President has done well to assert the rights of the House, and the Members will feel grateful to him for safeguarding the interests and privileges of the Council of State.

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The Death Penalty

We have in these columns never hesitated to condemn the terrorists and their nefarious activities. They are indeed a menace to peaceful life and the sooner we get rid of them the better for the country. But the persistence of the Bengal Government in placing on the Statute Book a law imposing death penalty on any one in possession of fire-arms with intent to kill, somewhat overshoots the mark. For in actual fact possession will be very apt to be mistaken for intention which is a dangerous conclusion. And the irony of it is that this draconian law is enacted at a time when a number of good men and true are pleading for the complete abrogation of death penalty in judicial sentences. Says an important circular recently issued in England :

> The re-enactment of the death penalty recently in several foreign countries raises grave issues but there is no suggestion that it has been reimposed for other than political reasons. Among students of crime there is no weakening of the view that capital punishment is not only a barbarous survival, but is psychologically unsound, unjust and wholly unnecessary for the protection of society from murder.

The signatories to this document are the Archbishop of York, Mr. George Lansbury, Mr. H. W. Nevinson, Sir Michael Sadler and others.

Sir K. V. Reddi

We congratulate Sir Kurma Venkata Reddi on his appointment as Law Member of the Government of Madras in succession to Sir M. Krishna Nair. He has had an excellent record of public service having gained administrative experience in his capacity as a Minister in the early days of Diarchy and later as Agent to the Government of India in South Africa. In both capacities his work has won general appreciation, and the new spell of office, we hope, will add to his reputation for fairness. His reply to a public address that "he was going to be in charge of the Portfolio of justice—justice to all communities without any distinction" is quite significant.

Sir Asutosh's Statue

Calcutta has honoured itself by erecting a full size bronze statue of one of her greatest sons, Sir Asutosh Mukerjea. Sir Asutosh had impressed himself on the life of Bengal in many ways and the memory of his great services is writ large in the history of her two great institutions: the Calcutta High Court and the Calcutta University. For more than a generation Sir Asutosh occupied a unique position, and the Hon. the Raja of Santosh, in unveiling the statue, paid a fitting tribute to his achievements as Judge and Jurist and as Vice-Chancellor of the University. Sir Asutosh was remarkable for his intellect, his amazing industry and his thorough independence, and the memory of his extraordinary energy and determination is still fresh in the minds of his countrymen. The Raja's reference to the "many battles which Sir Asutosh valiantly fought against formidable adversaries" recalls his great tussle with Lord Lytton regarding university affairs and the no less historic fight for saving the university from the onrush of non-co-operation.

Dr. Kitchlew's Offer

Dr. Kitchlew, who has recommenced practice at the Bar since his release, has made an interesting offer to the British Government.

Speaking at Amritsar, he said that if the Government agree to give Indians some control over the police and the army in India, he would not demand anything else from them for 10 years. The Doctor's demand is not unreasonable as the transfer of law and order to Indian Ministers has been favoured both by the Simon Commission and the White Paper,

> while the Defence Sub-Committee of the Round Table Conference has agreed that the defence of India shall, to an increasing extent, be the concern, not merely of the British Government but also of the people of India.

Will Government give effect to this decision?

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Walk-Out in Behar Council

That a public man of Mr. Sacchidananda Sinha's standing should have thought fit to stage a walk out with no less than 24 of his colleagues shows the strength and unanimity of feeling against the Government's Municipal Bill. It will be noticed that the Opposition included Nationalists, the Moslems, and Independents. Mr. Sinha has in a subsequent statement pointed out what a provocatively drastic and thoroughly uncalled for move it was that the Government are attempting. And though the Bill has passed through the Council, Mr. Sinha has convincing arguments to show that there

was no justification for giving a blank cheque to the Government for superseding the Municipal administration and administering Municipal areas according to their own will and pleasure by means of rules to be framed hereafter and of which the Council were given no indication even in the statement of objects and reasons of the Bill.

Recent Deaths in Madras

Death has been busy taking its toll in Madras and what was most shocking, within the course of one revolving moon, has spirited away four distinguished men of the Province.

The passing of Sir C. V. Kumaraswami Sastri removes a great Judge and a cultured citizen, whose charming personality will long remain a vivid memory to many. Sastri had distinguished himself as a learned judge and a scholar of fine taste and discernment, and his polite address and urbanity of manners won him many friends, irrespective of caste or creed. As our readers are aware, Sir Kumaraswami was a valued contributor to this *Review*. The social life of Madras is all the poorer for his death, and we offer our sincere condolences to his son Mr. C. V. Nagaraja Sastri and the bereaved family.

Sir Sankaran Nair, who passed away the same day, had been before the public in one capacity or another for well over 40 years. He distinguished himself as a Judge of the Madras High Court and later as a member of the Viceroy's Council. Earlier in his career, he was a public man of considerable force of character and was duly rewarded with the Presidentship of the Congress. His participation with the Simon Commission was somewhat out of the way, but Sir Sankaran has had a distinguished record as a doughty champion of social and political reform in the country.

Another death that will cause anguish to many people in the city as of a personal loss is that of the dear Dr. Rangachari, perhaps the most familiar figure in Madras. Rangachari had certainly cured many difficult cases, and his surgical skill was a marvel among the multitude. People always looked upon him as a real benefactor and now that this poor man's friend is removed "sorrow darkens hamlet and hall", for the good Doctor was quite as accessible to the poor as he was constantly in demand among the rich.

Haji Sir Ismail Sait, the merchant prince and philanthropist, died on the morning of the 24th. In him the province has lost a distinguished citizen. Sir Ismail was a popular figure at the Races, and the forthcoming season at Ooty will miss the grand old Muslim very much indeed.

"The Free Press" Prosecution

"Few prosecutions in recent times have been so ill-advised and more prejudicial to public interest than the defamation case brought against the editor and the printer of the *Free Press* by Maulana Shaukat Ali," says the *Bombay Chronicle*. The only result of the hearings was the revival of the 'memories of the bad days of Hindu-Muslim disturbances'. The *Chronicle* adds:

Maulana Shaukat Ali himself, we have no doubt, will be among the first to realise that he has not done the best service to himself by launching this prosecution. For, on two more important counts of indictment the Magistrate has rightly acquitted the accused. No public purpose would be served by going into details of these counts now. But we think it is necessary to endorse the remark of the Magistrate that in publishing the report of the incident at the meeting of the Citizens' Peace Committee, the *Free Press* acted in good faith and for public good.

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WORLD EVENTS

By Prof. A. J. SAUNDERS, M.A., Ph.D.

THE UNITED STATES

THE World Press has been interested in reviewing Mr. Roosevelt's first year as President of the United States; it is a story of much attempted and something done. Mr. Roosevelt is to be thanked for his energy, his attempts to deal with problems, and what he has actually achieved in so short a time. In characterising the year, the President himself has said: "The most salient features of a salient year must include the amazing and universal increase in the intelligent interest which the people of the United States are taking in the whole subject of government."

In recounting what has been done, special mention must be made of the growing control by Government of the whole economic life of the nation, as seen in the fact that the credit system of the country has been taken over entirely by the Central Government; the mechanism of a managed currency has been set up; industry is under control as it has never been before by a series of codes; in the matter of agriculture, the Government have taken control of every process of production, manufacture, and marketing of nearly all staple commodities; and the last move is to transfer to the Executive the whole matter of tariffs. The President has asked to be allowed to modify up to 50 per cent. either up or down tariff regulations with all other countries. The old gospel of American self-sufficiency and *laissez faire* has gone, and in its place is coming a scientifically planned economic life for the nation.

THE PHILIPPINES

It will be remembered that some time ago the United States Government passed a measure giving the Philippines the right of self-government, but the islanders voted it down and did not wish to break political connections with America. The matter has come up again; Congress has recently voted the Philippines Independence Bill gaining independence within 10 to 12 years' time. It will be interesting to see whether the Philippine legislature will accept independence; they must do so before October 1st, if not, the Bill will lapse. Economic and financial considerations are of course behind the question; the people of the Philippines are not at all sure that it will be to their advantage to be independent of the United States.

DISARMAMENT

The Disarmament talks have produced a better feeling in Central Europe. Mr. Eden, the British Lord Privy Seal, after a conversation in Paris which was encouraging, went on to Berlin and had two long talks with Herr Hitler, and several interviews with the Minister for Foreign Affairs. In an official statement, the following report was issued:

> The conversations were conducted in a frank and friendly spirit and have shown that both Governments are animated by a desire to arrive at a general agreement on this subject as soon as possible.
>
> Although it was no part of the object of the conversations to reach a definite agreement as to the contents of a Disarmament Convention, the joint exploration of the question which has taken place, has helped each party to a full understanding of the other's point of view. It is therefore felt that, in spite of the difficulties which still stand in the way of the conclusion of a Disarmament Convention, some progress has been made.

From Berlin, Mr. Eden went on to Rome and met Signor Mussolini; after the interview, the following statement was given out:

> The Head of the Government this afternoon received at the Palazzo Venezia Mr. Eden, the Lord Privy Seal, who informed him of the conversations which he had had in Paris and Berlin. This information enabled them to examine afresh the British and Italian memoranda. They found themselves in accord as to the objects to be reached, and in particular as to the possibility of finding a basis for a general agreement.

All this is to the good, but there still persists what may be called the German irreducible minimum; that is that while Germany renounces all offensive armaments, she still asks for a force of defensive aircraft of the scouting and fighter types, and she demands a short-term army of

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300,000 men. The question of short-term is causing some trouble; for France wants to make the term for 10 years; Italy would be satisfied with 6 years; and that shorter period would suit Germany better. Some sort of an arms truce for a few years will probably be the basis of agreement.

A Disarmament Note has recently been sent from France to Britain in which it is stated that France is not opposed to the principle of disarming further if other nations agree to disarm also and if France's security is not in peril. The thing that troubles France is that Germany is rearming, while France is asked to limit her armaments without sufficient guarantee of her security.

An eleventh hour desperate effort is being made to save the Disarmament Conference and to achieve something, because the friends of peace realise that if the Conference breaks up, the possibilities of war will be greatly increased. At the meeting of the Disarmament Bureau at Geneva, April 10th, President Arthur Henderson made a strong plea to the nations not to abandon their great enterprise, nor whittle down what they had set out to achieve, because only a successful conclusion would end the growing danger of war. Mr. Henderson said that things were far worse now than in 1932 when the Conference began, for a new race in armaments had already begun, and every one knows that such a race will end in war just as the last armaments race had done.

The Bureau is to meet again on April 30th, and a meeting of the General Commission is to be called on May 23rd.

THE SAAR PLEBISCITE

In the Treaty of Versailles, it was decided that for the first period the Saar territory should be administered by the Council of the League of Nations, but that after 15 years a plebiscite should be taken regarding the future government of the territory. That time limit will be up in 1935, next year, and already interest is being roused over the question of the vote. There are three possibilities: until a year ago the feeling was predominantly pro-German, some say as much as 90 to 95 per cent German. But some of them are Jews and many of them are Marxist socialists; the events in Germany, Nazi Germany, during the last year have shaken the faith of many Saar Germans in their wish to return to Germany; so that now the situation is somewhat changed, for there is still a strong desire to return to Germany, but not to Nazi Germany.

On the other hand a pro-French vote is not a possibility, because of the great preponderance of Germans in the territory. There is left therefore the only other alternative, that of continuing as at present. But the League Council is not anxious to continue the responsibility. It is a very difficult situation. The Council would like an agreement reached before any vote is taken between Germany and France, and that may be attempted. The Saar Nazi Party is aggressive and is working for German interests. The whole situation is bristling with difficulties.

THE DANUBIAN STATES

Rings within rings, at one time the Big Powers, then again the smaller nations in Central Europe, are being formed to protect their own interests along distinctly national lines. Last month an agreement was reached between four of the Balkan States; this month it is a Three-Power agreement between Italy, Austria, and Hungary. Signor Mussolini of Italy has been the prime mover; the main purpose of the movement is to assure the political independence of Austria and the other Danubian States, and to engage the three powers to collaborate in the economic advancement of all the Danubian countries. It is a vindication of Mussolini's well-known policy to render the countries of Central Europe, especially the smaller States, independent from the domination of any one Power.

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Trade and Finance

By "SRIVAS"

THE close of the financial year was notable for a series of transfers from the swollen Home Treasury balances to the Paper Currency Reserve. This was in accordance with the statement made by the Finance Member in his budget speech-that the policy of the Government of India would be to utilise the excess remittances to the Secretary of State for the purpose of strengthening the currency reserves. This has been deemed necessary in view of the fact that when the Reserve Bank of India is established, its position will have to be convincingly strong. The first of these changes was notified in the remittance *communique* for the week ending March 17, when a sum of £2,905,000 was transferred from the Home Treasury to the Gold Standard Reserve in England. As against this, an equivalent amount of gold was transferred from the Gold Standard Reserve to the Paper Currency Reserve in India. As a result of this, the statement of accounts of the Currency Department for the week ending March 22 showed an increase in gold bullion of the value of Rs. 3·87 crores. Lest this amount should lead to an expansion of currency, rupee securities to the same amount were cancelled. The same operation was repeated in the two subsequent weeks. But the amount involved on each occasion was £3 million; and there was the additional difference that, instead of gold being taken from the Gold Standard Reserve, the Paper Currency Reserve received only sterling securities directly from the Home Treasury balance. And on both these occasions an equivalent amount of rupee securities was cancelled. Thus rupee securities have during this period suffered a decline of the equivalent of £8·9 million. The Government have thus signified their determination not to allow any expansion of currency as a result of the transfer effected from the Home Treasury.

It is noteworthy that this action has been taken in the face of a continued stringency in the money market and the consequent necessity for Government to pay higher rates on the short-term accommodation. The following table gives the results of the Treasury Bills tenders and sale of intermediate during the period under review, the sales and maturities and the totals outstanding:

IN THOUSANDS RUPEES

Week ending.	Total amount tendered.	Total accepted.	Inter-mediates.	Average rate of accepted tenders.	Tap-rate.	Total sales.	Total maturities.	Excess of sales over maturities.	Total of bills outstanding.
March 27 ...	1,91,25	1,50,00	2,07,00	2 2 0	2 1 0	3,57,00	2,50,00	+1,07,00	30,14,00
„ 29 ...	1,68,00	1,50,00	2,05,75	2 4 3	2 3 0	3,55,75	45,75	+3,10,00	33,24,00
April 9 ...	1,75,50	1,50,00	66,25	2 5 7	2 4 0	2,16,25	2,50,00	— 33,75	32,90,25
„ 16 ...	2.04,50	1,50,00	1,72,75	2 7 4	2 6 0	3,22,75	2,00,00	+1,22,75	34,13,00
„ 23 ...	2,19,50	1,50,00	...	2 8 0	2 6 0	1,50,00	1,50,00	...	34.13,00

It will be seen that during this period Treasury Bills discounts have gone up from Rs. 2-2 per cent., at which they stood in the greater part of March, to Rs. 2-8 per cent. in the week ending April 23. The Government could easily have avoided such higher rates, which are a manifest injustice to the taxpayer, if they had shown themselves capable of overcoming their ingrained prejudice in favour of deflation. . . . .

An important event of the period under review is the publication of the report of Professor Bowley and Mr. D. H. Robertson on the

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organisation of economic intelligence in India. Without going into details of such schemes as they have recommended, it may be pointed out here that the experts have recommended to the Government of India the carrying out of an economic survey under the auspices of an economic organisation. Taking the later, first, the experts have "assumed" that the Economic Committee of the Viceroy's Executive Council is to continue to function and their recommendations are that the post of the Director-General of Commercial Intelligence and Statistics should be abolished and that a permanent economic staff consisting of four members on salaries attractive enough for men of high ability and standing should be instituted. It is, indeed, surprising that so large a part of the enquiry of the experts as the supreme economic council should have been assumed away without question. The experts ought to have been aware that the Economic Committee of the Viceroy's Executive Council though, no doubt high-sounding in name, is, in fact, the Executive Council itself *minus* one or two members who have no sort of relation to economic problems. Even on a most charitable view, the members of Viceroy's Executive Council can be said to lack the time necessary for devoting their attention to the new problems which an Economic Council is designed to tackle. Nobody except that of a number of supermen can do the normal duties of the Executive Councillors and at the same time possess the insight and initiative necessary for economic reconstruction. It has, perhaps, been convenient for the experts from abroad not to expend much mental effort on this part of their task; but it may also be said that if they had accepted the desirability, if not the necessity, for economic planning, they might have advised the Government the constitution of a special economic council which, on the basis of the information collected under its auspices, will recommend specific measures for the reform and reconstruction to the Government.

In contrast to a scheme of the Economic Council, the recommendations in regard to the economic survey seem to be more carefully conceived. The experts are to be congratulated on their decision to rule out the attempt to estimate the national wealth. And it should be obvious that there is no economic policy or scheme of economic reconstruction which can be suggested or helped by an estimate of the national debt. And it is also a matter of common knowledge that the possibility of error in estimates of national wealth are too great to make them reliable or accurate. In these circumstances, the experts have decided that India should carry out a survey of the economic conditions to be carried out by a process which they have aptly and suggestively called one of "sampling". They believe that the survey might be carried out at a cost of Rs. 30 lakhs and over a period of three years.

The time of writing these notes coincides with the closing of the Assembly Session. It has been an important session, not in the sense that the members had put forth valuable efforts in the cause of the country, but in the sense that the measures to which they have set the seal of their approval are of great moment to the country's economy. Of the many measures passed, the most important are the Textile Protection Bill and the Bill imposing Excise duties on the sugar and match industries. An important provision of the first-mentioned is the grant of protection to the hosiery industry, as a consequence of which competent authorities are looking forward to an expansion of the hosiery industry in India. The Excise duties on matches and sugar have quite the opposite effect of crippling the most promising of India's new industries. There has been naturally much agitation against these Excise duties. The sugar industry has contended that the Government have taken no account of the facts that molasses are fetching no prices whatsoever and to that extent the protection granted to it has been seriously curtailed. An Excise duty on the top of this should prove a crushing handicap. The match industry has gone to the length of closing down the factories as a protest against the new measure, but all this has been of no avail and Sir George's proposals have found their way to the Statute-Book.

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Diary of the Month

Mar. 26. H. E. Sir George Stanley opens the Remodelled General Hospital Buildiugs at Madras.

Mar. 27. Srimati Lekhwati Jain, M.L.C., is elected President of the Agarwal Women's Conference.

Mar. 28. Dr. Pattabhi Sitaramayya is released.

Mar. 29. South African Colonisation Committee submits its report to South African Government.

Mar. 30. H. E. the Governor-General gives his assent to the Indian Finance Bill.

Mar. 31. Congress leaders meet in conference in New Delhi.

—Federation of Indian Chambers of Commerce meet in Delhi.

Apr. 1. Congress decides to revive the All-India Swarajya Party and contest the forthcoming elections to the Assembly.

Apr. 2. All-India Moslem Educational Conference meets at Meerut under the presidency of Sir Abdul Qadir.

Apr. 3. All-India Insurance Conference meet in Lahore.

Apr. 4. Congress leaders wait on Mahatma Gandhi for reviving the Congress Swarajya Party.

Apr. 5. Assembly passes the motion for the consideration of the Select Committee Report on the Princes' Protection Bill.

Apr. 6. The Advance Party of the German foot expedition to the Himalayas arrives in Bombay.

Apr. 7. Gandhiji issues a statement suspending civil disobedience.

Apr. 8. Sir John Kerr, ex-Governor of Assam, is dead.

Apr. 9. H. H. Sri Sankaracharya of Kamakoti-petam throws open the Sukhdeo Mutt at Benares to Harijans.

Apr. 10. Mr. Arthur Henderson opens the Disarmament Bureau at Geneva.

Apr. 11. The Assembly passes the Princes' Protection Bill.

Apr. 12. Sir B. L. Mitter is appointed Member of Bengal Executive Council.

Apr. 13. Mr. Baldwin appeals to Tories to give the Select Committee report on Indian Reforms a fair hearing.

Apr. 14. The Bill to abolish the Irish Senate is published.

Apr. 15. Sir Harry Haig announces that Government would raise no obstacle to the meeting of the A. I. C. C. or the Congress.

Apr. 16. Assembly passes the third reading of the Textile Protection Bill.

Apr. 17. Council of State passes the Princes' Protection Bill.

Apr. 18. France refuses to agree to any measure of Geman rearmament.

Apr. 19. Assembly passes the Sugar Excise Duty Bill.

Apr. 20. Indo-Japanese Treaty has been signed.

Apr. 21. Sir Claude Hill, former Member of India Council, is dead.

Apr. 22. The Assembly adjourns *sine die*.

Apr. 23. President Roosevelt confers with American Senators for re-monetisation of Silver.

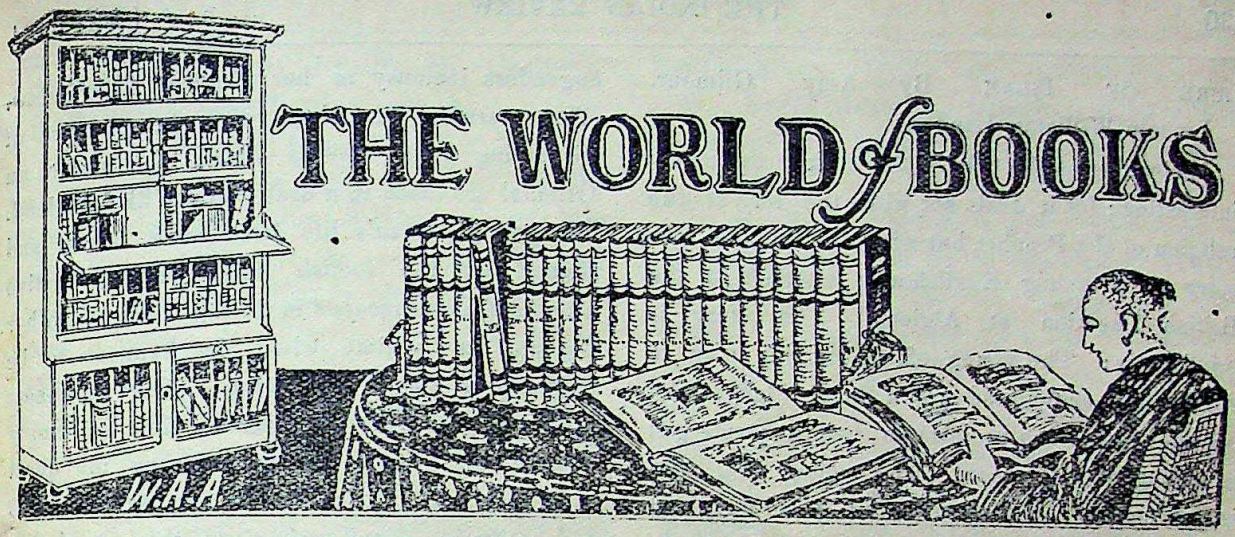


SIR C. V. K. SASTRI

Apr. 24. Sir C. V. Kumaraswami Sastri, Sir Sankaran Nair, Haji Sir Ismail Sait, and Dr. S. Rangachari are dead.

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JOHN STUART MILL. By Mary Agnes Hamilton. Hamish Hamilton, London.

Yet another volume in the series of "Makers of the New World" is this biography of Mill, 'the saint of rationalism'. Mill was in his day a great power for good affecting the style and temper of his generation in a remarkable way. The story of his mental development is told with charming simplicity and modesty in his own autobiography. In that fine book he called himself a socialist, and his writings have in many ways helped to lay the foundations of socialism in Britain. Subjected by a remarkable father to a remarkable education—learning Greek at 5 and grappling with philosophy at 12—he was in his early twenties an intellectual prodigy, and unlike other prodigies he fulfilled the highest expectations of his admirers. Mill's writings are so multifarious and affected so many lines of thought that we are apt to forget that he was, for five and thirty years, practically a civil servant. But the office did not hamper him; on the other hand it helped him to pursue his course of abstract thought, without leaving him to depend on writing for a livelihood:

> I have, throughout life, found office duties an actual rest from the other mental occupations I have carried on simultaneously. They were sufficiently intellectual not to be a distasteful drudgery, without being such as to cause any strain upon the mental powers of a person used to abstract thought, or to the labour of careful literary composition.

Mary Hamilton's book is a fine, discriminating study of one of the shining lights of the century. We are glad to find in this book the historic letters that passed between Mill and Carlyle in connection with the most poignant incident in all literary history—the destruction of Carlyle's Mss. of the French Revolution.

> On an evening in March, Mill, 'pale as Hector's ghost', appeared to the Carlyles, sitting under the lamp in the drawing-room at Cheyne Row. At first he could hardly speak; at last he conveyed to his friend that, by a hideous and inexplicable accident the precious M.S. had been removed with a pile of waste paper by some too energetic housemaid, and consumed by fire.
>
> Atrocious for Carlyle, most people will feel that, at the moment of realisation and confession, the disaster was, for Mill, even more appalling. Had one to be one or the other in such a case, one had rather be the sufferer than the innocent executioner.

It is well to remember that Mill, inspite of his Victorian scepticism and utilitarianism, is not out of date. He exemplified in his person the truth of his observation that one person with a belief is a social force equal to 99 who have only interests. Mill is a tonic still to an age of "loud disputes but generally weak convictions."

> To read Mill is to be in contact with an intelligence of the first order, which cuts through the sloppy, the flabby and the merely sentimental and annihilates the taker of words for things, but cuts, always, in order to make, not break. He never dodges; he always states the whole case, points against as fully as points for; he never leaves his own opinion in doubt, or omits any of the stages in the process by which that opinion has been reached. His is a wholly realistic intelligence, and a completely unconventional one. Not a trace in it of Victorian complacency.

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LURE OF ISLAM. By Amy Gilmour. Lincoln Williams, London.

Misleading as the title is, the book is extremely interesting; for it deals not with the lure of the religion of the Prophet but with the simple love story of a young Englishman attached to the British Legation at Algiers. The story is briefly this: The young officer on his way to Algiers gets acquainted with a Spanish lady, who beguiles him into a promise to help a young girl in fleeing from Morocco. The young girl, who is the heroine of the novel, is the grand-daughter of an Englishwoman who, by one of those strange pranks of Fate, became the wife of a Moroccan chief. By birth a Mahomedan, the young lady was by appearance and deportment quite English—a fateful accident, which was later to result in her marriage with the Englishman. After experiencing the soulless life of an Eastern Harem, the English wife of the Moroccan Chief swears that cost what it may, her grandchild should not share a similar fate but be emancipated. The only means of redemption is flight from the country. With this end in view, she plans in consultation with the old Spanish lady (whom Fate had conspired to make a fellow passenger with the young Englishman), and succeeds in obtaining a promise from the young man that he would take the damsel to England. A mere moral obligation at first; but it soon develops into a passionate attachment culminating in the couple being enrolled on Cupid's books as two charming victims. A hasty marriage takes place on board the ship that takes them to England. The story does not end there. Amy Gilmour cleverly weaves into this web of romance the experiences of a foreign girl in an English Home. If to a European woman, an Eastern Harem is soulless and prison-like, the only use of sex being to minister to the call of flesh, an English Home to a foreign girl is also bad. She is treated as an untouchable. Her bewitching beauty engenders jealousy in her English sister-in-law. The warmth of colour and the pleasure of displaying gaudy jewels which so please an Oriental are *taboo* in a drab country like England. The young woman's life becomes a misery and fanned by the foolish fears of her native attendant, she succeeds in fleeing away from her husband at a time when he happens to be temporarily away in London. The passionate lover and the devoted husband find an empty home on his return and embarks on the quest of his beloved. After undergoing several risks and enduring great privations, the two lovers meet accidentally at the outskirts of an oasis just in the nick of time to save the young woman from the rapacious hands of a Moroccan Chief, who had designs on her and whom he would have reckoned as a further addition to his Harem.

The story can well make a good cinema picture holding the on-lookers enthralled.

DANTE: The Divine Comedy in English Verse. Translated by M. B. Anderson. The World's Classics. Oxford University Press. 2s. net.

Of the making of books there is no end and much study is a weariness of the flesh, says the *Ecclesiastes*. The wise man, therefore, will concentrate his attention on the classics of the world and read them through and read them often. To such a man, one of the first books must be Dante's Divine Comedy. Melville Anderson's translation of this great poem enables the English reader to enjoy Dante's wonderful visions to the highest extent to which that is possible through a translation. The whole work was supervised by that great Italian scholar, Dr. Toynbee, and the notes are just such as to supply the exact explanations that are needed to understand and appreciate the poem. This volume will be found by all lovers of world poetry as a book very well worth possessing.

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INDIAN SPIRITUALITY. By M. M. Chatterji. J. M. Dent & Sons, London. Rs. 5.

This book consists of two parts. The first Part describes the travels of a Hindu monk, Paramahamsa Sivanarayana Swami, and was first published in 1907. It is now revised and published with the addition of the second Part which consists of extracts from his books. Towards the end of the volume we are told that the Swami passed away on the 4th February 1909. But we are not told when he was born. Nor does his itinerary bear any dates. It only gives the places he visited and the discussions he held but not the dates. This is a serious defect in the book if it is considered as a biography. But the aim of the author is apparently not to write a biography, but to draw attention to the *Chiaroscuro*, the deep shade and light, in Indian spirituality. "In the midst of the darkness there shines a great light," says Mr. Palmer in his Preface to the book, and that is a very accurate description of the contrast between the high and pure religion of Swami Sivanarayan and the religious beliefs and practices of the masses.

Sivanarayan came of a Brahmin family near Benares. He was one of the four sons of Vyasadeva and Ganga Devi. But he quitted his parental home at the age of 12 and became a homeless wanderer visiting all the shrines in India and teaching a far purer religion than what he found there, apparently with little effect. To him, God is a spirit whose highest manifestation is Light. The following sentence may be taken as the gist of his teaching :

> If you cast aside the pride of Shastric learning and seek refuge in the All-Comprehensive Supreme Being expressed as Light, the true teacher and soul, you will have peace and dwell in everlasting joy.

With this simple message Sivanarayan tramped the country in the early years of this century from Benares to Rameswaram carrying true spiritual light into the dark hollows of superstition, idolatry and priestcraft.

EAST AND WEST IN RELIGION. By S. Radhakrishnan. George Allen and Unwin Ltd., London. (Available of G. A. Natesan & Co., Madras. Price Rs. 3-6.)

Sir S. Radhakrishnan is too well known to need any introduction to his discerning readers. His great merit is his clarity and the candid presentation of facts in a forceful and direct style which is peculiarly his own. The book is by no means dry as the title might suggest. Of the five lectures, the one on 'Chaos and Creation' delivered at Manchester College, Oxford, in November 1929, and that on 'Rabindranath Tagore' which was delivered as a presidential address at the General Conference in connection with the Seventieth Birthday Celebrations of the Poet, held in Calcutta in December 1931, stand out pre-eminently. He exposes in a fearless manner the divergence between precept and performance as it obtains in the West. In his opinion, the fundamental cause of the discords of the world, the chaos of thought in politics, the confusion of standards in ethics is due to intellectual specialization at the expense of the cultivation of the whole man. The remedy is brooding—*Tapo Brahma*. The address on Tagore is almost poetic and soul-stirring; what greater tribute can be paid to the great poet than that "he has added to the sweetness of life, to the stature of civilisation"? Who is there in India who understands Tagorean philosophy better than Radhakrishnan? A perusal of the book convinces the reader that Radhakrishnan is not a mere dreamer or brooder. He is practical: he realises that life is a great gift and those who do not live it are unworthy of it. According to him, one need not enter a convent or become an ascetic to reject life. With Radhakrishnan to guide you, you feel that Philosophy is not a dreamy thing floating in the clouds. It is something which even the layman can understand and grasp.

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ACHARYYA RAY COMMEMORATION VOLUME. With a Foreword by Dr. Hirendra Nath Datta. Published by the Oriental Press, 9, Panchanan Ghose Lane, Calcutta.

It was an excellent idea of the many devoted friends, admirers and pupils of Sir P. C. Ray to celebrate his septuagenary by the publication of a magnificent volume like the one before us. We congratulate the editors upon their having secured contributions from so many eminent English and Indian scientists, and distinguished educationists, well known publicists, etc., on such a variety of subjects as science, literature, economics, industries, sociology, religion and philosophy. Acharyya Ray's contributions to the field of science are so well known that it is hardly necessary to recount them here. But it is not only as a famous scientist his reputation has been built up. As an ideal teacher corresponding to the Guru of olden times, as an example of selfless devotion to the cause of learning, as the pioneer of several Indian industries and, above all, as the founder and originator of the Bengal Chemical and Pharmaceutical Works, his name will long be remembered. Indeed, as his distinguished countryman Sir J. C. Bose has observed, Acharyya Ray's great work must be measured in terms of "his dual capacity as path finder in the field of research and originator of work of great utility".

EMINENT PIONEERS OF SOCIAL REFORM. By C. N. Zutshi. Raj Matal, Delhi. Re. 1-8.

The latest addition to the "Uplift of Indian Women Series" is a small book on Eminent Pioneers of Social Reform containing interesting and instructive biographies of Miss Harriet Martineau, Miss Maria Susan Rye, Miss Frances Mary Buss, Dr. Elizabeth Garrett Anderson, Miss Florence Nightingale and three others. Each chapter contains suggestive questions. The book will be read with interest by all Indian girls for whom it is mainly intended.

FOOD VALUE OF VEGETABLES. By Beatrice A. Vieyra, Coonoor, the Nilgiris. (Available of G. A. Natesan & Co. Re. 1-8.)

Mrs. Vieyra has in this very readable book explained very clearly to the public what vegetables really are to man's health and well-being. Mr. Robert McCarrison, Director of Pasteur Institute, in his book on "Food" said that normal nutrition and health cannot be maintained on many of the diets now used by millions of Indian people and that their welfare demands the provision of food which will satisfy the physiological needs of the body. We are therefore glad to welcome the jottings by Mrs. Vieyra, who has endeavoured to show that vegetable dishes in themselves or vegetarian cookery may be made dainty and tasty and also, that the possibilities within the reach of the vegetarian cook are really encouraging. The users of purely Indian vegetables will find the directions given for cooking the English vegetables helpful.

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INDIAN STATES

Hyderabad

NIZAM'S STATE RAILWAY

The expansion of the Nizam's State Railway system, which aims at placing hitherto isolated parts of the Dominions in closer contact with the capital, has been proceeding apace, simultaneously with efforts to increase amenities for the travelling public. With this object several extension lines have been either laid or are in the process of completion during the past 2 years, including the Muhammadabad-Bidar-Udgir line of 51 miles, which has already been thrown open to traffic. The extension to link Udgir with Purli on the Vikarabad-Bidar section, a distance of 60 miles, is nearly completed while 2 other extensions under consideration are the Dichpalli-Kamareddy-Peddapally and the Bolda-Adilabad-Manickgarh lines. According to the latest figures available, there are 1,230 miles of railway, 607 broad gauge and 623 narrow gauge.

Baroda

LAW REFORM IN BARODA

A scheme to give automatic help to Courts has been sanctioned by the Baroda Government and another scheme for the separation of civil and criminal work has also come into force at some places. The Government expects that under the second of these schemes, greater attention will be paid to the criminal work, and under the first, attempts will be made to dispose of the civil arrears more expeditiously. The figures of disposal, we are told, have already increased and figures of arrears decreased even though only slightly. The file of old cases has been reduced from 997 to 869 on which the Government has complimented the judiciary of the State, but they have at the same time expressed their regret that there are cases pending final decision in Courts for periods ranging between 5 to 7 years. The number of such cases has however gone down from 55 to 32.

Mysore

THE MYSORE MUSIC CONFERENCE

The first Mysore Music Conference was held on the 28th March in the Mysore Seetha Rama Mandiram, an institution founded by the late Mr. Bidaram Krishnappa, a well known musician of Mysore.

Sir C. V. Raman, who opened the Conference, said that the idea of trying to solve the mystery of music was a great subject, and he was hoping to open in the Indian Institute of Science at Bangalore a department for acoustical research.

Mr. C. R. Srinivasa Iyengar of Madras, presided. He remarked that the time generally taken up by musical demonstrations was at present very long, and that more prominence should be given to the material than to its embellishments. The singer must, as a *sine qua non*, acquaint himself with the language and the sentiment of the piece he sings, supported by a knowledge of the composer, the context and the special features of the composition.

Nawanagar

CATTLE-BREEDING IN NAVANAGAR

To start model cattle-breeding farms in his State is the ambition of H. H. the Maharaja Digvijiyasinhji. Recently His Highness paid a visit to a model cattle farm at Kandivli in the suburbs of Bombay and not only impressed upon the managers of the farm that their work would be incomplete till a single Kathiawadi child failed to get cow's milk, but stated it to be his intention to start in the near future similar cattle-farms in his State, farms that would prove models.

MARRIAGE LAW IN NAWANAGAR

The Government of the Nawanagar State has passed a law prohibiting marriages of girls below 14 years of age and of boys below 18. Exemption however can be granted in respect of communities in which widow remarriage is allowed. The penalty for violation of the law is one month's simple imprisonment, or a fine of Rs. 100.

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Travancore

PROGRESSIVE TRAVANCORE

Mahatma Gandhi's recent visit to Travancore synchronised with the introduction of social reforms of far-reaching significance. A Government *communique* says that in accordance with the findings of the Temple Enquiry Committee all public roads, public tanks, public wells, etc., maintained from general public funds shall be thrown open to all classes irrespective of the caste to which they belong. Measures to carry out these objects soon are being considered. This is a welcome step in the direction of the uplift of the depressed classes in Travancore, and we congratulate the Government on its resolve to do away with the obnoxious "touch-me-not-ism".

Cochin

PUBLIC HEALTH IN THE STATE

Dr. Sweet, of the Rockfeller Institute who had been invited to Cochin to investigate into the exact conditions of Public Health in the State, has just submitted a report. By his report it is to be understood that Cochin has yet to make rapid strides in the field of Public Health before attaining moderate conditions of health among the Cochin Public. The existing Public Health Department, which is in its embryonic stage, has to be enlarged and improved. The creation of a new Sanitary Engineering staff, the erection of a laboratory and the appointment of a few health officers are the few recommendations he has made in his report to the Government.

UNTOUCHABILITY

Cochin Council during its March sitting passed, with the unanimous support of the non-officials, a Resolution recommending to the Government to issue a Proclamation prohibiting untouchability and unapproachability in the State. Government appreciated the spirit of the Resolution but regretted they were unable to do anything as suggested by the Resolution.

Alwar

MILITARY EXPENSES IN ALWAR

Claims for Rs. 2,23,195 representing expenditure brought to account up to December 31, 1933, have been preferred against the Alwar Durbar, being the cost of the expedition sent at the beginning of the last year to the Alwar State to restore peace and tranquillity, this atatement was made by Mr. G. R. F. Tottenham, Army Secretary, replying to Mr. S. G. Jog in the Assembly.

He added that the sum of Rs. 16,565 had been realised from State so far and action to recover the balance had been taken.

An expenditure of such nature incurred by the Government of India in an emergency is met by the State concerned.

Bikaner

BIKANER'S DENIAL OF REPRESSION

The Private Secretary to His Highness the Maharaja of Bikaner has issued a statement declaring that there is no truth whatever in the report which recently appeared in a certain newspaper to the effect that His Highness has written a letter to His Excellency the Viceroy, suggesting that the Government of India should prohibit picketing, processions, boycott of goods and saluting of the Congress flag. No such letter, it is asserted, has been written by His Highness or the Government of Bikaner to His Excellency or the Government of India or to anybody else.

Rampur

LOCAL SELF-GOVERNMENT IN RAMPUR

An "Extraordinary State Gazette" issued by His Highness the Nawab of Rampur says that he has been pleased to grant the Municipal Board of Rampur control over the Municipal Budget, and the next Board will have an elected Chairman and will have the composition of two-thirds elected and one-third nominated members. One of the nominated members will represent the backward classes.

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Indians Overseas

South Africa

PRINCE GEORGE AND INDIANS

The Natal Indian National Congress gave a banquet in honour of Prince George, who visited South Africa last month.

Kunwar Sir Maharaj Singh, who proposed the toast of His Royal Highness, made an eloquent speech on the occasion. He said that the Government and the people of India were naturally keenly interested in the welfare of Indians in South Africa, and that on their part the South African Indians were proud of their connection with India. At the same time they are glad, he said, as residents of South Africa to do all that is in their power to further the progress and development of this great sub-continent.

"Certain it is that from no race will Your Royal Highness receive a more cordial welcome than from South African Indians of all classes." On behalf of the Congress, the Agent-General thanked the Prince for accepting their invitation in spite of the great demands on his time. Mr. Sorabjee Rustomjee presented a silver salver suitably inscribed on behalf of the Congress.

His Royal Highness, replying to the toast and address, spoke as follows :

I am very pleased with the warmth of the reception you have given me this evening, and I thank you sincerely for the kind sentiments contained in your address and for your gift, which I much appreciate and which I am very pleased to accept.

This gift will always remind me of the Indian community of Durban and of my meeting with you here to-night. I have heard much of the importance of your community, particularly in this province of Natal, and of your industry and law-abiding qualities, and on my tour through this vast Dominion I have been deeply touched by the warmth of the reception I have received from all sections of the people.

I shall not fail to convey the assurance of your devotion and loyalty to His Majesty the King, and I can assure you that His Majesty will much appreciate a message from the Indian community of Durban. I thank you once more for the warmth of your reception and for your kind hospitality this evening.

INDIANS IN GREATER DURBAN

Indians who have been either trading or living for a number of years in the suburbs—now called Greater Durban—are daily being troubled and worried by sanitary inspectors, who continually want them to do this, that or the other entailing unnecessary expenditure; failing to carry out their instructons involves them into litigation or the deprivation of their licences. This joining up and becoming residents of Greater Durban has been no gain to them. They have to pay the rates and taxes and also suffer the pin-pricks of the sanitary tin-gods. The Greater Durban, says the *Indian Opinion*, will be the ruination of Indians.

REPATRIATION OF INDIANS

We understand that 60,000 pounds, the same as last year, has been budgeted for the repatriation of Indians from South Africa in the ensuing year.

Edinburgh

INDIAN STUDENTS AT EDINBURGH

The Indian Students' Advisory Committee, reporting to Edinburgh University for the year ended September 30, 1936, indicates that Indian students have done very well.

Altogether 104 were enrolled at the University including 2 women medicals, 3 at the School of Medicine of the Royal College, 7 at the Royal Dick Veterinary College, and 2 at the Heriot-Watt College.

During the year 44 men and 3 women took out tickets for the Royal Infirmary; most of these students were doing post-graduate work for higher degrees. Twenty-nine Indian students completed their courses and obtained degrees, including 2 doctorates and 7 diplomas, in the Faculties of Arts, Medicine and Science.

Four graduates in medicine from India were admitted to Fellowship of the Royal College of Surgeons, Edinburgh; 1 to Fellowship of the Royal College of Physicians, Edinburgh; 7 to membership of the Royal College of Physicians, Edinburgh; while 12 Indian students obtained the triple qualification.

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INDIAN MUSLIMS IN KENYA

As in India so also in Kenya, a section of the Muslims was the first to cut away from a united national policy of the Indian Congress in Kenya. The Muslim Association of Nairobi sought seats in the Council for Muslims even before the Congress as a body decided to lift the boycott. And its action to some extent precipitated the decision of the Congress. And now they ask for a share of the Indian quota of seats in the Legislative Council to be reserved for them, failing which they will non-co-operate with the Congress and co-operate with the Government. Rather they will insist on a Muslim quota in any event. It was open to the Congress and the majority community to gracefully and tacitly, if not openly, agree. Otherwise they will openly divide the Indian community and prefer their claims direct to the Government. Faced with the ultimatum and the dilemma, the Congress nationalists compromised, writes the *Servant of India*, even as the Indian National Congress did at Lucknow. They agreed to the Muslim quota. Only they did it tacitly and not by a resolution of the Congress. They went the length of persuading a sitting non-Muslim member to resign and create a vacancy to be filled by a Muslim. A non-Muslim contested the seat along with the Muslim nominated by the Congress and he won the election. Congress could not deliver the goods.

"It will now be a strong, almost irresistible temptation for the Muslim Association," observes our Contemporary, "to break away finally from the Congress and create a Muslim party in Kenya and gather strength. It may be tempted to seek statutory reservation of seats for Muslims. The cup of national humiliation will fill, if it goes further still and asks for separate electorates for the Muslims."

U. S. A.

INDIAN MERCHANTS IN U. S. A.

In the last session of the Legislative Assembly, Sirdar Sohan Singh asked the following questions:

(*a*) Will Government please state if there is a Trade Treaty between India and the United States of America? If so, is it a fact that while this treaty guarantees full business rights and protection to American merchants in India, it contains no corresponding protection to Indian merchants in the United States of America?

(*b*) Will Government be pleased to lay on the table a copy of the Treaty?

The Hon. Sir Joseph Bhore replied on behalf of the Government as follows:

(*a*) There is no direct trade agreement between India and the United States of America, but there is a Convention of Commerce concluded as long ago as 1815 between His Brittanic Majesty and the United States of America, Article 3 of which is applicable to India. The provisions of this Article are unilateral inasmuch as they make no stipulations for the treatment of Indian trade in the United States of America. (*b*) A copy of the Convention referred to has been placed in the Library of the House.

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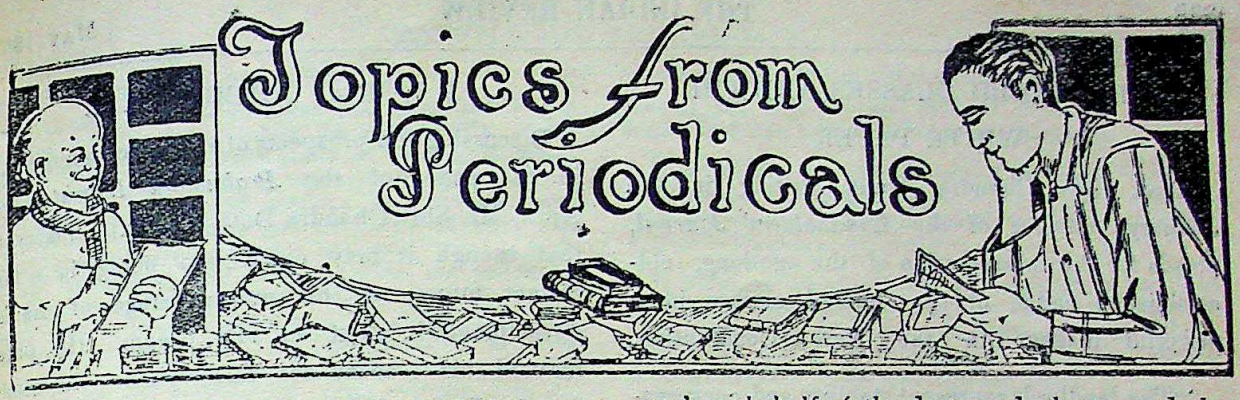
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UPLIFT OF THE OUTCASTES

The writer of the Quarterly Survey in the current issue of the *Church Overseas* records the progress of work among the outcastes in India. One of the interesting developments in the last few years is in the number of Hindu agencies which are working for the uplift of the outcastes. Two eclectic groups—the Brahmo Samaj and the Ramakrishna Mission, which try to combine what they believe to be good in Hinduism, Islam, and Christianity—are taking active measures to provide schools for the depressed classes. The Brahmo Samaj, we are told, is carrying on nearly 500 schools of different grades, and the Ramakrishna Mission has some 90 centres in all parts of India in which it is undertaking social and religious work. The large and influential Arya Samaj, with nearly a million members, has placed the removal of untouchability among its main objectives. The Hindu Mission began work in 1925 definitely with the aim of stemming the tide of conversions to Christianity among the outcaste and aboriginal peoples. In the Mission report for 1931, these words occur :

> The census figures of 1931 go a great way to show the achievement of the Hindu Mission. The decrease of Animists in Bengal and Assam and the proportional increase of the Hindus in those provinces clearly assert that at least a million Animists have been absorbed into the Hindu society. It is gratifying to note that in several areas the Christian missionaries, in spite of their serious efforts, failed miserably to keep these simple peoples within their fold.

In an article in the *National Christian Council Review*, Dr. A. J. Appasamy draws attention to these agencies which are carrying on constructive work on behalf of the depressed classes, and also to another effort known as the Self-Respect Movement. Its methods are mainly destructive.

> It condemns the social and religious evils of Hinduism, and by scorn and satire endeavours to undermine them. The caste system, child marriage, the power of the Brahmans, and the oppression of the untouchables are abuses which the Movement desires to banish from Indian life.

The most recent of such agencies is the Harijan Service League of Students formed at Delhi at the beginning of 1933. The intention of its leaders is to serve as an auxiliary to the older movements and to take immediate measures of relief and purification, which will pave the way for more enduring work. The organisation is to be in the hands of students, but in order to secure continuity in policy and effort, some well known leaders in public life have been invited to join the Committee.

> The main object of the League is to form a solid phalanx of support to the untouchables in all their efforts for self-reform and also to function as the advance-guard of social reform.

QUAKE AS CHASTISEMENT

Commenting on Gandhiji's view that the earthquake in Bihar is a chastisement for our sins, and Dr. Tagore's observations thereon, the *Manchester Guardian* observes :

> As Mr. Gandhi is at the moment flinging all his enthusiasm into the anti-untouchability campaign, the reason for such a persuasion was at least intelligible. If there had been an earthquake in South Africa 30 years ago when he was there, Mr. Gandhi might equally have interpreted it as "chastisement" for South Africa's oppression of the indentured Indian labourers. In both cases his aim would be clear enough—to rebuke human laziness and incapacity and to summon Divine sanctions to their overthrow.
>
> Mr. Gandhi is a mystic and for him 'there is an indissoluble marriage between matter and spirit'.

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THE LANDED CLASSES AND THE WHITE PAPER

Prof. Jites Chandra Guha, writing in the January number of the *Landholders' Journal*, pleads for the preservation of the age-long, old-established rights of the landed classes in a powerful manner in the New Constitution.

"The landlords represent stability and conservative feeling. They have their roots deep in the broad acres of Bengal, the United Provinces, Bihar and other parts of the country. Their interests depend, more than those of any other section of the community, upon peaceful and orderly administration. So from the very nature of things they form the chief and most stable buttress of the Government. Seventy-five per cent. of the population of India depends on agriculture alone. In the future legislatures of India, agricultural problems are to be the most important ones, and as the landowners are directly connected with the welfare of the agricultural classes, they are the fit persons to represent their interests in the legislatures. One of the chief proofs of this claim on behalf of the landholders is that what no other class of people or no other interest has done, the Zemindars have done, *viz.*, they have remitted rent of their tenants to the extent of nearly fifty millions of rupees every year in the United Provinces alone to give relief to the tenantry. This is an unchallengeable demonstration of the solicitude of the landlords for their tenants. And such remission has been granted at a time when we find that every country is demanding its pound of flesh from those who owe it money."

It is a downright necessity, concludes the writer, of the great landowners of India to press their views with all the emphasis and authority they can command regarding the incorporation of a safeguard on the subject as a fundamental right in the New Constitution Act.

A WORLD COMMONWEAL

Discussing the prospects of a world commonweal in the pages of the *Prabuddha Bharata* for April, Mr. Shiv Chandra Dutt, M.A., B.L., observes that though it may come into being in a far distant future, at this present stage of man's development it is but an idle dream. He puts forward his reasons for this opinion in some detail. In the first place, the governments of the advanced nations of the world are not very keen over it, even the peoples under their care do not appear to be over-anxious for a world commonweal or any form of a world state.

Persons who have the breadth of vision and heart to regard the whole world as their country and every human being as their brother or sister, though on the increase, are still few and far between. Even among the most progressive of the world's nations, the advancement of national interests seems to be a consideration which, in their eyes, would outweigh all other considerations. On the other side, the backward peoples of the earth are either living an uncultured and non-political life or are just passing through those phases of economic and political nationalism, through which the advanced nations of Europe and America passed decades ago. On the one hand these backward peoples are keenly anxious to learn what they can from the advanced West, but on the other hand they are acutely jealous of the achievements and extremely impatient of the domineering attitude of the advanced nations—the big brothers of the modern human family.

These facts are not at all favourable pre-conditions for the establishment of a world commonweal. Besides, once methods can be found for the pacific settlement of international disputes of all kinds, the development and sublimation of the spirit of nationalism—a no mean force in the ennoblement of the human race even in the present period—and the establishment of nation-states the world over as the protector of national interests as also as the joint custodian of the interests of humanity at large, would, at least for centuries to come, contribute to a diversity and enrichment of human life as no world state or world commonweal possibly can in the present stage of man's development.

These considerations, says the writer, lead us to think that modern mankind must, in the interests of the different sections as also of the entirety of the human

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race, concentrate on the evolution of a larger and larger number of nation-states mainly, but not entirely, of the type of the advanced nation-states of to-day. A world commonweal can become a question of practical politics only when the advanced sections of mankind have genuine respect and love for the backward ones and that is possible only when the backward peoples have ceased to be backward, that is, when the nations of the world have, if at all, arrived at a more or less the same stage of development and do not differ from each in their characteristics so fundamentally as they do to-day. A world commonweal established prematurely and forcibly by some sections over the rest can, in spite of the utmost benevolent intentions of the former, only result in the enslavement of the latter under the joint overlordship of the former.

That may prove to be a blessing to the nations in the vanguard of humanity to-day but, says the writer, it would prove a crushing blow and a killing deadweight for those who are yet learning the A B C of politics and economics.

MATRIARCHY

The *Magazine Digest*, in an article on "Matriarchy" by Dr. Magnus Hirschfeld from a French journal *Vu Paris*, says that the usual comparisons between man and woman intended to establish the organic differences between them are obsolete and inadequate in the light of modern science. The modern man and woman are not suitable objects for a study in comparative psychology, for their distinctive features are entirely the result of the dominating position of the one and the social and political inferiority of the other.

Where women rule they present all the essential features of men in the same position. Inversely, the man who is dominated by woman is very similar in character to the woman dominated by man.

We know that matriarchies have existed at different times among various peoples, notably the ancient Spartans and Egyptians. It is less known that they are still common among the populations of the districts which might be considered as a link between East and West.

The writer says that in his travels around the world, he has had opportunity for first-hand study of various matriarchies.

This institution flourishes, for example, among the Minangka peasants who inhabit the plateau of Pedang on the west coast of Sumatra. There the woman is the undisputed ruler of the family. Husband and children bear her name. The man is kept by his wife. He lives outside the house whence he is summoned from time to time by the wife for the exercise of his functions as a male and then sent back to his own quarters.

However, the men of that region have begun to realize the inferiority of their position. Many of them emigrate to Indo-China in the hope of finding some occupation and a more honorable social position.

In Tibet, on the other hand, the men seem resigned to their fate. Matriarchy in Tibet is the logical outcome of the prevailing polyandry. A Tibetan woman normally has from 3 to 5 husbands who are usually brothers and whom she considers her slaves.

The writer points out the worst form of matriarchy in an island in Japan. In Japan, the male still rules supreme in spite of Western civilisation of which the Japanese like to boast.

But the island of Formosa, which belongs to Japan, still clings to the ancient institution of matriarchy. There are about 9 important tribes on that island and in all of them matriarchy is the rule. The chief of each of these tribes is a woman who is at the same time its high priestess. Her sacred feet must never touch the soil. Therefore she is carried from place to place by her faithful subjects. Her functions are hereditary and are transmitted from mother to daughter. She is the chief justice of the tribe against whose verdict nobody can appeal. She is the pythoness and the adviser, whose opinion is solicited by all members and the tribes on all important matters.

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THE OBJECTS OF LIFE

"If an able and energetic man," writes Mr. A. Romney Green in the *Contemporary Review*, "is brought up to believe that he sufficiently fulfils the ends of life by being kind to his family and honest in business and going sometimes to church or chapel, he does these things with more or less enthusiasm and then feels himself at liberty to become completely absorbed in the means of life; perhaps in inventing some wonderful machine which is only used for the production of the ugliest or shoddiest goods and leads only to a frightful problem of unemployment and poverty instead of to the wide diffusion of wealth and leisure. And thus he and his kind gradually produce a state of society in which most people have lost sight of the ends of life altogether and have substituted the ideals of money-making and of luxurious living.

Now to tell such a society that its economic problem is immediately soluble—that everyone might be rich to-morrow—is as much as to tell a sporting society that the races are off; that the various groups of competitors will cover their respective courses in motor buses, and that all will be suitably rewarded with cups and honours. How unpopular this announcement would be with 90 per cent. of the competitors and with all the spectators from the veteran athletes to the very women and children!

This parable may sound frivolous and far-fetched, but what better apology is it possible to make for a society of men and women, otherwise apparently sane, who continue to believe that grinding economy is the natural and only possible reply to the problem of over-production? He who would save his life shall lose it.

Let wealth be regarded by any society as an end in itself, and that society shall be cursed and paralysed alike in its wealth and in its poverty from top to bottom. Our own society is only not cursed so completely as it might be, because there are luckily a considerable number of people of all classes in whom the instincts for a better life persist. But these are not sufficiently numerous, nor their instincts sufficiently strong and self-conscious to form a determining factor in the philosophy and politics of the nation.

Let wealth be regarded by some society of the future as a mere means to the proper ends of human life, and whether it is rich or poor on the whole, its wealth will be fairly distributed, and that society in the pursuit of those ends will be happy and healthy."

INDIA AND GENEVA

America has so far remained outside the orbit of the influence of the International Labour Office. The Report of the Delegation sent by President Roosevelt to the last I. L. Conference is therefore a signal tribute to its services to the world. This Delegation unhesitatingly recommends that the United States affiliate with the International Labour Office so as to be in a position to be in full collaboration with the other 58 countries that comprise this organisation. There is no doubt, the Report continues,

> that the I.L.O. has been a very great factor in raising the standards of employment throughout the world. We think it is not too much to say that improved working standards and social legislation could not have had such impetus without the collaboration of the countries in the Conference assembled.

But we in India, says Dr. P. P. Pillai in a recent issue of the *Whip*, (a new Calcutta Weekly edited by Mr. R. S. Sarma, C.I.E., M.L.A.) have been more than mere observers of the fight against social injustice, hardship and privation in which the I. L. O. has been engaged during these last 14 years.

> Our delegates have attended every one of the International Conferences held under its auspices, beginning with the famous Washington Conference of 1919. A distinguished Indian, Sir Atul Chatterjee, was elected President of the World Labour Conference of 1927, and he was also the Chairman of the Governing Body of the I.L.O. in 1933. On the Governing Body, India is represented by an official member and two non-official deputy members, all of them Indians. Our Legislature has ratified 14 International Labour Conventions and the social legislation passed in consequence of these ratifications has materially added to the welfare of the working classes in this country.

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BACK TO MONARCHY ?

Mr. Winston Churchill, in the course of an interesting article in *Pearson's Journal*, asks: "Will the World swing back to Monarchies?" He says that it has not until Anarchy was superseded by Monarchy that history records. We knew nothing of the ages of chaos except that Man came out of them with passionate desire to have a hereditary King as an improvement upon what had gone before. He was invested with all the attributes of majesty and power. The tremendous episode of the Great War ended in a veritable holocaust of Crowns.

In my own lifetime, I have seen the destruction and the overthrow of the Imperial houses of Brazil, China, Turkey; and in Europe of the Romanons, the Hohenzollerns and Hapsburgs; and the abolition of the monarchies of Portugal, Greece, Spain and all of the German states. This process was attributed not only to the fortunes of war and to the errors of princes, but to the spread of democratic popular government based upon adult suffrage or successive approaches thereto.

England has, however, escaped the worst of continental tribulations.

The wisdom of our ancestors led them consciously or unconsciously across 3 or 4 centuries to aim at the separation of pomp from power. The joining together in a single person of the headship of the state and the headship of the government, or any approach thereto, open or veiled, has always been odious in Great Britain. The English conception of a limited monarchy, where the sovereign reigns but does not govern, still holds its own as a practical instrument and means of national self-preservation against every type of republic and every degree of dictatorship.

In concluding, the writer points out that in Germany, the strong national and patriotic elements deprived by foreign intrusion of their reigning Houses; raised from the dust a new despotism incomparably more dangerous to the world than the old after its chastening could have been.

We must look forward to a period which may be lengthy, and may well be tragic, before the monarchial system is restored in Germany. But that it will be restored within a decade, unless the world is thrown into the melting-pot by some new measurless cataclysm, seems certain. It is certainly not to the interest of the former Allies against Germany to prevent or discourage by any means in their power the restoration of legitimate authority which would soften the ferocious hatreds prevailing inside Germany, and at the same time offer some greater reassurance to her neighbours.

Russia, according to Mr. Churchill, is past praying for. The tyranny into which the Russian people have fallen is an impersonal one and "generations may pass before a humane and civilized government evolves itself among these vast masses of Asiatics".

There is much in the Italian system of government which would not be tolerated in England though there is much in it to admire. One could speak also of Portugal and Spain, who have sunk into such troubles and eclipse since they drove out their sovereigns. Mr. Churchill concludes with a lackadaisical expression of thanks for the uniform good luck that has attended the story of England and the Englishmen.

How thankful we ought to be that we have been spared the vicissitudes of these unhappy countries and have never known defeat in war, nor for centuries, internal revolution. How proud we may be to have preserved the symbols and traditions of our glorious past, enshrined and perpetuated in a hereditary monarchy, and to have reconciled these treasures with a religious, civic and political freedom unexampled in any quarter of the globe.

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THE MARINGS OF MANIPUR

"Manipur is the land of mystery since the days of hoary antiquity, but it is the ethnologist's paradise as being a preserve of countless primitive tribe," says Mr. Jyotsnakarta Bose, Research Fellow of National History, in the *Calcutta Review* for April. The writer, after describing the tedious journey, gives an account of the Marings of Manipur. The Marings live on the top or on the slope of a high hill. Each family is separate and they live in houses constructed of wood and bamboo splits with grass-thatched roofs. Before the subjugation of these tribes by the State, they were engaged in constant warfare with each other and head-hunting reigned supreme.

For that reason each tribe was restricted to its own tribal area guarded by sentries to prevent raids from other camps. This system of constant alertness and activity made them hardy and active for all sorts of work. The boys were separated from the parent's custody at the age of 8 or 9 and kept under the guidance of a senior boy who trained them for future service to the village. These boys were trained on military lines and hazardous adventures made them heroes and brought them social prestige. When these boys grew up, they were sent on for a raid to another village. The success of it was judged by the number of heads brought back by them and never by riches. The young man who acquired a head at the time of the raid, got a special distinction from the village people and was allowed to wear a special dress which was taboo to others on ceremonial occasions. But now-a-days to bring them under control, all these customs are suppressed and by this the backbone of their society is broken and the tribes are degenerating day by day with decreasing number.

The religion of this tribe consists of ceremonies and festivals with occasional worship.

The benevolent spirits are never cared for; on the other hand sacrifices are often offered to malevolent spirits to avert their evil eyes which, in their opinion, bring all sorts of calamities. The highest God is known as Nungthoutheral who is the creator of this universe and is annually worshipped with elaborate ceremony.

MISSIONARIES IN THE EAST

In the recent Number of *Harijan*, Gandhiji has published an interesting note by Miss Muriel Lester, summarising her talks with missionaries in India and Japan, showing how most of the Christian workers in the East are rapidly becoming conscious of their mistake, that their ways of living constitute a flat denial of Christ's teachings. Miss Lester continues:

One can watch the transition being made by missionaries in China and in India. The incubus of a heavy-walled compound, inherited from another era, is often a real hindrance, thwarting the work, segregating home, school and church from the main current of life, whether in city or village. But little by little, a new technique is being worked out in both countries.

The Ashram set up by Verrier Elwin among Gonds has a special significance. The inmates live and work with the people, relying on their service alone whereby to commend to them the person and the power of Jesus Christ.

In one of his letters, Verrier Elwin writes:

I do not claim for this Ashram anything more than that it is a place where those who love truth may do penance for the world's sin and their own sin against the poor. One evening I was walking towards the sunset, and in front of me was a coolie staggering under the load of possessions. He was carrying them, a pole laid over his shoulder, from the end of which hung baskets in which baggage was placed. His arms were outstretched, left and right along the pole. Suddenly, he mounted a little rise and I saw his figure silhouetted against the light of the setting sun. It was a figure of crucifixion, the arms outstretched, the body bowed beneath the weight it had to bear. The light revealed to me a vision of the poor, crucified on the burden of the comforts of those who have more than enough.

In a group at Shanghai, composed mainly of Chinese men, they were talking of these things and the necessity of acting oneself instead of teaching—for teaching, after all, often means merely handing on the problem to the next generation to work out. A few days later, she goes on to add:

I called on one of the group, a man eminent as a representative of China at Geneva. He welcomed us enthusiastically. He had just been facing a crisis in his life. He had at long last cut the Gordian knot; had decided to spend no more time discussing and hesitating; had got his wife's consent and gone out with her there and then to one of the poorest districts of the city, looking for a house in which they could live at half their present expenditure; thus it would be possible to extend the schools, the prison work, the child beggars' home and all the other schemes on which

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their group were working; but more important still, now he would be able to live among the people whom he wanted to serve.

The world cannot go on very long as it is now, she concludes. A precarious balance is being sustained, certainly, but over an abyss. War can only be averted, if peace-lovers adopt as much vigour and earnestness as is shown by armament firms.

We, Christians, can only overcome what is regarded as Communist materialism, if our efforts to set up an equitable social order entail as much service and sacrifice as partly members have to render as a matter of course in Russia.

ON LOYALTY

Writing on the above topic in the *Modern Review* for May, Mr. Frank C. Bancroft says that in India, where families ramify indefinitely and where loyalty to them has traditionally been considered one of the great virtues, the issue is an even greater one than in the West, where it is severe enough.

There are many kinds of family loyalty, including obligation to pay back to parents economic hardships borne by them in the child's infancy; shaping one's life so as to carry on the family's traditions and aims; obeying the will of parents in marriage; and upholding a family member when one knows that he is entirely in the wrong. This aspect of loyalty reaches its apogee in marriage, and if it can be shown that even here complete loyalty is not necessarily a good thing, perhaps this will indicate that the other relationships can also bear inspection. We will leave aside such matters as the rapidly-growing acceptance of divorce in the West, and experimentation with trial-marriage, both of which are corollaries to the proposition that instantaneous, complete, and eternal loyalty are not necessarily involved in marriage. Let us think of a single pair. If, after 10 years' conjugal union resulting in three children being born, the husband begins to beat the wife, to neglect the children, to give himself to all the major vices, and to absent himself from home for weeks on end, is the wife called upon to be loyal to the end? And even if after 2 years and the birth of no children at all, the husband finds that the wife is a chronic shrew and nag, that she shares none of his life-interests, and that living with her only prevents his becoming anything that he might become, should he be loyal for the next forty?

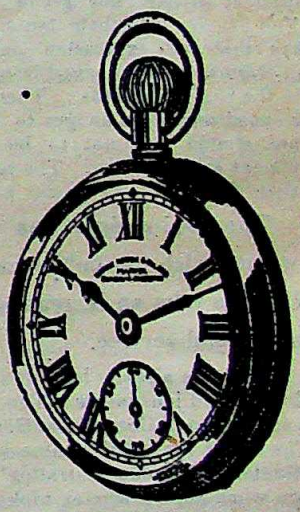
I can well remember the day eight years ago when I came to an understanding with my mother about loyalty. I told her plainly that though I would find the deepest joy in contributing to her happiness when possible, I should, in all matters which seriously affected my own life, make my own choices, even if they were diametrically opposed to her wishes. Although to some this may seem a breach of loyalty, in our own case it only put the relationship on a firmer ground of comradeship, and thenceforth I always valued and sought her advice even more than theretofore.

In concluding, Mr. Bancroft points out that it is the loyalty to truth in its fulness and to mankind in its entirety. The Hindu religion has always been wise in realizing that there are at least two kinds of good life on the earth: that which is attached and that which is unattached.

There has always been the holy man and the worldly man. Few of us to-day would care to be either holy or worldly, but there is nevertheless a good deal of meaning in the ideas behind the words. Some will be agriculturists and herdsmen and some explorers, and both will contribute to human economy. But none will entirely fall into either group, at least none whom we shall take seriously. If a few wish to plunge into fanatic loyalty on the one hand or to fly away into the unreal freedom of the recluse on the other, let them do so. The rest of us will be found somewhere along the middle distances of attachment and detachment. But this much at least is sure: loyalty to any person or agency is worth but little to him or it, to oneself, or to the world, if it be bought at the price of a fundamental disloyalty to the truth as one sees it.

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HITLERITE GERMANY

"Whatever evil England may see in Herr Hitler's methods, it cannot be denied that the return of confidence to the German people has been a great stimulus to the organised life of the country," says Mr. Gordon Bolitho writing in the March number of the *English Review*. The writer dwells on two neglected aspects of German life—the uplift of women and the religious revival.

Up to now Germany has enthroned few national heroines. Her statues are all of men, her literature is poor in the biographies of women. Even the war did not produce a German Florence Nightingale or a Nurse Cavell. Germany's galleries contain few portraits of illustrious women except those exalted by royal birth. There has never been a German Queen Victoria or a Queen Elizabeth. One might almost say that the Vaterland has a womanless history. The Kaiserin August Victoria, the first wife of the Kaiser, was loved and her name is revered to this day. What is astonishing is, that in republican Germany, her name is still mentioned in the prayers in the churches. All other royalties have, of course, been expunged. Otherwise one looks about in vain for German women who excite and hold the imagination of the German people. . . . . .

The mothers are deeply grateful for the refreshed interest Hitler has given to the life of the young. You can see it in their faces. It is no exaggeration to say that the expression on the faces of the women of Germany has changed from being forlorn to radiant in the past 6 months. There are brown boots to be cleaned and brass badges to be polished—the reactions are simple and not to be confused with anything so violent as militarism. The reactions are more domestic than that.

The Nazi regime has not made the younger women wish for public careers, but it has made them to take an increasing interest in housewifery and social service.

There are already less girls trying to be lawyers and doctors and journalists. The latter professsion produced a fever among Communist German girls a year or so ago. The desire for physical fitness has not lessened; it culminated in the demonstration in Stuttgart a little time ago when 80,000 women took part.

It is interesting to wonder what would have happened in Germany if Herr Hitler had been a married man. The wives of the other dictators, Mussolini and Mustapha Kemal have had no apparent place in their husband's schemes, although Mussolini's picture of respectable and contented married life has had its influence on the Italian people. Herr Hitler's irreproachable private life appeals to the mothers of Germany and, as much as the men, they see salvation in him. The younger ones have turned from their discontented life and have returned to the more womanly interests in obedience to his wish. It is significant that they have used their emancipation, not to ape men more zealously, but to become women again.

The writer says that the revival of public worship is not confined to the country villages. Even big churches in cities are more crowded than before. This change has come, like a miracle, in a few months of the Hitler regime. It demonstrates to the civilised world of the rebirth of national feeling and the desire of the young to give their best to the new Germany.

PRIVATE ENTERPRISE

"You may almost test the social philosophy of a government by areas in which private profit is considered essential, and those in which community service is considered more important. Practically every function which a modern government now performs was at one time regarded as private business," says Mr. A. J. Berle, writing in *Scribner's Magazine*.

"The collection of taxes was for centuries a private enterprise, and the job was farmed out to one or another group, who made fortunes at it. Roads, post-offices, public health, sanitation, schools, hospitals, all started as private enterprises. They were gradually absorbed into the community or socialised system, either directly, as governments took them over, or indirectly, as they were folded into a system of private charity and relief. The advance of modern civilisation can almost be measured by the rising demands which a community as a whole makes on the area of private activity."

INDIA IN PERIODICALS

SANATANA DHARMA AND UNTOUCHABILITY. By Mr. T. R. Venkatarama Sastri, C.I.E. [Advance India, March 1934.]

VILLAGE SELF-GOVERNMENT IN BENGAL. By Naresh Chandra Roy, M.A. [The Calcutta Review, April 1934.]

THE DOCTRINE OF THE BRAHMA SUTRAS. By Dr. R. Nagaraja Sarma, M.A. [The Aryan Path, April 1934.]

INDIA IN FERMENT. By Albert E. Kane. [India and the World, April 1934.]

POPULATION AND HEALTH IN INDIA. By Major-General Sir John Megaw. [The Asiatic Review, April 1934.]

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Questions of Importance

PROPOSED ECONOMIC SURVEY

A three-year economic survey to cost 30 lakhs of rupees is recommended in the report of Professors Bowley and D. H. Robertson, the two economic experts, who have been investigating conditions in India. They urge drastic changes in the present organization, including the abolition of the post of Director of Commercial Intelligence and Statistics, and the establishment of a permanent expert staff attached to the Economic Committee of the Viceroy's Executive Council. The scheme is planned as follows:

1934—Appointment of a Director of Statistics.
1935—Organization of inquiries and training of investigators.
1935-6—Survey of rural conditions.
1936—Census of urban production and of urban population and occupation.
1937—General report.

"An examination of the situation by such an economic staff as we propose," says the Report, "will be highly desirable and a systematized knowledge, both of the out-turn of various branches of activity and of the net value of that output so far as it can be revealed by a census of production and auxiliary inquiries, is required as the background for their activities."

THE COMMONS' CAPITATION GRANTS

Last month we referred to the Commons' debate on the Capitation Grants. The full text of the discussion is now available. In justifying the British Government's token contribution of £1,500,000, Earl Winterton drew attention to certain aspects of the question which are apt to be ignored or forgotten. We therefore make no apology for quoting this passage:

When people talk about the conditions of India, they must have regard to the Indian side of the question, and the Committee should remember that, after all taking one thing with another, the contribution which India has always made in men and in money for the general defence of the Empire, is infinitely greater than that of any part of the Empire, except Great Britain. Taking their contribution towards the Navy, the troops which they have sent overseas, and the assistance given by the Indian people, taking the thing as a whole, you will find that what I have just enunciated is absolutely true. Moreover, in many respects they have been treated more harshly than otherwise. They have been made to pay for defence while some of the wealthier Crown Colonies, and indeed Crown Colonies in general, have never been asked to do so. In the old days it is an historical fact that when British troops were kept in Canada and in other Dominions, the Dominions were not asked for any contribution. Therefore let us approach the matter fairly, and remember that India in this connection is rather a special case.

THE INDIA LEAGUE

The meeting of the India League, held on April 12th, in the House of Commons under the presidency of Mr. David Grenfell, M.P., was addressed by Professor Harold Laski who, while repudiating sympathy with the policy of terrorism, condemned the special legislation passed and the methods adopted to deal with it in Bengal.

Referring to the decision of the Swarajists to contest the elections, Prof. Laski moved a comprehensive resolution urging the release of political prisoners and those detained without trial, the repeal of legislation incorporating ordinances, removal of the restrictions on the press, free speech, freedom of assembly, and holding free elections without discrimination against the participants of civil disobedience.

The resolution also protested against the banning of the report of the India League Delegation, and demanded the unconditional release of Pandit Jawaharlal Nehru.

The meeting agreed to the resolution and decided to send a deputation to the Secretary of State to bring the resolution to his notice.

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LORD WILLINGDON ON LORD IRWIN

Unveiling a statue erected to Lord Irwin, ex-Viceroy, and a portrait of his on a vast space in Delhi, adjoining the Government of India Secretariat and in the Council House Library, respectively, Lord Willingdon paid a tribute to the sincerity of purpose and the courage of Lord Irwin as Viceroy. Lord Willingdon said :

So plain was the impress that he made upon the people of India during the five years of the Viceroyalty that it is not a matter of difficulty to pick out some of the chief characteristics by which I think he will always be remembered which tended to make that impression. First and foremost, I would put his sincerity of purpose. He came to India with one great aim, namely, to promote the interests and welfare of her people and to prove in action what he himself so firmly believed, that those interests and that welfare were wholly consistent and were very closely connected with the welfare and interests of the people of Great Britain with whom Providence had linked the destinies of India. With that purpose ever in mind, he laboured with increasing devotion through times of difficulty, of doubt and of danger, but never lost his own faith in the ultimate triumph of his ideas.

Secondly, Lord Irwin sought always to reconcile conflicting interests and to remove the occasions for conflict, and I have often heard of the very vivid impression he created amongst the people of this country by one of his earliest public utterances after taking up his duties as Viceroy at a time when communal hostility was most acute, when he appealed to the two great communities in the name of Indian national life and in the name of religion to create new atmosphere of trust and co-operation. Whilst, alas! it cannot be said that that appeal has entirely succeeded in its object, it can, I think, fairly be claimed that it did not fall on deaf ears and that communal feeling is less acute now than it was at the time when Lord Irwin came first to India.

Thirdly, amongst his public characteristics, I would mention his courage. When he was once persuaded that a course of action was right, he pursued that course not fearing attack either from one side or from the other, and he brushed aside as of no account the danger of being misunderstood.

MR. SASTRI ON THE WHITE PAPER

Speaking at Kumbakonam at the Young Men's Cultural Association on the 20th of March, the Rt. Hon. Sastri referred at length to the White Paper scheme and said that the country would be benefitted by the scheme in spite of some of its drawbacks. He condemned the present-day methods of the Congress towards the Government. Amidst other things, he said :

The world is changing fast. Truths that appeared irrefutable yesterday do not so appear to-day. Not only have men and women changed their policies, but all social relations, not excluding the relation of sexes, have changed to a considerable degree. There is no department which has remained immune from this. In this state of flux, it takes some courage to say that a man stands where he stood 15 years ago. I really believe with all the conviction of my heart that methods which have paid us so far in the field of sincere and honest national service will pay us in future. You may really ask which are the methods. Are they the methods of the Congress of the yore or the methods of the Congress of to-day? I am thinking of the dear old Congress that I knew. I will not use any harsh language. But you will all agree that about the year 1919, decidedly in 1920, there began a radical change in the outlook of the Congress and the methods adopted by it. If I say that the methods were negative and destructive I will be using strong language. I have never denied that Congress has a constructive side and it has received the energies and enthusiasm of the people in a large measure.

But upon the purely political side, the influence of the Congress is much less observable for the reason that early enough in its control of the national movement, it took the view that it was best to stand outside the constitution rather than working it with the grudging help it could give. I am inclined to think that the methods of the Congress require a revision in the light of the clear experience of the past. That view also is beginning to commend itself to certain sections. . . . . .

Then, what are we to do ; shall we take it up or leave it alone? My answer is emphatically the former. If patriotic and national-minded folk chose to keep away, the constitution would none the less be run by those who had no advanced views and by other communal bodies.

As will be seen in another page, the Congress has since adopted the programme of Council entry and is to participate in the next general elections.

MR. BALDWIN ON FREEDOM

The following is from Mr. Baldwin's broadcast address to the schools of England on the subject of "Political Freedom": "The freedom did not drop down on us like manna from Heaven; it had been fought for from the beginning of our history, and the blood of men had been shed to obtain it. It was the result of centuries of resistance to the power of the Executive, and it had brought us equal justice, trial by jury, and freedom of worship and freedom of opinion, religious and political. That freedom was mirrored for us and crystallized in the House of Commons itself."

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THE ALL-INDIA MOSLEM LEAGUE

The Council of the All-India Moslem League passed a resolution, moved by Mr. M. A. Jinnah, the President of the League, at a meeting in New Delhi last month, accepting the Communal Award, so far as it goes, until a substitute is agreed upon by the various communities.

The resolution expresses the readiness of the League to co-operate with other communities and parties to secure such a future constitution for the country as would be acceptable to it.

Mr. Jinnah said that while on more than one public occasion he had expressed his dissatisfaction with the White Paper proposals, he did not see how they could be rejected unless Hindus and Moslems came to an agreement and evolved a better scheme.

A NEPAL COUP

The dramatic dismissal of five officers holding high position in the Nepal State, all members of the ruling family, including the Commander-in-Chief, has caused a ripple in the otherwise still waters of this inaccessible region. The order has been carried out without resistance or disturbance. The immediate cause of this drastic action is said to be the strained relations between two sections of the ruling family which threatened to disturb the peace of Nepal.

It is believed that the removal of the descendants of the ruling family through irregular marriages has cut short possible intrigues and ensured the safety of the dynasty.

THE COUNCILS

Anent the extension of the life of the Madras Council, the *Madras Mail* writes that "it is almost impossible to escape the charge that the elections have been postponed to avoid a verdict on Government policy and on the Joint Select Committee's proposals".

THE NEW BURMA MINISTRY

An extraordinary issue of the *Burma Gazette* issued on April 9, notifies acceptance by the Governor of the resignation tendered by Sir Joseph Maung Gyi and U Kyaw Din of their office as Ministers and relinquishment of charge by them on April 7.

It also announces the appointment by His Excellency of U Ba Pe and Dr. Ba Maw as Ministers.

The new Ministers assumed charge of office on April 9.

U Ba Pe will be in charge of Forests, Agriculture, and Excise; and Dr. Ba Maw will be in charge of Education and Local Self-Government.

RURAL GROUP

Some members of the Legislative Assembly have formed themselves into a Rural Group, consisting of members of all parties with the object of safeguarding agricultural interests and promoting measures for the welfare and uplift of the rural population.

The following office-bearers have been elected: Raja Bahadur Krishnamachariar, President; Mr. Abdul Matin Choudhury, Rai Bahadur Brij Kishore, and Kumar Gopika Raman Roy, Vice-Presidents; Mr. Maswood Ahmed, Secretary; and Mr. Sitakanta Mahapatra, Joint Secretary.

PUNJAB COUNCIL AND REFORMS

The Punjab Council adopted Mr. Zafrullah Khan's motion recommending to the Government to convey to His Majesty's Government the House's strong feeling that the passage of the new Government of India Act should be expedited to enable the election under the New Constitution being held not later than the end of 1935. Government remained neutral.

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MUSLIM EDUCATIONAL CONFERENCE

The Forty-fifth Session of the All-India Muslim Educational Conference opened on March 31 at Meerut. Owing to indisposition of Nawab Bahadur Sir Muzammilullah Khan, the President-elect, Sir Abdul Qadir of Lahore presided.

After recitations from the Holy Koran and the poems of Dr. Sir Mohd. Iqbal, Nawab Mohd. Ismail, Chairman of the Reception Committee, read his address suggesting reforms on education for the Muslims.

Sir Abdul Qadir delivered an extempore speech, surveying the history of Muslim education in India.

Mr. A. H. Mackenzie welcomed the Conference on behalf of himself and Mr. J. P. Srivastava, Minister of Education, and assured that they were deeply interested in Muslim education.

The Chairman moved a resolution thanking the Education Minister and the Director of Public Instruction for their interest in the Conference.

BUDDHIST UNIVERSITY AT SARNATH

The United Provinces will have another university soon. This will be the International Buddhist University at Sarnath which, according to the Dharmapala Memorial Committee, is the best means of realizing the Committee's object. The ideal of this university will be to advance the cause of human progress through a sympathetic and broad-minded exposition of Buddhism.

The Committee thinks that the university should not only promote Buddhist studies but also studies on scientific subjects. The governing body will consist of 108 members, Buddhists and non-Buddhists interested in Buddhism from different countries and will appoint a smaller Committee of 25 at Calcutta or Sarnath to carry out the general principles laid down. There will be other bodies looking into details.

EDUCATION IN FRANCE

Madame Morin, a French visitor to Madras, recently delivered an address on the educational system in France:

She pointed out how the Revolution brought into existence the desire for making education a State concern. Bold theories were put forward but the frequent change of Government and the internal condition of the country made it difficult for them to carry out their schemes. Napolean also in the intervals between wars, devoted a good deal of his attention to this matter. But lack of finance and constant wars prevented him from carrying out his schemes. Therefore, it was only with the advent of Republican Government that the present scheme was actually worked out. Napolean, with his administrative ability, had evolved a good scheme and the present system of education followed that to a great extent. In 1833, primary education was taken up by official agency, but it was not until 1880 that a Bill was passed making it compulsory and free. It was only about that time that other European countries, including England, made education compulsory. With the experience of other countries and the advanced methods at her disposal, India could also hope to reach the level of other countries in a short time.

UNIVERSITIES AND UNEMPLOYMENT

Speaking at Aligarh recently, the Nawab of Chhatari referred to the growing unemployment among university graduates and suggested the establishment of an Advisory Board of Teachers which should advise students on their Matriculation, whether they should continue their studies or enter some profession or industry.

CAMBRIDGE'S GIFT

In view of the exceptional nature of the earthquake calamity in India, particularly in Bihar, the Cambridge University Local Examinations' Syndicate are contributing £50 towards educational reconstruction, although generally they do not contribute to funds outside the University.

MUSLIM GIRLS' SCHOOL, LUCKNOW

His Exalted Highness the Nizam of Hyderabad has donated Rs. 5,000 to the Muslim Girls' High School, Lucknow, in response to the memorial presented by the managing authorities of the institution.

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SIR C. V. KUMARASWAMI SASTRI

We regret to record the death of Sir C. V. Kumaraswami Sastri on 24th April last. He was born in July 1870. He was educated at Pachayappa's College, Presidency College and Law College, Madras. He was the Judge of the Madras Small Causes Court from 1905-06; Judge of the Madras City Court from 1906-12; District and Sessions Judge, Ganjam, from 1912-14. He was a Judge of the High Court from 1914-1930. He was a member of the Rowlatt Committee in 1918. He was made acting Chief Justice of the High Court in 1929. He was President of the Cosmopolitan Club, Madras.

TERRITORIAL LAW

Mr. M. N. Srinivasan, writing in the latest issue of the *Law College Magazine* on "Territorial Law for All-India", advocates the enactment of a single law applicable to all the people owing allegiance to the Government in power on the same basis as the Law of Contracts or Limitation which are universally applicable in our country. He vigorously criticises the existing differences in the Marriage and Succession Laws and points out the advantages of a uniform system for all. The Hindu Laws of Marriage and Succession are more rigorous than the Christian Law as codified and the Muslim Law. The basis of our law, he says, must be altogether on sound lines so as to accommodate it to the growing needs of society.

SIR C. SANKARAN NAIR

Sir Chettur Sankaran Nair, who died on the 24th of last month, was born in 1857. He received his education in the Madras Presidency College and began his career as High Court Vakil. Subsequently he became Government Pleader and Public Prosecutor to the Madras Government. After holding the post of Advocate-General, he was made permanent Judge of the Madras High Court.

The late Sir Sankaran Nair was for many years a member of the Madras Legislative Council. He was the President of the Indian National Congress at Amraoti. He also held membership in the Council of State and in the Council of the Secretary of State for India. From 1915-19 he was a member of the Governor-General's Executive Council. He was also the nominated Chairman of the Central Advisory Committee to the Simon Commission.

LEGAL DEGREES IN U. P.

"The universities of the province were flooding the profession with young graduates with little or no knowledge of law," said Sir Shah Muhammad Sulaiman, Chief Justice of the Allahabad High Court, in a speech at Cawnpore, on February 10.

If things did not improve, the bar councils would have to take serious action to check this wanton turning out of law graduates by holding their own examinations to control admission to the profession and ensure good legal talent.

Immediately after this speech, Dr. Jha said in the course of a statement to the Press:

It was not very long ago that the High Court used to have its own examination for Vakils, and I believe it was this examination and not the B.L. or the LL.B. that was passed by stalwarts like Sir Sunderlal and Pandit Motilal. It was in an evil hour that the High Court abolished this examination and left the university law degree as the only passport to the legal profession.

RULES OF PRACTICE

Addressing the Advocates at a mofussil centre recently, Rao Bahadur (now a judge of the High Court) S. Varadachariar of the Madras Bar said that Advocates ought to be the servants of law and not of their clients. Referring to rules of practice, he said that there was provision there for lawyers who absented themselves from Court being fined. It was a fact that there were later amendments to such rules and that they were practically obsolete now. Anyhow, there was the indication in such provisions that the lawyer could not consider himself the servant of his client. There were still left vestiges of the official view that the lawyer was an officer of the Court more than anything else. The Advocate was a limb of the law.

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MANUFACTURERS' INSURANCE Co.

The forty-seventh annual report of the Manufacturers' Life Insurance Company for the year ending December 31st, 1933, submitted to Policyholders and Shareholders at the annual meeting indicates a year of sound progress.

Messrs. M. Kanji and Co. are the General Agents of the Company at Bombay since 1903. The firm is composed of very influential partners in Mr. Motilal Kanji, B.A., LL.B., J.P., Mr. K. H. Setalvad, and Mr. Kanchanlal Varajdas.

The total assets amounted to Rs. 32,72,87,512. Of this amount Government, Government Guaranteed, Municipal, Public Utility and other bonds comprised Rs. 13,78,34,230. First Mortgages on Improved Real Estate amounted to Rs. 8,49,97,630. Investments in Preferred and Common Stocks amounted to Rs. 61,41,937. All securities have been conservatively valued, being held in the Balance Sheet at a value substantially less than that authorised by the Dominion Department of Insurance.

INDIAN INSURANCE CONFERENCE

An appeal to Indians to place all insurance business with indigenous companies and so help the progress of such institutions and thereby promote the economic welfare of the country was made by the Indian Insurance Conference at its Session held in Lahore on the 4th April under the presidency of Sir P. C. Ray. By another resolution, the Conference offered deep sympathy to the victims of the Bihar earthquake. It appealed to insurance companies to consider the desirability of relaxing their rules with a view to expediting settlement of claims of earthquake victims and enable the clients to continue their policies without much burden.

Lala Harikishen Lal, in his address of welcome to the Conference, surveyed the progress of Indian insurance and the field still to be developed. He observed that the poor and needy were still uncared for by insurance in India and so also the unhealthy and deformed. They had progressed, but had fallen short of meeting the country's needs.

The Conference expressed the opinion that while Indian Life Assurance offices had made great progress, there were still many difficulties under which they were labouring, and it considered that the Government should take immediate steps to eliminate competition from foreign companies by making suitable amendments in the existing law in this direction.

The Conference considered that in view of the fact that State insurance was likely to prejudice and hamper private enterprise, the Postal Insurance Fund should be abolished.

The Conference further resolved that the Indian Life Assurance Act of 1912 was defective and that the Government should immediately take up its revision with a view to safeguarding the interests of the public as well as the work of Indian insurance companies.

THE CROWN LIFE

Although only 33 years' old, the Crown Life is to-day the 8th in size among Canadian companies—by far the largest Life Insurance Company of its age in Canada. Insurance in force exceeds $137,180,619,00 (approximately Rs. 41,00,00,000) and assets exceed $17,892,630,94 (approximately Rs. 5,40,00,000). Until 3 years ago Crown Life confined its activities to the Dominion of Canada and neighbouring States in the U. S. A. They are now rapidly extending their organisation throughout the whole world, offices having been opened in the West Indies, Egypt, India, Hong Kong, Shanghai, the Philippines and Hawaii.

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MANAGING AGENCY SYSTEM

"Our industries, with the universal appendage of the Managing Agency control, are so situated under the present defective Company Law that these Agents can reserve to themselves all the benefits and emoluments and at the same time work them on the most uneconomical organising foundation without any check or restraint.

"We must therefore see that steps are taken to give the country the full benefit of the protective taxation it is burdened with, by seeing that our company management is safe in the hands of those who are not only capable of looking after same, but who are also effectively prevented by legislation from being tempted to exploit their position for their own benefit and to the detriment of this country," observed Principal Davar at the annual meeting of the Bombay Shareholders' Association.

FOREIGN DUMPING

Mr. N. R. Sarkar, in the course of a recent speech, observed:

"If we want to protect industries against foreign dumping, we meet with opposition from certain quarters on the ground that the interests of the consumer are being ignored; if we want to organize and consolidate our industries, some persons again raise a hue and cry that the poor labourers' interests are being disregarded. The industrialists must no doubt take the interests of the labourer, the consumer and others into consideration, but persons who champion the cause of the labourer or the consumer seem to forget that these are not the only interests to be considered and that if through protection our industries can be developed, the consumer, the agriculturist and the labour will all reap its benefit. On the other hand, if the industries fail, the labourers and agriculturists will be the first sufferers."

INTERNATIONAL CHAMBER

"What India requires is a change of policy on the part of Government, having for its object the improvement of price level, particularly by the devaluation of the rupee," declared Lala Sri Ram in presiding over the fifth annual meeting of the Indian National Committee of the International Chamber of Commerce. He described the World Economic Conference as a huge failure to solve the problems that faced the world and, referring to the conditions in India, regretted that India had been indifferent to the flight of gold.

The following office-bearers were elected: Mr. Hosainbhoy Lalljee, President; Mr. Padampat Singhania, Vice-President; Sir Purshottamdas Thakurdas, Mr. G. D. Birla, Mr. Kasthurbhai Lalbhai, Mr. N. R. Sarkar, Mr. D. P. Khaitan, Mr. A. L. Ojha, Mr. C. B. Mehta, and four others as members of the Executive Committee.

BUY INDIAN LEAGUE, MADRAS

A statement issued by the Buy Indian League, Madras, of which Mr. T. R. Venkatarama Sastriar is the President, says that despite various difficulties, the lack of funds being the most pressing, the League had been instrumental in stimulating the spirit of Swadeshi in the country. During the two years of its existence, the League had organised several successful Swadeshi exhibitions in different parts of the country. The statement adds:

With the experience gained in the last two years and the confidence that the work is on right lines and demands further development, we have decided to expand the League into a Board of Industrial and Rural Development. It need hardly be said that the Board will be absolutely non-partisan and non-political in character and will seek the co-operation of local bodies, the Government and the public without any distinction whatsoever. We have been able to secure a large hall on the Esplanade in Georgetown (opposite the High Court Buildings) for a permanent exhibition of Indian manufactures.

Our chief aim will be to offer marketing facilities to the products of cottage industries in South India in particular, and to focus public attention on the problems of rural reconstruction.

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WOMEN'S EDUCATION

Addressing Women Graduates during the Convocation of Calcutta University on February 10, Sir Hassan Suhrawardy said that co-education was still a plant of foreign growth, which had not sufficiently acclamatised itself to its new environments, but time is fast approaching when society is bound to sanction a certain amount of freedom of association, which would undoubtedly develop new social relations between the sexes.

Finally, he referred to the unshackling of the womanhood of India from the chains of the past and said that here the aspirations of all the communities ought to be one. "It is to this future, "he concluded," that I invite you to look, to this hope to turn for consolation, to this goal to concentrate your efforts."

BOMBAY DEVADASI BILL

The Bombay Council passed recently the first reading of Rao Bahadur Bole's Bill to abolish the practice of dedicating women as Devadasis for service in Hindu temples. The Bill has been referred to a Select Committee. Mr. Bole moving the measure impressed upon the House the desirability of terminating this cruel practice and allowing Devalasi girls to contract valid marriage. He appealed to the House to suppress the cruel custom. The Home Member said the legislation had the sanction of public opinion behind it, and Government accepted the principle of the Bill. Therefore they would not oppose its passage.

MRS. P. J. REGISTRAR

Mrs. P. J. Registrar, niece of the Hon. Sir Manekji B. Dadabhoy, has been appointed an Honorary Magistrate of the second class at Nagpur. She is the first lady to attain this distinction in the Central Provinces.

MADAME MORIN ON INDIA

Madame L. Morin of Paris, who came to India last month to study Indian conditions, spoke in a lecture at the Ranade Hall, Madras, on March 22, about the present-day conditions in India. She said :

Some people will tell that the National Movement of Gandhi was completely crushed. And yet I have the impression that the national spirit is very much alive. You will feel that every Indian is a patriot at heart and so you cannot feel that the national movement is dead, just because it is not so spectacular as it was.

I have been told that your people have been very backward and illiterates. But I have the impression that they are very much alive, and all that they need is some amount of education to bring them in level with European peasants. I am very hopeful about India, perhaps more than the Indians themselves. When there is life in the country, you are sure to win through.

RANI OF JATH ON WOMEN

Opening the First Women's Exhibition of Fine Arts and Handicrafts on the 22nd March, the Dowager Rani of Jath said :

It is quite true woman has been the one and endless theme, whether in Painting, in Sculpture, in Music or in Poetry. By reason of her sensitive nature and the instinct to appreciate the beautiful in Nature, woman is naturally gifted for the appreciation of Art. Our duty is to encourage this innate love of Art by giving her the necessary facilities. I admit that like a poet, an artist is born and not made. This does not however mean that education and training are not required at all for this purpose. To master the technique of any Art, whether Painting, Sculpture, Music or Poetry, a certain amount of instruction is quite essential.

RANI CHANDRAVATI'S CHARITY

Rani Chandravati of Behar, proprietrix of a four-anna share in the Banaili Raj, has made a gift of Rs. 8,50,000 for religious and charitable purposes. The Administrator-General of Bengal will be the sole trustee.

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THE PASSING OF "THE ENGLISHMAN"

The last week of March saw the last publication of the *Englishman*, Calcutta. The *Englishman* was first published in 1821 under the title of *John Bull in the East*, its first editor being a Scotsman called James Mackenzie. In its day it was an enterprising paper.

It was the first newspaper in India to employ its own mofussil correspondents; it initiated the idea of the mail telegram for speeding up news from Great Britain, and it was the first Indian newspaper to employ a war correspondent. Some years ago it ceased publication as a daily paper and appeared once a week. Now it has disappeared altogether.

The moral of the extinction is not far to seek. There is no need for this anachronism of an anti-Indian paper in Nationalist India. It died, says a contemporary because no one wanted it.

Here is a lesson and a warning to the Anglo-Indian press. With all the wealth and other material resources behind them, the days of this section of newspapers in India are numbered, unless they fall in line with Indian opinion and fight India's battles on Indian soil.

"THE INDIAN NATION"

The resuscitation of the *Nation* is a welcome sign of life and vigour in a Province trying to evolve order out of the ruins wrought by the earthquake. While the work of reconstruction is fast going on, there is need for a paper of the type of the *Nation* resolutely standing for a national cause as distinguished from sectional or sectarian interests. We congratulate the Maharajah of Dharbhanga on the resurrection of this excellent daily and trust it will have a long spell of usefulness under the editorship of Mr. Somayajulu.

BOOKS RECEIVED

The New Psychology and Religious Experience. By Thomas Hywel Hughes. George Allen and Unwin.

The Dream Queen. A translation (in blank verse) of Svapnavasadatta of Bhasa. By A. S Shirreff and Padma Lall. The Indian Press, Ltd., Allahabad.

The First Two Nawabs of Oudh. By Prof. A. L. Srivastava, M.A., Ph.D. Upper India Publishing House, Literature Palace, Lucknow.

Discovery of the Self. By Elizabeth Severn. Rider & Co., London.

THE VICEROY ON LORD IRWIN

In unveiling the statue of Lord Irwin at New Delhi, H. E. Lord Willingdon recalled some of the chief characteristics of Lord Irwin, such as sincerity of purpose, reconciling of conflicting interests and his courage. Lord Willingdon added: "There was, however, a further aspect of Lord Irwin's personality, that delightful and encouraging charm of manner, courtesy and friendliness which he displayed to all alike. That endear him to every one who was privileged to meet him. In his love of sport and of horses as in so much else in his character, in his sincerity, simplicity of life and liberalism of ideas, he proved himself to be in every way a very great English gentleman."

PANDIT SHYAMLAL NEHRU

We are sorry to note the death, on 20th March, of Pandit Shyamlal Nehru, ex-M. L. A., and a nephew of the late Pandit Motilal Nehru, after a second attack of paralysis, the first attack of which he got in January last.

Pandit Shyamlal Nehru was manager of the *Leader* and later became the manager of the *Independent*. He worked hard for the Cow Protection Bill. He leaves behind his widow, Mrs. Uma Nehru, a son and a daughter, the last being the first woman Advocate in Allahabad.

MISS MURIEL ON GANDHIJI

Gandhiji's hostess, Miss Muriel Lester, who is now in India, spoke at Delhi early last month as follows:—

"The eyes of the world are upon Mahatma Gandhi watching the results of the great non-violent struggle for emancipation. Throughout the United States, Japan, and China, I was asked by people as to what was the true feeling of an average British people towards the non-violent struggle. They were surprised when they were told that people of England admired Gandhiji."

HON. MR. RAJANDHARI SINHA

"Ten per cent. of my salary will be devoted to the education of the poor but meritorious boys, irrespective of caste, creed or community" is the generous declaration made by the Hon. Mr. Rajandhari Sinha, the newly elected President of the Bihar Legislative Council. It is understood that a committee will be appointed to administer the funds thus allotted. The President of the Bihar Legislative Council receives a salary of Rs. 2,303 per month.

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DR. S. RANGACHARI

Dr. S. Rangachari, who died at Madras on the 24th of last month, was born on April 28, 1882. He joined the Medical Department in 1905. He was in charge of various hospitals He was District Medical and Sanitary Officer, Tanjore, from 1914-15. He was made Civil Assistant Surgeon, Maternity Hospital, Madras, in 1919. He was Surgeon to the Government General Hospital, Madras, upto 1926, when he retired from the Government Service.

He had a great and unrivalled practice in the city of Madras, where he established a Nursing Home and private hospital. He was a great friend of the poor. We offer our sincere condolences to Mrs. Rangachari and his relatives.

DR. TURREL OF OXFORD

Dr. W. J. Turrel, physician in charge of the electro-therapeutic department of Radcliffe Infirmary at Oxford, has received the gold key awarded him at the last annual meeting of the American Congress of Physical Therapy. This distinction is the highest award in the United States for original research and distinguished services in the field of electrotherapy. Dr. Turrel, in accepting the award, said all who practised physiotherapy in Great Britain should first devote at least 10 years to gaining clinical experience.

BEATING OF HUMAN PULSES

The pulses of human beings beat more quickly to-day than they used to do. This was stated by a doctor giving evidence at London Sessions when a motor-salesman was found not guilty of motoring offences. Dr. Dudley Burney, a police divisional surgeon, said that the accused man had a "bounding pulse". Its rate was 130. "The average pulse rate nowadays—it is getting a little faster than it used to be—is 70 to 80," he declared. The prosecuting lawyer asked whether that fact was due to the stress of modern life or the depression: "I am not quite sure," replied Dr. Burney.

BIRTH CONTROL IN MADRAS

In the Madras Legislative Council, on 24th March, the Hon. the Rajah of Bobbili, Chief Minister, replying to a debate on a motion to reduce the grant for the Public Health Department in connexion with the budget for 1934-35, stated that at present Government had no intention to start birth control clinics or to carry on birth control propaganda and did not wish to take any action in advance of public opinion.

HIGH BLOOD PRESSURE

"Blood pressure—or to be more correct, high blood pressure—has become a bogey now-a-days. People are very much afraid of it, because they have been led to believe that it is something very serious. I would say: Don't be panic-stricken; increased anxiety and mental worry will only aggravate the symptoms. In most cases ordinary dietetic precautions will soon restore you to normal health," writes a Kaviraj in the *A. B. Patrika.*

The blood pressure varies greatly in different individuals according to their constitution or temperament and in the same individual under varying conditions. The normal blood pressure in the arteries is about 120 to 130 mm. of mercury, but in persons over 50 years of age it is very often from 140 to 160 mm.

The normal blood pressure may increase due to several causes, such as (1) overeating, (2) mental worry and strain, (3) overwork, (4) use of strong wines and other intoxicants, (5) urinary complaints, (6) suppression of the calls of nature, (7) irregularities of habit, and (8) keeping up late hours at night.

One of the principal causes of high blood pressure is over-eating. So everybody, specially in advanced age, should always remember that excellent maxim of Ayurveda—"Never load your stomach; keep one-third empty." This does not, however, mean that you are to totally abstain from food. Fasting increases *vayu*. So complete fasting should not be recommended in high blood pressure. It is particularly harmful to those who have by nature a *vayu* temperament.

Milk, cheese, butter-milk and fruits are the best diet for high blood pressure. Take rice in the morning and milk, or milk and khai (fried paddy) with some fruits in the evening. Of dal—moog and kalai are the best. Of vegetables, take green plantains, figs, patal, thore, mocha, etc. Of leafy vegetables, brahmi, susuni, and sajina leaves are specially recommended. Meat and fish should be very sparingly taken. It is better to avoid these.

The kidneys should be kept properly working in high blood pressure. For this purpose lemon-juice is excellent. Satamuli and amlaki morabba may also be taken for breakfast or tiffin.

Daily baths should be taken after massaging the body thoroughly with oil. For this purpose Til oil is the best. An early dip in the river every day gives good result in high blood pressure.

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A WINDFALL FOR MADRAS

Madras was surprised to read the statement made in the Legislative Assembly by the Hon. Sir George Schuster, Finance Member, Government of India, on the advantage to this Presidency by the conversion operations relating to loans. Sir George said:

"We do help a province whenever we get any advantage on our own loans and we actually pass on to them the benefit of our conversion operations. We have already done this and the rates of interest charged to provinces on loans taken in the years 1921-22, 1922-23, 1923-24, 1924-25, 1928-29, 1930-31 and 1931-32 have been reduced in the case of all provinces including Madras, which took loans from the Provincial Loans Fund in those years.

It is very surprising that this fact was not mentioned by the Finance Member for Madras. Actually we have given benefits to provinces during the current year amounting to Rs. 34 lakhs per annum."

It is not correct to say, says the *Madras Mail*, that the Finance Member for Madras had not mentioned the benefit to this Presidency from the conversion operations. The Hon. Sir Hopetoun Stokes, in introducing the budget for the current year in the Legislative Council, said:

"Under interest, we save Rs. 2·43 lakhs partly because we have avoided borrowing in 1933-34 and partly because of the reduction from 6½ to 5½ per cent. on outstanding advances of 1922-23 to which effect has been given from April 1, 1932. The reduction in the rate to which I have already referred will give us, it is anticipated, a further relief of about Rs. 1 lakh in 1934-35."

INCOME TAX REVENUE

Sir Alan Parsons has made a statement showing the net revenue derived from income-tax in the various provinces during 1932-33 as follows:—

Madras	Rs.	1,67,98,748
Bombay	,,	4,62,23,157
Bengal	,,	4,39,80,242
United Provinces	,,	1,16,00,377
Punjab	,,	86,90,484
Burma	,,	1,74,16,122
Bihar and Orissa	,,	68,71,745
Central Provinces and Berar	,,	38,53,422
Assam	,,	19,39,754
N.-W. Frontier Province	,,	11,73,980

EXPORT OF GOLD

Gold worth Rs. 28,46,025 was exported by the *S. S. President Lincoln* and the *Viceroy of India* on 25th March. The total value of gold exported since England abandoned the gold standard is Rs. 1,74,25,83,948.

FREIGHT RATES ON INDIAN RAILWAYS

Commenting on the Railway Budget, some papers have stated that the freight rates for goods traffic on Indian Railways are among the highest in the world. Judging from the figures given in an authoritative publication entitled "Railway Statistics of the United States of America" for the year ended 31st December 1932, prepared by Slason Thompson Bureau of Railway News and Statistics, Chicago, the freight rates for goods traffic on Indian Railways are among the lowest in the world. On page 94 of that publication, a comparison is made of the receipts per ton-mile on railways in various countries. The figures given show that on railways in India the receipts per ton-mile averaged 0·83 cent and that the only other countries with a lower figure were Japan 0·63 cent., and Poland 0·80 cent. In almost every other country the receipts per ton-mile were appreciably greater. For example, mentioning only those countries where the average distance for which traffic was hauled exceeded 100 miles as in India, the receipts per ton-mile were as follows:—

Canada	...	0·94 cent.
U. S. A.	...	1·052 cents.
South Africa	...	1·35 cents.
Mexico	...	2·20 cents.
China	...	3·08 cents.
South Australia	...	2·33 cents.
Commonwealth of Australia	...	3·53 cents.
Argentine	...	2·41 cents.

M. & S. M. Ry.'S RAIL CAR EXPERIMENT

The Madras and Southern Mahratta Railway Company has decided to try the experiment of running rail cars first in the Godavary District, and if this proves successful, to introduce the new service on other sections of the line, both broad and metre gauge.

Rail services will, for a start, be run on the following sections:

Tadepalligudam-Rajahmundry 27 miles; Nidadavolu-Rajahmundry 14 miles; Samalkot-Cocanada 10 miles; Cocanada-Kotipalli 30 miles.

The coaches will be built at the Company's workshops at Perambur. Each coach will accommodate about 100 passengers. For a start, 6 Diesel electric cars will be purchased at a cost of about Rs. 3 lakhs. The Diesel electric rail coach is a new form of power unit for railway work, and among its advantages is that it is worked by only one man and the working cost is cheaper. It is always ready for use whereas a steam locomotive requires an hour's preparation to start. Also shunting is easier with Diesel cars.

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INDIAN MUSIC FOR WESTERN EARS

Indian music will never be appreciated in Europe until Indian musicians alter their present system of adapting it to Western harmony.

This is the firm belief of Miss Comolata Banerji, the talented Bengali composer, who is now in England on a short visit. She is giving a series of recitals of her compositions in an attempt to develop mutual understanding and appreciations of British and Indian art.

In an interview with *Reuter*, Miss Comolata Banerji said that her one ambition was to lead the way in making Indian melodies enjoyable to Europeans.

"Directly attempts are made to harmonise the actual notes of Indian *ragas* (melodies), they become cheap imitations of European music and thus lose their character. The only way to keep the purity of the *ragas* is to utilise them in Western compositions."

MISS PHILOMENA THUMBOO CHETTY

Miss Philomena Thumboo Chetty, the talented daughter of Raja Sabha Bhushana Mr. T. Thumboo Chetty, Private Secretary to His Highness the Maharajah of Mysore, who gave her first violin recital last month in the Concert Hall of the Trinity College of Music, London, at the request of Dr. Mistowski and others of the Trinity College, is a born violinist and a gifted musician. She began the study of Violin at the early age of 6 under Sister Maurice of the Good Shepherd Convent, Mysore, and later studied under Professor P. H. Sandre of the Calcutta School of Music. For the past 4 years Miss Thumboo Chetty had a most successful career at the Paris Conservatoire. She was also the pupil of the celebrated Roumanian Artist Enesco, who has predicted for her a brilliant future in the musical world.

ART IN INDIA

Speaking at the Fine Arts Exhibition organised recently at the School of Arts and Crafts, Lucknow, His Excellency Sir Malcolm Hailey said:

"Indian art of the past was an embodiment of certain religions, mythological and perhaps philosophical ideas, which were characteristically Indian but though that is so, it does not follow that Indian art must in future always be bound to the same methods as those of the past. We must, I think, draw some distinction between the technique and modes of expression. The danger to Indian art as the emanation of Indian life and thought lies not in the growing use of the Western technique but in allowing itself to depart from its character as the embodiment of Indian ideas and feelings."

SPORT

SPORT AND POLITICS

The annual general meeting of the Bhowanipur Club, which is rapidly growing in strength and importance to be one of the biggest Indian Clubs on the Calcutta Maidan, was held recently at the Chowringhee Y. M. C.A. and was very largely attended. Mr. S. C. Mitter was in the chair. A message from Sir N. N. Sircar, the President of the Club, who was not able to attend the meeting owing to illness, was read. The message stated:

"I would advise you all not to spoil the fair name of sport by bringing parties and politics into it. I would particularly advise the playing members not to bring in party politics and the spirit of professionalism into the Club; for it will take away the charm and the aroma of an amateur sporting club where all of us meet for the sake of recreation. Love the Club as your own and play for the Club without any interest behind it for the sake of sport and do not change your colours off and on, and you will then find real enjoyment. To win or to lose a game is immaterial, but you must be sportsmen in the truest sense of the term off and on, on the field of play."

YUVARAJA OF PATIALA ON CRICKET

"India has learnt a lot from the M. C. C. team. Their visit has done immense good to Indian cricket," said the Yuvaraja of Patiala in a special interview to the *Hindu* before his departure for Patiala.

The Yuvaraja considered that India had been greatly handicapped by the absence of Nissar and the lack of an experienced spin bowler. India lost mostly on account of the weakness of her attack in these two departments. The fielding was very good. The batting too was careful but it could have been better. The Yuvaraja added: "I think personally India did very well in her second innings in making the runs she did, taking into consideration the crumbling wicket we had."

CRICKET CONTROL BOARD

The *People* understands that a definite move has been started to end the present Board of Control for Cricket in India. The present body has proved to be completely incompetent to do its job, and the result of the M. C. C. tour has been an eye-opener. The sorry debacle that has overtaken Indian Cricket in the incapable hands of the Board has to be wiped out from memory as early as possible. And the first step in the right direction is the reconstituting of the Board on a truly national basis. "We cannot allow our cricket to be throttled by people who do not understand it nor care a tupence about the shame they bring on India."

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CONFERENCE OF SCIENTISTS

Under the joint auspices of the Association of Economic Biologists (Coimbatore), the Indian Chemical Society (Madras Branch), the Institute of Chemistry (Grecian Branch), the Society of Biological Chemistry of India and South Indian Science Association (Bangalore), the Easter Session of the Science Conference met at the Chemistry Lecture Theatre of the Central College, Bangalore, on March 30, under the distinguished presidentship of Dr. Sir C. V. Raman, Director of Indian Institute of Science. There was a large and distinguished gathering present.

Sir C. V. Raman addressing said that there was no dearth of mathematic genius in India and particularly South India, and Bangalore will once again find its place in the scientific map of the world if some of these mathematical minds were harnessed to physics and chemistry. He paid his tributes to the memory of the late Ramanujam, Mathematical prodigy of India. He then spoke at length about the scattering of light and the work that was being done in the Institute in this direction. Dr. Subba Rao proposed a vote of thanks.

MARVELS OF THE HEAVENS

Sir James Jeans, the astronomer, unfolded some marvels of the heavens in a lecture at the Royal Institution, London. He said:

Many stars are so far away that their light, travelling more than 180,000 miles a second, takes 300,000 years to reach the earth.

On some of them matter is so condensed that you can put a ton in your waistcoat pocket.

Altogether there are 100 billion stars.

They are scattered round in the shape of a gigantic cart-wheel.

This wheel of worlds goes round with majestic slowness. Each revolution takes 250,000,000 years.

THE PHILOSOPHICAL CONGRESS

In his presidential address to the Ninth Session of the Indian Philosophical Congress held at Poona, the Rajah of Sangli spoke on what is wrong with the world and suggested how best it can be set right. He said: "All this trouble, all these apparently insoluble problems, all this bankruptcy of human remedial endeavour denoted but one thing and that is some basic misunderstanding of life and its aims, penetrating into and so corrupting the whole of modern civilisation. It is a matter, as a philosopher might put it, of wrong values. Only one thing could put matters right and that is a fundamental change in outlook."

TALKIES AS CAREER

"The talkie has come to stay with us. The rage for talkies, especially in Indian languages like Hindi or Tamil, seems to be unlimited though yet in its infancy. A good talkie can give honourable and lucrative employment to 50 educated young men and women. I want you to explore the possibilities of this profession." This advice was given to youths by Mr. S Satyamurthy in the course of his presidential address at the Madras Youth Congress, held on March 24, at the Ranade Hall, Mylapore.

"Or again," he said, "take the South Indian stage or South Indian music. Third-rate artistes producing third-rate plays, with primitive dress and primitive scenery, still hold the field. You can count the first class musicians on the fingers of your hand. There is plenty of talent among you. You must develop the genius to discover talent among yourselves, to organise it with a view to open out new careers for yourselves, and to add to the innocent and elevating amusement and happiness of the nation."

DOUGLAS FAIRBANK'S (JR.) FUTURE

Douglas Fairbanks, Jr, had his first glimpse of Broadway since last July, when he cut the ties that bound him to the American cinema and set sail for England.

"Hollywood was getting to be a grind," he confessed, lighting a cigarette. "They had me doing five and six pictures a year. Some of them looked all right on paper, but they had a habit of slipping down into the program class. Only once in three years would I get a part I cared anything about. I kept going up and down the ladder and not getting any place. There was nothing stable about my career in Hollywood."

RELIEF FOR INDIAN FILM INDUSTRY

Mr. Mayashanker M. Bhatt, President, Motion Picture Society of India, sent the following telegram to the Finance Department, Government of India, New Delhi:

"Motion Picture Society of India greatly disappointed with all proposals. Society protests against omission of expected relief for film industry. Promises of sympathetic considerations were given by Commerce and Industries Member thrice to Society's deputations as also in several Assembly debates."

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CAR WITH ARMCHAIR COMFORT

Trains and aeroplanes can no longer be regarded as the only forms of smooth and comfortable transport, writes a correspondent of the *Hindu*. "The modern motor car, as exemplified in the New Rover Twelve, can travel over the roughest roads without inconvenience to its passengers. Seated in the well-upholstered and comfortable armchair, I wrote my notes with a fountain-pen while we were negotiating one of the China clay tracks on Lee Moor, near Princetown. My hand-writing testified afterwards to the good springing of this car.

Later, on Roborough Downs, where I took the wheel, I tested the fool-proof qualities of this car. I took a sharp bend near Yelverton at 50 m.p.h. The Rover treated the incident as if it had been at 20 m.p.h. and did not perform the customary practice of waving one wing in the air. Even a brutal onslaught on the brake pedal produced no harsh reply."

MOTOR ACCIDENTS

In one year more persons are killed and injured in Great Britain than in the three years of the Boer War, from which the inference may be drawn that the motor car is a greater curse than war. The *Manchester Guardian* in this connection says that in the whole of the Boer War, which spread over the years 1899 to 1902, the total British loss set down as killed in action was 5,774, and the wounded numbered 20,811, while in the year 1933 there were killed on the roads in Britain 7,125 persons and the number of injured was 216,401. 'In piping times of peace,' it observes, 'there are more people killed and far more people injured in a single year than fell in the whole course of a campaign that shook the British Commonwealth to its foundations.'

HITLER AND MOTOR INDUSTRY

Germany is issuing a challenge to the car-manufacturing world," says a latest message from that country. Her total production more than doubled itself last year, whilst, as a concrete example of what is going on, the annual report of the Opel Works just issued shows that the company made a profit of £250,000 during 1933. The significance of this figure lies in the fact that in 1932 there was a loss of £800,000. The company reports that it has plenty of work for the 13,000 men now employed and, as Hitler lets the purchaser of a new car have a year's motoring free of taxation, it is not surprising to learn that the whole industry is ready for a boom.

AIR TRANSPORT IN BRITAIN

The amalgamation of about 17 small air companies operating in Britain is being planned as a reply to the move made by the Imperial Airways and 4 big British railway companies in registering a joint company for operation of the internal air services.

Four companies with a total capital strength of half a million pounds have taken the lead in this amalgamation by calling a secret meeting in London to discuss the matter. If the plan is adopted, it is expected that the combine will be backed by a big constructive company and a powerful financial house. The object of the combine is to prevent wasteful competition, link up various services and open new aerodromes. The move foreshadows a determined effort to put air transport in Britain in a position to compete with surface travel.

This summer, a complete skeleton of trunk air line routes down the whole length of the country will be started with fast new commercial machines, capable of showing a great saving in time compared with road or rail.

BY AIR TO MECCA

Mecca is to have a civil air service. Hitherto all airplanes in the Hedjaz have as supporters on their coat of company "Misr," which has developed remarkably in recent years in finance and business, has now organised an air service from Egypt to the Hedjaz.

It has received from the Egyptian Government a contract to carry pilgrims to Jeddah, the port of the Holy City.

The old idea among Moslems was that the greater the hardships in making the pilgrimage to Mecca, the more meritorious the journey.

Now comfort is the watchword. Every endeavour is being made to attract pilgrims.

A NEW GERMAN AIR-SHIP

The giant new commercial airship, L. Z. 129, is now nearing completion in her hanger at Friedrichshafen and it is hoped that she will be keeping the famous "Graf Zeppelin" company on the Germany-South America service before the end of the year.

She will have a speed of 84 m.p.h. and her size will be 6-3/4 million cubic feet. Safety is being assured by Diesel engines burning non-inflammable crude oil. The Maybach engines will have a maximum output of 4,000 h.p. Passenger accommodation includes a smoking saloon and 25 state rooms each equipped with running hot and cold water.

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INDIAN RICE IN GERMANY

Mr. S. N. Gupta, I.C.S., Indian Trade Commissioner at Hamburg, in his review of trade conditions during the quarter ended December 1933, says: Imports into Germany of polished rice from India for the period January-September 1933 stood at 40,645 tons. At the end of November the imports were 44,325 tons, that is, an increase of 3,680 tons in the two months, October and November. This slowing down in the imports of polished rice from India is mainly due to the policy pursued by the authorities in Germany since the autumn of discouraging the imports of polished rice into the country in order that the German rice mills might have greater opportunities of milling unpolished rice and thus afford more employment to German labour. In spite of restrictions, however, it may be noted that imports of polished rice from India during 1933 show an improvement over the figures of the two previous years.

It is when we come to the figures for unpolished rice that some cause for anxiety exists. Imports for 1933 were 164,784 tons as compared with 206,651 tons in 1932 and 234,214 tons in 1931, both admittedly bad years in comparison with Germany's usual purchases of Indian unpolished rice in the past. The explanation for this drop in the imports of rice into Germany lies partially in the fact that Germany's wheat, rye and barely harvests have been very good in the past season, but due to severe import restrictions in other countries, the exportable surplus has not been able to find its way abroad as in previous years, with the result that the people of the country have been compelled as well as encouraged to consume their own crops in preference to imported grain. Imports of rice have accordingly suffered.

DEVELOPMENT SCHEMES IN THE PUNJAB

Legislation for dealing with rural indebtedness; a Bill affording State aid to industries; steps to widen markets for agricultural produce and reduction of railway freights; improvement of the system of statistics and the development of the Board of Economic Inquiry into something even more useful and practical; a proposal to borrow money for schemes of development, directly or indirectly remunerative—these are the subjects now under the consideration of the Government of the Punjab.

REMISSION IN DELHI

In view of the widespread and exceptional damage suffered by the agriculturists of the province due to excessive rain and floods during the last monsoon, the Chief Commissioner of Delhi has ordered a special scale of remission in land revenue throughout the province.

ALL-INDIA WORKERS' CONFERENCE

The All-India Working Class Political Conference met on March 31 under the presidentship of Mr. Harihar Nath Sastri, President of the Trade Union Congress. The Conference was held under the auspices of the All-India Trade Union Congress and attended by delegates from all parts of India.

In welcoming the guests and delegates, Mr. R. S. Ruiker, Vice-President of the Trade Union Congress, said that the phenomenal awakening and growing consciousness of the Indian working class during the last decade necessitated that the Indian working class should clearly define its own attitude and position in that struggle for political power which is going on in the country.

Mr. Ruiker next dealt with the formation of Congress socialist groups in Bombay and Jubbulpore and said that it was possible for the Indian working class party to co-operate with Left Wing Congressmen.

LABOUR IN INDIA

During the year 1933 there were 146 strikes in British India as compared with 118 in 1932, the number of workers involved being 164,938 and 128,099. It is well known that the cause of the unrest was retrenchment in wages and in work. Conditions have been so desperate that labour unrest has become chronic. Several match factories and many sugar factories are also closed, leaving several thousand workers unemployed. Although some labour legislation has been passed in the last session of the Assembly, and the Assembly has held an unusually prolonged sessions, the gravity of the labour situation has not been realised in high circles. On the other hand, the intervention of a few communists in this unrest has offered a pretext for the demand from capitalist sources for repressive action on the part of the Government. Government must soon liberalise the Trades Disputes Act implementing the Whitley recommendations in this matter.

GERMAN WORKERS' MOVEMENT

The latest development in the 'Relax and Keep Fit' movement, which aims at enriching the lives of German workers and provides recuperation for body and mind by the proper use of leisure time was announced on February 1, when numerous detachments of the workmen with skits in hand for the first time took a train for the snow country in Southern Germany. They will receive instruction in the popular and healthy outdoor sport free of charge. Their railway fares were reduced o 50 per cent.

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S. P. C. A. IN MADRAS

The 53rd Annual Meeting of the Society for the Prevention of Cruelty to Animals was held on March 21 at the banqueting hall of the Madras Government House. The Governor presided.

The Secretary, presenting the Annual Report, said the year marked a new era in the history of the Society by the institution of a special court for the trial cases of cruelty to animals. While ordinary criminal courts dealt with persons committing offences against human beings, the special court to deal with persons committing offences against animals was indeed an achievement and a welcome reform.

The Governor expressed his appreciation of the good work done by the Society and said that the best way of achieving their object was by creating a healthy public atmosphere.

CLUB FOR THE DEAF AND DUMB

Six thousand people in London form part of a "Silent Fellowship" club, members of which are deaf and dumb. But they have their own football and cricket fields, and tennis courts. They can gossip with each other. They can even "sing" hymns conducted in their own churches. These churches have no organs. Sermons are delivered by finger spelling. A shorthand of finger spelling is used in the singing of hymns. Interpreters are also used for guests. Facial expression or a nod of the head help to emphasize points. Previous to joining this society, people should get themselves trained about lip-reading in deaf and dumb schools.

TELEPHONES IN THE WORLD

There are 34 million telephones in the world and it is now possible to speak to 32 million of them from Great Britain. The British Postmaster-General, Sir Kingsley Wood, mentioned this interesting fact in a speech at Lincoln on 23rd February. He referred to the immense strides made in the science of communication To-day by lifting a telephone receiver, a British subscriber could speak to Canada, the United States, South America, India, Australia, New Zealand and South Africa. He hoped Japan would be added this year.

MR. HANDIQUE'S GIFT

Rai Bahadur Radhakanta Handique, a tea planter of Jorhat, has made a donation of Rs. 10,000 to the Assam Government for the creation of a permanent building for the Department of Historical Antiquarian Studies, Assam, at Gauhati, to be named after his wife Narayani Handique.

WIT AND HUMOUR

The wife was very pleased with her success at the women's meeting, and on her return home she said to her husband:

"Yes, I was absolutely outspoken at the meeting this afternoon."

The husband looked incredulous.

"I can hardly believe it, my dear," he said. "Who in the world outspoke you?"

* * * *

An Aberdonian was very ill, and the doctor had just seen him. Before leaving the house, Mrs. MacKay asked the doctor: "What do you think of my man?"

The Doctor replied: "I'm afraid he won't be able to work again."

"Oh," said Mrs. MacKay, "I will tell him that; it will cheer him up."

* * * *

An Oxford undergraduate has been fined for flinging a missile from a college window. The missile was a pudding. "The plate," said a witness of the heinous crime, "smashed into a thousand pieces, but the pudding stayed whole."

"It is on fare like this that the bulldog breed is reared."

* * * *

The blacksmith was instructing a novice in the way to treat a horse-shoe.

"I'll bring the shoe from the fire and lay it on the anvil. When I nod my head you hit it with this hammer."

The apprentice did exactly as he was told.

* * * *

"A Glasgow teacher was examining a class in Scripture.

"Now, boys," he said, "supposing I saw a man beating a donkey and stopped him, what virtue would my action show?"

"Brotherly love, Sir," a bright pupil replied.

* * * *

"Where's the cashier?"

"He's gone to the races."

"In business hours!"

"Yes, Sir; it's his last chance of getting the books to balance."

* * * *

"But, madam, you have no claim. Your husband did not insure his life, he took out a policy against fire."

"That's what I claim. He has been cremated."

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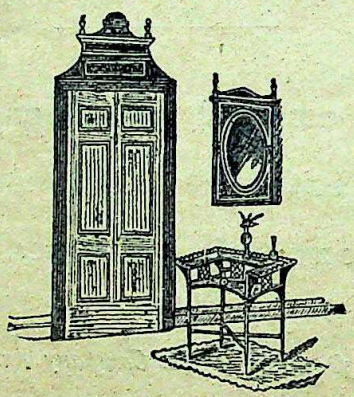
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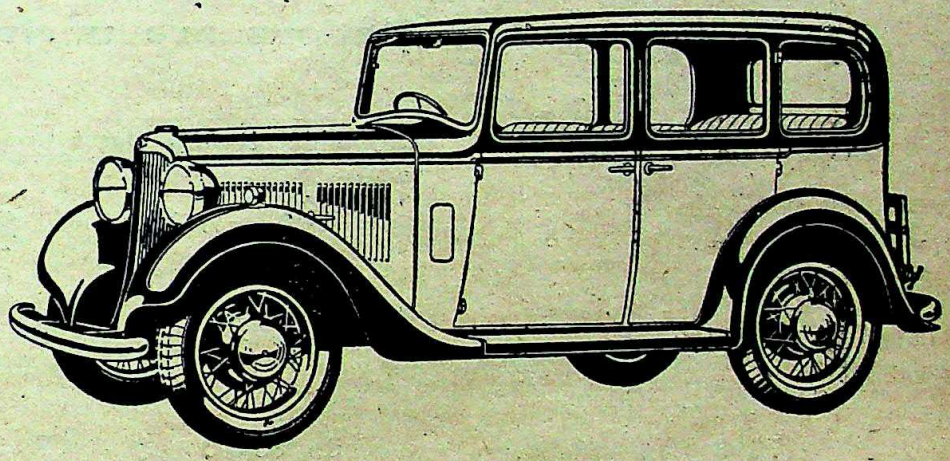
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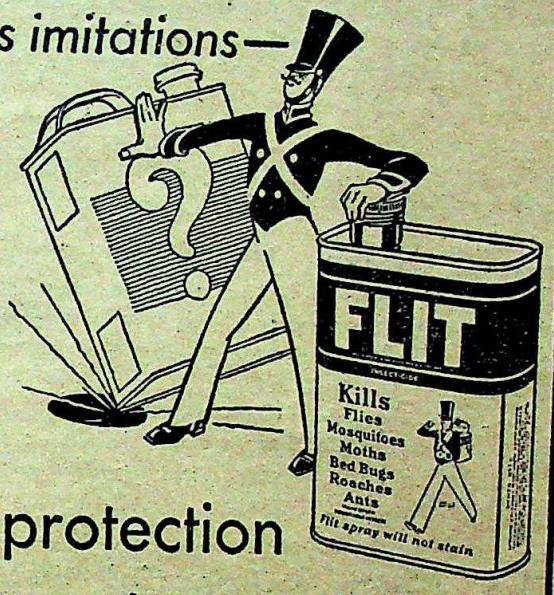
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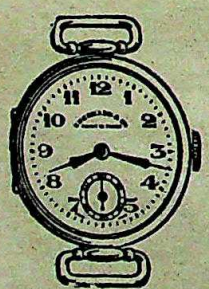
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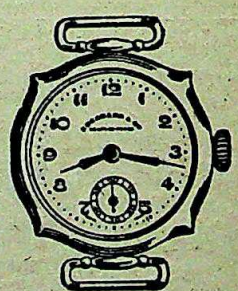
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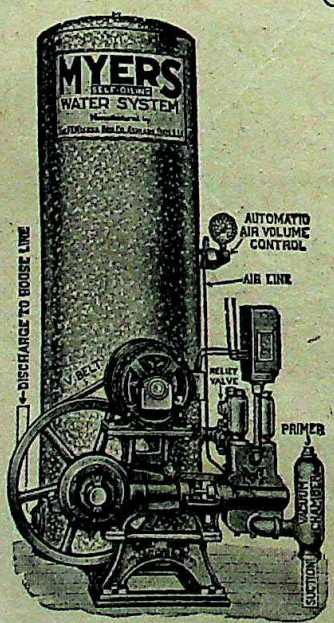
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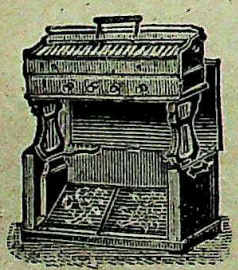
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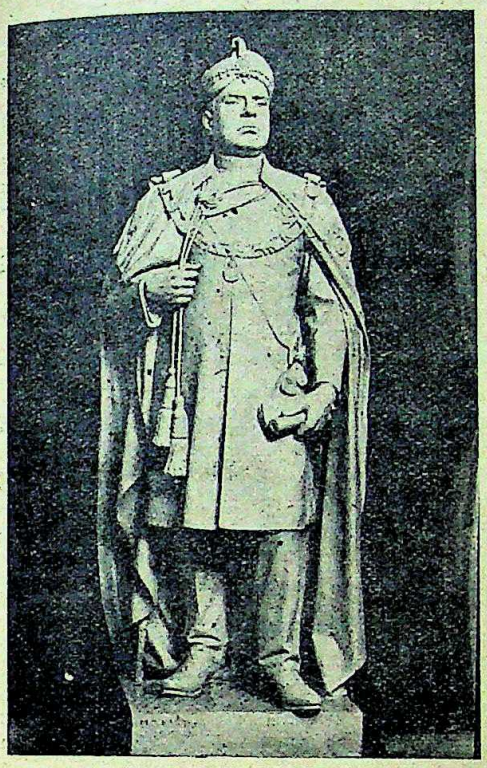
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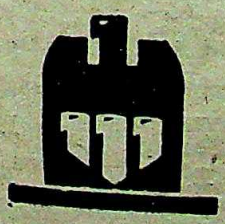
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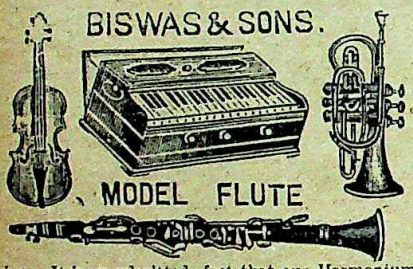
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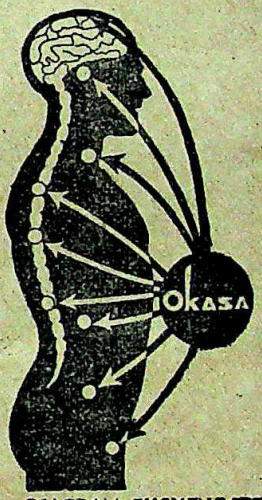


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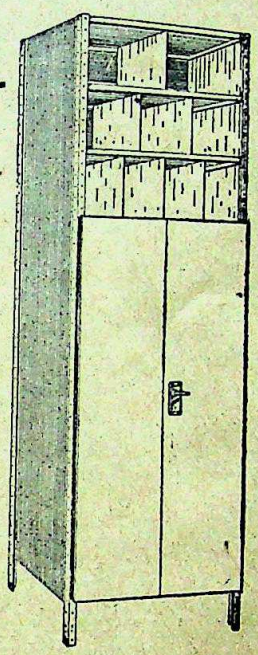
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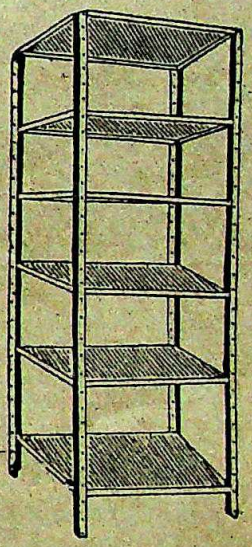
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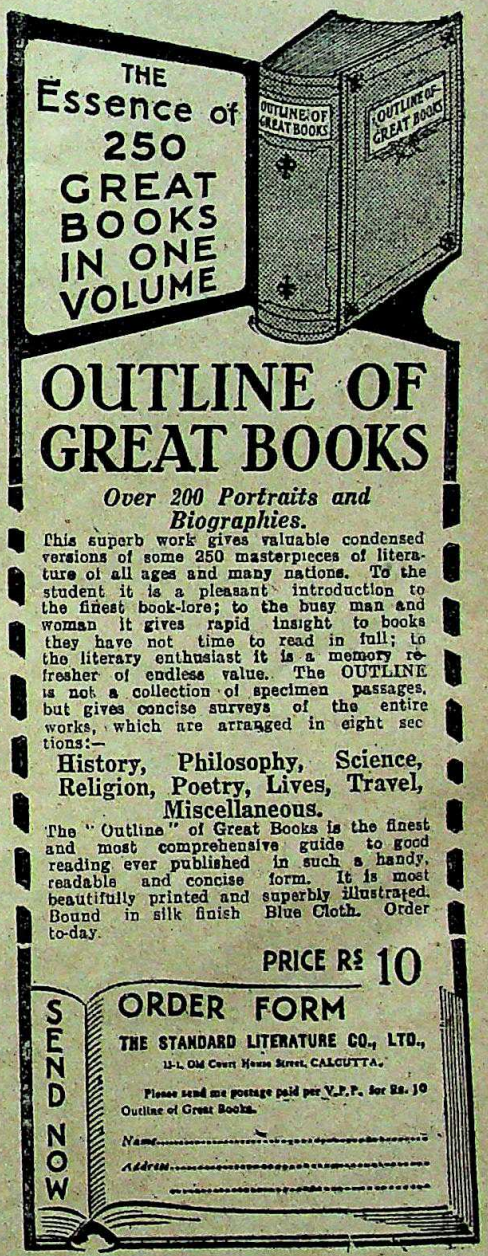
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INDIAN JUDGES

By Prof. FRANKLIN F. RUSSELL

THIS * is a collection of brief biographical sketches of 21 outstanding native Indian Judges who have sat on the High Courts of India during the past half century. The book should be of great value to any one interested in political, racial and other problems arising out of British rule in India. The name of the author is not given, curiously enough. The book gives an interesting account of the evolution of Hindu and Mohammedan law under British administration. It shows the excellent and far-reaching effect of the British policy of having native judges, in some cases Hindus and in others Mohammedans, sitting on the same bench with English judges. Their knowledge of Hindu and Mohammedan law was naturally of great value in the decision of cases arising out of family law, including domestic relations and succession, which, as in other cases of primitive societies, are closely tied up with religion, as Sir Henry Maine points out in his various works. On the whole, the 21 judges whose biographies are given were remarkable men. Almost all of them came from humble homes and worked their way up to posts of power and influence. Most of them did not confine themselves to their judicial duties, but lectured and wrote on legal subjects and took an active part in public affairs. Many of them did not hesitate to adopt the unpopular side of fundamental questions of policy involving British rule in India.

The legal problems presented for determination by these judges were many and varied. They included the attempt to impose the jury system upon a country which perhaps was not ripe for it (p. 45), the question of whether the English law applied to Hindu religious endowments (p. 56), the rules of descent in Hindu and Mohammedan law, whether Indian or English law applies in the question of title to real estate (p. 126), questions of lawful assembly in connection with religious ceremonies on a highway (p. 130), the doctrine of *res ipsa loquitur* (p. 170), insanity as affecting criminal responsibility (p. 171), land tenures in Bengal (p. 206), the combination in one officer of police and judicial functions (p. 213), the Mahammedan and Hindu law of religious trusts (p. 231), the Moslem law of marriage, including polygamy (p. 243). etc.

INTERESTING EXCERPTS

The book gives an excellent idea of the progress of legal education in India during the past 75 years, during which time law courses were opened for native students in various places in India. The progress in legal education is shown by the sketch of the present Chief Justice of the Punjab, Sir Shadi Lal who, after completing a legal education in India, went to England, studied law at Oxford, and won honors both at that institution and in the bar examinations and the Inns of Court.

Throughout the book various excerpts from the addresses of the subjects of the sketches are given, some of which are of great interest to New York lawyers and professors. "I am afraid that the majority of the so-called lectures (in Indian universities) are as monotonous and unimpressive as is the charging of a jury in most of our Indian courts" (p. 135). The question as to what a university graduate is to do if he does not enter public service or one of the learned professions was apparently a serious one in India many years ago (p. 136). One of the judges expressed his views of the rapidly growing law reports as follows: "These law reports are becoming a cumbrous affair, and I sometimes wish we could manage to get on without them" (p. 151). One of the judges suggested that law students should "carefully study the lives of those great lawyers who have shed lustre on their profession" and particularly recommended Campbell's "Lives of the Chancellors" and "Lives of the Chief Justices of England" (p. 176). The same judge also "suggested some practical ways by which one could push himself forward in the profession without breach of professional etiquette" (pp. 176-177). A familiar tone is struck in an address on the subject of "restrictions on admissions to the legal profession to avoid over-crowding" (p. 178). The speaker was entirely opposed to such views. "You may in this way keep back many men from the profession, but they may be some of your best men. Poverty is not necessarily a disqualification in a junior practitioner. On the contrary, from the poorer classes, have come some of the ornaments of the profession . . . . The only legitimate method of reducing competition and preventing unnecessary disappointment is to raise the standard of intellectual and moral qualifications for admission."

The book is well written, and will give the reader many interesting and profitable hours.

---

* Indian Judges: Biographical and Critical Sketches with Portraits. With a Foreword by the Hon. Sir Brojendra Mitter, K.C.S.I. Published by G. A. Natesan & Co., Madras. Rs. Three. (To Subs. of "I.R.". Rs. 2-8.)

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EDITED BY MR. G. A. NATESAN

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THE INDIAN DEMAND

SIR TEJ BAHADUR'S MEMORANDUM ON THE WHITE PAPER

BY DR. SIR P. S. SIVASWAMI AIYAR, K.C.S.I., C.S.I., C.I.E.

OF the many delegates to the Round Table Conferences on Indian constitutional reform and to the Joint Select Committee, no one has worked harder or with greater zeal than Sir Tej Bahadur Sapru. With his unsurpassed knowledge of constitutional law and politics, his experience of the administration of the Government of India and his consummate powers of advocacy, he was one of the most outstanding figures in the discussions which took place at these Conferences and in the Joint Select Committee. Accounts have appeared in the Press from time to time of the speeches made by him in these bodies and the public have had opportunities of learning about the important part he has played as a representative of the nationalist school of Indian thought. The memorandum on the White Paper on Indian constitutional reform which he submitted to the Joint Select Committee, and which has been just published by him, gives a complete statement of his position regarding the proposals contained in the White Paper. It is needless to say that his views are generally in accord with those of nationalist politicians all over this country. The essential conditions which must be fulfilled by the New Constitution, if it is to receive the support of political India, have often been stated by him during the discussions and are reiterated in this memorandum. These essentials are: responsibility at the centre with such safeguards as *in the interests of India* may be necessary for the period of transition, the inauguration of a responsible government at the centre soon after the passing of the Act without prolonging the transitory provisions, provincial autonomy with necessary safeguards for the period of transition, the reserved subjects to be under the control of the Governor-General for the period of transition which should be neither long nor indefinite, the pursuance of a definite policy in respect of the reserved departments of the Government of India so as to facilitate their transfer to the control of the Legislature within the shortest possible time and the statutory definition of the status of India as an equal partner in the British Commonwealth of Nations. He is opposed to the requirement of a number of further stages for the attainment of Dominion Status and is of opinion that the Constitution foreshadowed in the White Paper should be regarded as the penultimate stage. If it is impossible to inaugurate the Federation within a year or so of the passing of the Act, he holds that the Government should lose no time in taking Indian opinion into their confidence and taking such steps as might be necessary to establish responsible government at the centre. While he is keen about Federation, he is still more keen about the establishment of central responsibility and would insist upon the establishment of such responsibility even if the Federation fails to materialise.

On one or two points he has not made his position quite clear. For instance, if a direct vote of no confidence in the Central Legislature is brought forward upon a subject concerning British India alone, he seems to think that the representatives of the Indian States also should take part in the decision of the question by the Indian Legislature. If this is what he means, the view appears to be questionable. It would be intolerable that a motion of no confidence based upon the conduct of the ministry in a matter of British Indian administration should run the risk of being defeated by the votes of the representatives of the States.

The publication of the memorandum at this juncture is very opportune.

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CURRENCY PROBLEMS

BY

MR. HERBERT G. WILLIAMS, M.P.

(Former Parliamentary Secretary to the Board of Trade)

ON previous occasions when my friend the Editor has given me an opportunity of writing in the *Indian Review*, I have generally devoted myself to urging the desirability of an increase in the trade between India and the United Kingdom by means of mutual preferences, and in my last article it was my privilege to express the profound satisfaction which was felt at the Agreement which was concluded at Ottawa, representing as it did a beginning in this direction, but I look forward to the day when there will be something much more extensive.

In connection with the present discussions which are taking place with regard to the future Government of India, much attention has been properly devoted to the problem of currency control, and presumably within a measurable period of time there will be set up in India a Reserve Bank, which will perform for India the functions which in Great Britain are undertaken by the Bank of England.

Experience has shown that on balance there are great advantages in removing so far as possible monetary problems from political control. Of course everyone realises that it is impossible to remove them entirely, and from time to time some economic or financial crisis forces the State to depart from its neutrality in these matters. For example, the situation which arose at the outbreak of the Great War imposed upon the Bank of England through no fault of its own, a strain that it could not meet, and the State had to solve the problem for the time being by the creation of a system of paper money. The return to the gold standard in 1925 and the transfer of the paper currency three years later to the Bank of England once again largely restored the neutrality of the State in banking and currency matters, but the crisis in the Autumn of 1931, over which again the Bank of England had no control, once more created the necessity for some action by the State, and as we are for the time being off the gold standard there has been established by the State an Exchange Equalisation Fund, which again makes it necessary for the State to interfere in currency and banking matters. Nevertheless most people are agreed that in all countries it is better, if possible, to divorce the higher decisions on monetary policy from politics, and I shall be glad when that is once again true in Great Britain, and equally glad when it becomes true for the first time in India.

The decision taken forty years ago to close the Mints in India to the unlimited coining of silver was one which circumstances made inevitable, and since that date, with the exception of a period during the Great War, the Indian system has been one linked to gold, but for the moment linked to sterling though the currency in circulation is a silver one.

There is a school of thought in this country which urges inflation for the purpose of raising prices, on the ground that many of our economic problems are due to the low prices now prevailing. Curiously enough many of the people who belong to that school of thought are also more or less bimetallists, who desire to increase the price of silver in terms of gold. It has always seemed to me that, if this happened, silver will be enhanced in terms of other commodities, that is to say, the price of other commodities in terms of silver will fall. In the case of China, which is definitely on a silver basis, this seems to me to be a deflationary process, and though the Indian rupee is linked to sterling and sterling at the moment is somewhat loosely linked to gold, nevertheless it appears to me that the rehabilitation of silver, as the bimetallists call it, would have a deflationary effect in India, and therefore would be bad for India and in due course for the rest of the world.

I find it difficult to reconcile the policy of those who want to inflate sterling and at the same time to rehabilitate silver, because it seems to me that they are unconsciously pursuing opposite policies.

The bimetallists here urge that if the price of silver were raised in terms of gold, the purchasing power of India and China would be increased and that as a result prosperity for both those countries would follow, and that the rest of the world would gain as well. If, however, such a deflationary policy would provide these beneficial results, then logically it would appear that the

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more we deflate our currency in Great Britain, the more prosperous we should be. Yet everyone appears to agree that that would not be so. The departure of Great Britain from the gold standard and the fact that the rupee is still linked with sterling has had the effect of raising the price of gold in terms of rupees, with the result that a colossal sum, I believe over 100 millions of hoarded gold, has come out of India with great advantage to those Indians who sold it at such a high profit, and at the same time this has been an enormous help to the Government of India, because it has established large Indian credits overseas, with the result that it has been easier to handle the problem of the Public Debt in India. India has thus been able to make a substantial contribution to the improvement of the currency system of the whole world through the liberation of this vast quantity of hoarded gold. In effect, India has behaved as if it were a gold mine as productive as the gold mines of South Africa.

I realise that the Indian currency problem is one perhaps even more difficult to understand than currency problems as a whole, and my purpose in writing this article is to stimulate discussion.

THE CAPITATION TRIBUNAL

BY

"A NATIONALIST."

THE Report of the Capitation Tribunal appointed some time back to enquire into disputes regarding the apportionment of Indian defence expenditure between the Government of India and the War Office of His Majesty's Government in England, has now been issued together with an announcement of the Government's decisions thereon. It may be recalled that the Tribunal consisted of two representatives of the Government of India, Sir Shadilal, Chief Justice of the Punjab High Court, and Justice Sir Shah Muhammad Suleiman and two representatives of the British Government, Lord Tomlin and Lord Dunedin, with Sir Robert Garran, late Solicitor-General to the Commonwealth of Australia, as Chairman.

The principal points in dispute may be easily stated. The Army in India consists of two parts —one, a portion of the Regular British Army quartered in this country, and the other the Indian Army proper consisting of Indian troops officered by British soldiers. Regarding the expenditure on the latter, there is no difficulty. As regards Regular British troops, India annually makes a payment not only for their maintenance and equipment, but also for raising, training, and transporting them. Originally, for years, India was paying the actual charges, but subsequently owing to the difficulty of ascertaining the actual figures, a rate *per capita* was fixed. Early in the century, the capitation rate was £7-10; in War time or about that period, it was raised to £11-8; in 1924, the rate was further raised to £28-10 with retrospective effect from 1920. The Government of India all along protested against these rates, with no tangible results. In 1926, the liability under this head was fixed at a lump figure of £1,400,000.

Even from an arithmetical point of view, the figure is obviously high as it has not allowed for the fall in prices since 1929 and other factors. As against the claims of the Government of India that the payment was out of all proportion to the actual expenditure, the War Office stated that the sum should be fixed, not at £1,400,000, but at 2½ millions, the War Office claiming a capitation rate in respect of the Air Force also. As a result of the recommendations of the Tribunal, the British Government have now decided that India's contribution should be reduced to £1,200,000 in respect of the capitation charges for the Army, but that India should pay £93,000 as capitation charges in respect of the Royal Air Force. The net result of the decisions financially for India is that she gets an abatement under this head of £107,000 under the head of capitation charges.

By itself, this abatement is nothing. The most important gain to India is the recognition by His Majesty's Government that the

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Army in India is something more than or other than a mere local militia. In incautious moments, British statesmen have admitted freely that the Army in India is more an Imperial Army than an Indian Army. Lord Curzon was never tired of pointing out that of the triple functions of the Indian Army—the preservation of internal peace, the defence of the Indian frontiers, and preparedness at a moment's notice for Imperial service in other parts of the globe—the last was the most important—and that "India has for long been one of the most important units in the scheme of British Imperial Defence, providing the British Government with a striking force always ready, of admirable efficiency and assured valour". The Supplemental Minutes, which both Sir Shadilal and Sir Muhammad Suleiman have appended to the Report of the Tribunal, lay emphasis on this fact and show how the amount which His Majesty's Government have agreed to contribute to the defence budget of India as their share is ridiculously small. Surely, it is absurd to contend that you can get the services of an army of such size and efficiency as the British Army in India for a million and a half pounds a year.

As a matter of fact, what should have been done was for Britain to have been content with the grant from India of a similar amount for the services which the British troops do for India by their presence here. That these troops are not so essential to India as the War Office contends, must be evident from the fact that on all ordinary occasions the Regular Indian Army has been found adequate and efficient to discharge the dual functions of securing internal security and defence against aggression from external enemies. Sir Sankaran Nair, in his Supplementary Memorandum attached to the Indian Central Committee Report on Reforms, shows how in recent days, in Malabar, in the Punjab, in Bengal, it was the Indian troops that were employed to deal with riots and not the British troops. So also, to deal with the frontier risings too, he points out how Indian troops have answered the purpose as efficiently as British troops. Nor should it be forgotten that the British troops have been withdrawn from the country at crucial moments without any danger and have always been employed for service elsewhere for Imperial purposes. In other words, the value of the British troops to India is more psychological and potential than actual.

On the other hand, to Britain, the value of the British troops in India is immense. If, instead of India taking a loan of the British troops she maintained, like the East India Company, a British army of her own, then she would not have had to pay as much as she does now. Under the present system, every change in the British military organisation made to suit European conditions has to be paid for by India. The mechanisation of the Army is one such thing. The Cardwell system recruited on the short service system is another which imposed a huge addition to Indian military expenditure. The "dual purposes army" system also prevents India changing the size of her army to suit her requirements. When in 1923 a question was asked in the Commons as to whether reductions in British troops in India might not be made, Col. Guinness, Under Secretary of State for War, stated that they could not be and added why. He said: "The British regiments in India are all part of our reserve-making machinery. Their reduction must delay the building up of our reserves, and also a serious effect upon our power of mobilisation. If we agree to the Indian Government making excessive decreases, it must mean eventually further cost being thrown on our budget for making up reserve in other ways." Moreover, the value of India as a training ground to British troops is immense.

The grant which the British Government have agreed to make of £1,500,000 for the services which the Army in India renders to Britain in many ways is therefore an absurdly low sum. The grant is valuable only as a recognition of the fact that the Army in India is of high Imperial value. It is to be hoped that the Government of India and the Indian leaders will take up this question of properly evaluating the services of India to the Empire in this matter and securing to the Indian taxpayer the relief to which he is so imperatively entitled.

There is another aspect of this question than the purely financial one; the constitutional implications of the arrangement are far-reaching. The question which Lord Canning raised, may well be asked as to why India should not have her own "British Army" and avoid all the difficulties, financial and constitutional. These, too, we dare say the leaders will discuss and formulate their considered opinions thereon.

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FORESTS IN FEDERAL INDIA

By Mr. ROBINDRA MOHON DATTA, M.Sc.
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FORESTS are the most valuable natural assets of India. Their character depends upon soil, rainfall, elevation and other natural circumstances. But their distribution is greatly affected by action of Man. Man is responsible for the absence of forest trees over enormous areas which have been cleared for cultivation, or more slowly destroyed by reckless fellings.

It has been the uniform experience of all countries that the natural processes of growth and reproduction by which forests are kept alive, are incapable of keeping pace with man's destructiveness; and the State has generally found it necessary to take special measures in the ultimate interests of the country for preserving its forests from reckless destruction. Forests, being valuable national assets, their proper conservation is one of the most important economic functions and duties of the Indian Governments.

Forests in British India cover some 250,000 sq. miles or 22·6 per cent. of the total area. Besides there are forests in the Native States. Of the forest area, unclassed State forests account for 136,000 sq. miles, which in many provinces include all unoccupied waste, often treeless. So the statistics do not necessarily represent the wooded area. The relative importance of the forest areas in the different provinces can be seen from the following table :—

Province	Percentage of forest area.	Number per 10,000 supported by Forestry.	Province.	Percentage of forest area.	Number per 10,000 supported by Forestry.
Madras	13·4	16	C. P.	19·6	7
Bombay	12·1	26	Assam	37·3	6
Bengal	13·7	5	N.-W. Frontier	1·8	13
U. P.	4·8	7	Baluchistan	1·4	2
Punjab	5·6	9	Ajmer-Merwara	5·1	12
Burma	60·0	62	Coorg	32·8	130
B. & O.	3·6	7	Andamans	69·6	137

Some 300,000 persons are directly dependent upon Forests for their livelihood either as wood-cutters; fire-wood, catechu, etc. collectors; charcoal-burners; or as forest guards and rangers, besides others indirectly dependent upon forest produce.

The average yearly out-turn of timber and fuel before the present economic depression set in was 410 million cubic feet, and the value of minor produces amounted to Rs. 143 lakhs. The net profit to the various Provincial Governments amounted to some Rs. 275 lakhs.

The process of reckless and ceaseless destruction of forests went on from time immemorial in India, but its evil effect was not felt because of the thinness of the population, and because the primary forests remained practically untouched and also partly because the Hindus would not cut down certain classes of trees on account of their religious scruples. The effect of the general increase in population first manifested itself during the later Mughal period, but the Mughals, either because of ignorance or being too engrossed with their tottering thrones, did nothing to prevent the destruction of primary forests. In the earlier years of the British rule, this destruction became more progressive and rapid on account of rapid increase of population and consequent extension of cultivation. Lord Dalhousie first became alive to the necessity of stopping reckless de-forestation and, in 1855, he laid down the foundations of a definite and far-sighted forest policy. The Mutiny delayed the progress, but from 1860 forest administration was rapidly organised and developed; exploration, demarcation and settlement, followed by efforts to introduce protection and some form of regular management. Work on these lines is not yet complete and the work of replacing destroyed forests is only comparatively recently taken in hand. In 1894, the Government of India laid down a definite forest policy and divided forests into the following four classes :—

(*a*) Forests, the preservation of which is essential on climatic or physical grounds. These are usually situated in hilly countries where the retention of forest growth is of vital importance on account of its influence on the storage of the rainfall and the prevention of erosions and sudden floods, etc.

(*b*) Forests which supply valuable timbers for commercial purposes, such as the *sal* forests of Northern and Central India, the deodar and pine forests of the N. W. Himalayas.

(*c*) Minor forests, containing inferior timber, producing materials for local consumption—these areas are of great importance to agriculture in the adjoining districts.

(*d*) Pasture and grazing grounds proper, which are forests in name only.

The gross revenue from forests has increased from 27 lakhs during the middle sixties of the last century to something over 550 lakhs; and there is every prospect of further increase. The past

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work of conservation has borne fruit, not only in the steady rise of revenue but also in the improved condition of forests resulting from careful protection and tending. The object of the forest administration is to eliminate the danger of overworking the forests and at the same time to improve their yielding capacity; and in this the Government have succeeded remarkably well. The recent retrenchments may, it is feared, delay the development and mar the rate of progress.

The Indian forests play an important role as suppliers of the necessary raw materials for various industries, and providers of employment for large numbers of people. Forest produce may be divided into two main heads: (i) major produce, *i.e.*, timber and fire-wood; and (ii) minor produce, such as lac, tanning materials, essential oils, turpentine, resin, etc. The minor products are increasing in importance, and many of them have already established themselves in the markets of the world.

Although the principal function of Forestry is the preservation and development of forests, we must never lose sight of the fact that it has also an important vocation as the handmaid of agriculture and industries. It is for this reason the Royal Agricultural Commission recommended (i) appointment in each province of a forest utilization officer whose main function would be to develop forest industries—a matter of great importance to agriculturists, especially to those who live in the neighbourhood of forests; and (ii) a reclassification of forests into a major division consisting of commercial forests and those necessary on physical and climatic grounds; and a minor division consisting of minor forests, fuel plantations, village wood-lands and waste lands. They also suggested close co-operation between the Agricultural and Forest Departments.

Hitherto, the direction has been unified. With the introduction of the Montague Reforms, forest administration was made a 'transferred' subject in many provinces; and with the coming Reforms the local legislatures are going to have a predominant voice in the matter. For political reasons, the provinces are going to be partitioned or their boundaries altered. It may well happen that Forest administration in one province may be harmful to the best interests of a neighbouring province; and ill-feeling between them is sure to rise. The interference or arbitration of the Federal Government is in the very nature of things going to be few and far between; and before the Federal Government effectively intervenes, the mischief complained of would go too far.

Let us make our meaning clear. Orissa is to be a separate province. It suffered heavily from floods during the last 25 years; and the Government appointed an expert committee to investigate the causes. One of the causes, as found by the Committee, of the sudden nature of these disastrous floods is the reckless destruction of forests in the uplands of the Chota Nagpur plateau and the consequent washing down of the scanty soil along the surface of the hill sides, and the quick torrential flow of the periodic rainfall without any absorption by the soil. The rain which falls on the uplands rushes down the hill-faces, overladen with silt and sand and rocky material, and as soon as it reaches the level plains of Orissa it deposits the debris in the river-bed, and thus raises it. The volume of the on-rushing water increases year by year, and the river bed is raised annually, the consequence is almost annual floods. Prevention requires the stoppage of destruction of forests, and re-forestation where it has been already destroyed. This requires enunciation of a definite policy and expenditure of money. Behar may not like to spend anything for Orissa, and may on the other hand like to increase its scanty revenue by destruction of forests. Delhi may interfere; but in the mean time the magnitude of the task will be increased.

At the same time we must recognise the fact that because of close inter-relation between Forestry and Agriculture and of its local situation, Forest administration cannot be a Central or Federal subject. What then is the remedy?

We suggest the constitution of an All-India Forestry Board on lines similar to that of the Central Council of Agricultural Research, with Forest Officers of high standing and Provincial Ministers of Forests as members, and a small group of Forest officers as its executive hand. The Board will initiate policies, in which the opinions of local legislatures will be reflected through elected Ministers and technical advice and information made available through Forest officers. In carrying out the policy, say, the policy of re-forestation in the Chota Nagpur in the interests of Orissa, Behar may very well resent the intrusion of Orissan officers, but it cannot have the same objections to officers of the Central Forest Board. We believe such a *via media* will be found to be a practical proposition, and place this suggestion before the public for what it is worth.

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Commercial Discrimination

By "POLITICUS"

THE Memorandum on Commercial Discrimination submitted by Sir Samuel Hoare to the Joint Parliamentary Committee on November 6th, will have considerable influence upon the economic development of India, if the proposals contained therein were embodied in her future Constitution. They are based, it is said, upon Section 96 of the existing Government of India Act, which provides that "no native of British India nor any subject of His Majesty resident therein" shall be disabled from "holding any office" by reason of his religion, place of birth, descent or colour, and upon the resolution adopted by the Round Table Conference in January 1931, which provided against discrimination between "the rights of British Mercantile Community, Firms and Companies trading in India and the rights of Indian-born subjects". The White Paper proposals contained in paragraphs 122 and 123 further amplified the subject, invalidating "discriminatory legislation", and assured "general protection to all British subjects whatever their domicile" and guaranteed "specific protection on a reciprocal basis for British subjects domiciled in the United Kingdom". The Cross examination revealed the lack of clarity and exactness on this subject, and these defects are sought to be removed by Sir Samuel Hoare's exposition "in considerable detail" and "with greater precision".

According to the Memorandum, laws restricting right of entry into India shall not apply to British subjects domiciled in the United Kingdom. They will also be protected against all imaginable statutory disabilities relating to taxation, travel, residence, holding of property or public office and the carrying on of business. There cannot be any discriminatory taxation against companies incorporated in the United Kingdom and trading in India, and, except in regard to subsidies and bounties, no restrictions of any kind can be placed on British subjects domiciled in the United Kingdom, in regard to the formation of Companies, the holding of shares, directorates, etc. If, however, the United Kingdom thought it necessary to impose any of these restrictions on Indians or Companies incorporated in India, the provision for reciprocity empowers India to impose the like restrictions. Bills passed by the Indian Legislatures which may not in form, but in fact, be discriminatory, would require the signification of His Majesty.

Any Company engaged in India at the time a Bounty or Subsidy Act is passed, irrespective of its actual ownership, control or composition of its directorate, will be entitled to its benefit. If the Company comes into being after such an Act, however, it will be legitimate to impose conditions regarding the composition of directorates, training of Indians, etc.

As if the foregoing provisions are not sufficiently comprehensive and exhaustive, it is specified that ships registered in the United Kingdom shall not be subjected to any discrimination whatsoever, either as regards officers, crew, passengers or cargo.

Apart from Legislative discrimination, power is also given to Governors and the Governor-General to prevent what is described as "discrimination by administrative action". British qualifications for practising a profession are to be given unqualified statutory recognition.

The attitude of Britain towards the question of commercial discrimination, it will be readily noted, has undergone considerable change during the last few years. In the first Round Table Conference, it was but a comparatively minor question and was sought to be solved by the principle of "equality of treatment". The Third Conference decided that "the guiding principle should be one of reciprocity". The term reciprocity has an apparent ring of fairness, but the real test of reciprocity is not the mere granting of it between two countries, but the amount and extent of advantages that each of them is in a position to derive from it. When the latter are unequal, the principle of reciprocity becomes highly unfair in its application. Reciprocity without equality of advantage is deceptive. In these matters the relative position of the contracting parties is just as important as the enunciation of the principle itself. To permit India to impose any restrictions upon citizens domiciled in United Kingdom, which the United Kingdom may choose to impose upon Indians is a fruitless concession, because Britain's economic independence is not in any danger from India's incursions, whereas India's economic freedom would be fundamentally affected by unrestricted entry of British capital and enterprise. If "Reciprocity" is to meet with acceptance in this country, it should be defined somewhat as follows: "That Indian Subjects of His Majesty domiciled in India or Companies Registered in India may be subject in the United Kingdom to any disabilities

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that British Subjects domiciled in the United Kingdom or Companies registered in the United Kingdom may be subject to in India."

The Secretary of State's proposals regarding the granting of bounties and subsidies are too sweeping and must cause consternation in Indian Commercial Circles. To say that they are based upon the recommendations of the External Capital Committee is, we are afraid, a misinterpretation of their findings. The External Capital Committee fully approved of the Fiscal Commission's recommendations that when a bounty or subsidy is granted, the Government "should make certain stipulations and lay stress on the Indian character of the Companies thus formed". Unrestricted scope for foreign capital was not contemplated by the Fiscal Commission; in their opinion foreign capital was expected only to "supplement" Indian capital. The External Capital Committee was only concerned with the extent to which limits could be placed upon the flow of foreign capital into India. They were also anxious to see that the flow of foreign capital did not hinder the legitimate opportunities of Indian Capital. Far from finding support from the recommendations of the External Capital Committee, the implications of the proposals of Sir Samuel Hoare are diametrically opposed to them.

On the question of subsidy, it is clear that the benefit of a Subsidy Act would apply to all concerns existing on that date, be they British or Indian, irrespective of their actual ownership and control. Conditions, however, may be laid down as regards concerns coming into business after the Subsidy Act is passed. Even if the conditions laid down in a Subsidy Act are so moderate as to be acceptable to the Governor-General, their objects can always be frustrated by foreign capital buying up or combining with an existing foreign concern in India in order to take advantage of a subsidy. This would be possible not only for British Capital but also for Capital from any other country. It would effectively prevent even legitimate discrimination and deprive India of the use of an accepted method of encouraging industrial development. To circumvent the Act, the future Government of India would be driven to state-socialism.

For many years past India has been very anxious to develop her own mercantile marine. The development of the merchant shipping of countries like Germany, Italy, Japan and the U.S.A. is very largely due to financial assistance, direct or indirect, rendered by their Governments. Even in England were not the Navigation Laws discriminatory in action? Only the other day the British Government gave direct financial assistance for the completion of the giant Cunarder. Would the same assistance, we ask, have been rendered to foreign vessels being built in British ship-building yards? If not, why should Britain throw impediments in the way of India rendering assistance to her own nationals for the building and running of ships?

Another objectionable feature of the Memorandum is the effort that is being made under the guise of prevention of discrimination to deprive India of the right to take legislative or administrative action against Colonies and Dominions who enforce the most glaring racial discrimination against Indians. Sir Samuel Hoare thinks that India should not discriminate against the citizen of such Colonies and Dominions either by legislative or administrative action. The Secretary of State may feel himself entitled "to contemplate the picture of the future as an Imperial picture", but if it is thought necessary for the sake of this "contemplation" that India should not discriminate against Colonials or Dominions, one would like to ask whether it is not equally necessary to deprive them also of the right to discriminate against Indians in order to complete "the Imperial picture". The suggestion that the prevention of entry would be sufficient remedy against an offending Colony or Dominion is, we are afraid, not quite practical. The Secretary of State's hope that satisfactory "reciprocity" arrangements could be made between India and the Dominions and Colonies is warranted neither by history nor by the political or economic temper of these countries.

There is bound to be serious difference of opinion in India on the question of "administrative discrimination". It would be very hard to define clearly the kind of cases that may fall within this category, for in the case where a tender or a contract has been awarded to an Indian firm in preference to a British firm, the question of discrimination would more often be one of motive than of method. And yet the Governor or Governor-General, as the case may be, would have "unlimited and undefined power" and may even cancel a contract. That would be a pernicious interpretation of an already vicious doctrine and might seriously affect the powers and independence of ministers and the help they would naturally be expected to render to Indian industries.

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God and the Universe

By the Rt. Rev. E. H. M. Waller, Bishop of Madras.

Dean Inge has published his Warburton Lectures of 1931-2 in the form of this book.* It is an examination of the relation of God to the Universe and takes into account



Dean Inge

the latest researches and speculations of scientists and philosophers. The fact that he has related his thought to present day discoveries will certainly date his book and make it less of a lasting contribution to thought than it would otherwise have been. But a little reflection will shew that every philosopher necessarily casts his thoughts in the mould of his own time, for he has no other mould to use and this book is far more than a mere resume of current thought on abstruse topics. The whole range of philosophers throughout the history of literature is laid under contribution. It is gratifying in India to note the high place among present day thinkers that is accorded to Sir Radhakrishnan. Dean Inge is not on familiar ground when he gets to the older Hindu philosophers. For instance, in his discussion of reality, he seems to be unaware of Hindu thought on the subject but he does take serious account of the views of Hindu writers which are not only Hindu. Indeed one thought which persistently comes into one's mind in reading this review is that the problems discussed are eternal and that to talk of Eastern and Western philosophy is futile. There can be no Eastern and Western in absolute truth.

Dean Inge has always been a Platonist in his thinking and the other plank in his philosophy is mysticism, as expounded by Plotinus for whom he has the deepest veneration. That does not prevent him from carefully weighing every theory based in the teaching of Plato and Plotinus but it does colour his thinking.

The discussions are grouped under six main heads. The first chapter "The New Golterdammerung" is the most difficult and we would ask students not to be too discouraged by the formidable lists of names and unfamiliar words. "It gets easier further on." This first chapter deals with the Law of (increasing) Entropy, which is the subject of much discussion to-day. Roughly it means that a body raised to a higher temperature does not return to exactly the stage as it started from, if the process is reversed. This law of thermo-dynamics has very far reaching results on a mechanical explanation of the universe and simply contradicts the easy optimist who thinks in terms of automatic progress. But readers must tackle the subject for themselves.

We pass on to the problem of time which is nearly as elusive as the old moral problem of the origin of evil and quite as important. On this too, there is much new light. The other chapters are to the layman perhaps more interesting, as they are certainly easier for him to follow. 'God in History', 'The World of Values', 'God and the World,' 'The Eternal World' are subjects on which, whether we are aware of it or not, we all have theories and it is well to examine them. Especially is it necessary to consider what is said about 'value' as the criterion of the ideal and the pledge of life continuing. The dependence of personality on harmony with eternal values is specially valuable and the analysis of personality is very penetrating.

As we have said this book may not perhaps rank as one of those which will survive for all time but it does rank with Dean Inge's very hot work. It is most valuable to those who wish to get a real view of the thought of the twentieth century in the light of the world's thought. It is a book which should be of great value to students of philosophy, bemazed in the 'history of thought' without any guide to shew them the succession of ideas and their relative importance.

Finally it is a book which will bind students of philosophy together, for in the study of the Absolute, Who is without difference of time or space, men of all countries and of all generations meet in a common quest.

* God and the Astronomers. By the Very Rev. W. R. Inge. Longmans Green & Co., Ltd. 12s. 6d. net.

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THE NEW TURKEY

By Prof. S. V. PUNTAMBEKAR, M.A., (OXON)

TURKEY has now completed ten years of her republican career and has shown her wonderful vitality and progressive tendencies in all aspects of her national life. Before the Great War she was known as the 'sick man' of Europe, and she was losing her territories in Africa, Europe, and Asia one by one. Her internal government was also becoming more and more weak and corrupt. Her Christian subjects and her Christian neighbours were rebelling and fighting against her by making common causes. They wanted to drive her away bag and baggage from Europe. England and Russia took a leading part in this struggle against her, and she lost heavily in territories and prestige.

Turkey had her pre-War reformers in the Committee of Union and Progress which wanted to modernise Turkey, but they did not make much headway against the Sultan, Khalif of the Turkish Empire. During the Great War, Turkey fought against the Allies. The successful Allies imposed the humiliating treaty of Sevres upon her in 1920 which left only Anatolia to her. Greece got Thrace and Smyrna in Asia Minor. The treaty was signed by the Sultan, who was virtually a prisoner of the Allies who had occupied Constantinople.

The Turkish Nationalists repudiated the treaty and their Sultan also. They established a new government at Angora in Asia Minor. Greece which had largely gained under the treaty of Sevres, declared War in 1921 against the Angora Government and invaded Asia Minor. But the Turks who were led by Mustafa Kemal defeated the Greeks completely and drove them out of Asia Minor in 1922. England had helped Greece unofficially during this War. A new treaty was made at Lausanne in 1923. It recognised Turkey's equal position in the State system of Europe. Its chief terms were:

(1) That Constantinople, eastern Thrace and Gallipoli in Europe, and Anatolia, Cicilia, and Adalia in Asia were to remain under Turkey; (2) that the capitulations were to be abolished; (3) that there was to be an exchange of populations, the Greeks in Turkey were to leave for Greece; and the Turks in Greece were to leave for Turkey; (4) that there was to be complete civil and political equality of Muslims and non-Muslims.

Turkey, however, lost Syria to France, Iraq and Palestine to England, and Dardenelles Islands to Italy. Freedom of the Straits and neutrality of Turkey in time of War in that area were also adopted.

This success at Lausanne, and the assertion of Turkish national rights and independence, were the work of the National Government of Angora whose leader was Mustafa Kemal. Foreign control and interference in the sovereignty of the Turkish State were abolished. Turkey has now become a homogeneous State which has strengthened her internally and externally. There are no warring Christian citizens left in her territory and no Imperialist or Christian neighbours surrounding her.

Under the leadership of Mustafa Kemal, Turkey has taken great strides in national consolidation and awakening and in the modernisation of her life. He has reorganised her political structure on the basis of democracy and reformed her laws, language and culture to suit modern needs on the basis of nationalism and secularism. The changes made seem to be very radical.

Mustafa Kemal is supported in his policy by a party called the Republican People's Party, which is the only organised political party in the Turkish State. Its aims are nationalism, secularism and industrialism. It believes in carrying out reforms on these lines under the guidance and control of the Government. Its outlook is liberal and secular, not conservative and religious. It wants to do away with the religious and feudal ideas of the early period. Consequently it has helped in the separation of religion and politics, whose union was the characteristic of the orthodox Muslim State and especially of the Khilafat State.

Turkey now faces the West and not the Mecca and Medina of the Muslim East. It has extended equal rights to all her citizens of whatever religion or race, and has destroyed all special privileges of persons, professions and groups. It has extended equal rights of social and civic life to women also. Its goal is stated to be "government by the people and for the people, together with the elevation of Turkey to the status of a modern state".

Turkey is a republic and is a unitary and parliamentary State. Its constitution is democratic. The people possess absolute power. All legislative and executive power is vested in the

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Grand National Assembly which is chosen by the people. It is the source of all laws and all actions of the government. The President of the Republic is elected by it by a majority vote. The ministers are chosen from it and are responsible to it. It controls foreign policy and decides upon peace, war and treaty. It can decree its own dissolution. The President has the right to veto any law passed by the Grand National Assembly, but the veto becomes null and void if the law is passed a second time.

Mustafa Kemal, who is the President of the Republic, controls its work and measures and practically dictates its policy. He is also the President of the Republican People's Party to which all the representatives of the Grand National Assembly belong. There is no other organised party in the country. Therefore Mustafa Kemal is able to control and guide the whole assembly and its work. It is the Republican People's Party which designates the candidates for parliamentary elections. Its decisions are absolutely binding on all members of the Party even after they become representatives. It has its organisation in every locality. Thus it is this Party which controls and guides the Grand National Assembly, and Mustafa Kemal is the dictator of that Party.

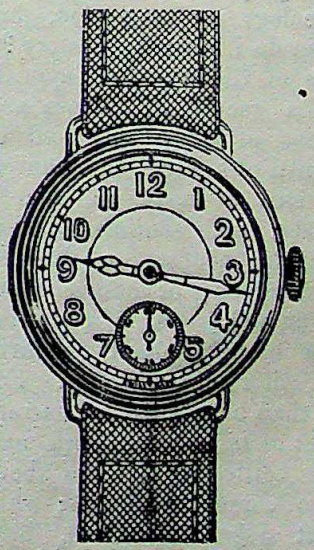
Under his guidance the old religious and dynastic ideas in politics have been destroyed. Now there is no religious authority to interfere in matters of State. There is no Sultan, no Khilafat, and no Pan-Islamic imperialism. Turkey has adopted the modern democratic, national and secular ideas of the West. The Turkish State is a democratic, secular and national state and is embodied in a Turanian nation united by old racial, lingual, geographical and historical traditions and new common aspirations.

In the matter of educational reform, teaching of modern European languages has replaced the old Arabic and Persian languages. Turkish languages is being given the chief place in the country and is being purified by removing Arabic and Persian words from its vocabulary. The Koran is now recited in the Turkish and prayers are also chanted in the same. There is a great impetus given to primary education, and training in handicrafts, industries and agriculture. There is a fight going on against illiteracy, and general education is progressing rapidly. Women are being educated and emancipated. They are now seen everywhere as officials and teachers. The adoption of Latin in place of Arabic characters and writing in 1928 has contributed to the rapid spread of literacy.

In social matters there are no restrictions on the freedom of movement of women. There is co-education and no *purdah*. People have adopted European dress and headgear. In the society as a whole there has come a feeling of liberation and individual consciousness and awakening and there is a desire for Europeanisation and nationalisation.

In her foreign relations, she has adopted a policy of peace and friendship with her neighbours and neutrality in foreign wars. She wants to use all her energy to modernise and strengthen the State internally, and to reorganise and to promote her economic life. She has made treaties of peace with her neighbours: Russia Persia, Iraq, Afghanistan, and Greece. She has also become a member of the League of Nations in 1932.

This new Turkey is the creation of Mustafa Kemal and his associates, who were inspired by ideas of nationalism, honour and self-respect. She has become an example of order, reform and progress to medieval Muslim States of the East and to the Muslim youths of other countries.



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Islamic History : How to Read it?

By Sir AHMED AMIN-JUNG, K.C.I.E., C.S.I., LL.D.

THE History of Muslim Peoples as an organic whole has not yet been completely sifted by scientific methods and narrated as clearly and brilliantly as, say, Green's *Short History of the English Peoples*. The Rt. Hon. Syed Ameer Ali made a remarkable first attempt in this direction in his *Short History of the Saracens*, but like all first attempts, his did not entirely succeed in giving a complete picture on a canvas of reasonable length and breadth. We want a Muslim H. G. Wells to write an Outline of History of Muslim Peoples from the Creation to the League of Nations. You might object that there was no Islam before 622 A.C. but a Muslim Wells would maintain that there has been and will ever be nothing but Islam, the Religion of Peace, in the world.

In what follows I have advisedly taken illustrations from early Muslim History.*

The practical idea that I have formed of History is, that it is not entirely a narration of events in order of their occurrence. Such narration would be Annals or Chronology not History. Neither is it a summary of salient events and facts in the lives of Kings or of famous or infamous men of any period. It might be Biography or Archæology of a period, but no History. What then do I mean by History?

A general conception of History which appeals to me is, that it is a record of causes and consequences of passions of body and soul of masses of men and women of a race or country. By the phrase "passions of body and soul", I mean ideas, impulses, and sentiments that affected the daily life of the people, or changed their old habits and customs, or induced them to go to war and over-run and settle in countries other than their own, or brought about improvements in their science, literature and art. For example, it is no more than biography to narrate where the great Prophet of Islam was born and brought up, how he settled a dispute about moving and fixing the stone of Kaaba; what battles he fought, what sieges he raised, how men treated him and how he treated them, and so forth. Biography becomes history when the writer chooses to show how His Holiness changed the Arab habits and customs of the Days of Ignorance, and how his precept and example worked on the mind and conduct of the people of Mecca, Medina and elsewhere. It would be pure History to shew that the Prophet preached *the Unity of God* by methods and ways peculiarly his own, and that he laboured hard, despite immense difficulties and drawbacks, to bring about *the Union of Men* into a great and powerful *Brotherhood*. It would be good History if the writer proceeded to demonstrate the intrinsic and extrinsic causes that led to the preaching of the Unity of God, or to show the consequences of the doctrine of Unity upon the public and private conduct of those who believed in it.

It will be seen that my conception of History does not exclude Anthropology and even tribal idiosyncracies; lives and memoirs of distinguished men and women, chronicles of past ages and even Archæology. History cannot do without them. It should indeed be based on them all. But it goes further than any of them when it extracts from events facts and dates, habits, customs and religions, such massive causes and large consequences as I have already indicated. History does not ignore personal incidents provided they are those of a representative person—a person who may be taken as a sample of a host of his contemporaries. For example, a History of Muslims cannot omit Bibi Khoola's participation in the battle in which her brother was engaged, because Bibi Khoola was but one of innumerable Arab ladies of the time whom Islam had inspired to fight selflessly for God and His Messenger. Nor can any History discard a little incident in the life of Hazrath Ali where he let go his enemy who spat on his face just when he was down and expected to be killed instantly. That incident proved unmistakably the extent of chivalry and selflessness which men displayed in those blessed days. In fine, a good historian can make the dead past live again for his readers mainly when he shows that similar influences and the same causes operated then as now on the conduct of a large number of people.

Students of History should always bear in mind a great truth of human nature. You cannot say for certain what a particular individual will do at an emergency under certain circumstances, but you can say with practical certainty what a mass of men or an assembly of people will do when untoward things occur under particular circumstances. Take a simple example to illustrate the principle. Suppose a caravan of pilgrims is traversing a plain infested by wild

* Paper read at the Young Men's Ahmediyya Association, Hyderabad, the Hon. Nawab Mirza Yar Jung Bahadur, Chief Justice, presiding.

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beasts. No one of the caravan could say for certain what the individual pilgrim Salim, Jaffer or Asghar would do should the caravan be suddenly attacked by a pack of lions. No one could predict whether Salim would fight the lions, or Jaffer would run away, or whether Asghar caring little for his own life, would try to save helpless women and children. Nevertheless everyone could say for certain that pilgrims one and all would do something or other to avoid being mauled or killed by lions. That is because avoidance of danger is a fact of human nature and this fact is displayed less distinctly by individuals in an emergency than by a large number of them. It is more interesting and useful to know how human nature manifested itself in masses in the past than to know what this, that and other person did or suffered unless that person happend to be a representative man. Kings, warriors, statesmen, etc., become representative men only when they embody in themselves the ideas and aspirations of a large body of their subjects, admirers and followers.

It is History that proves that the mainsprings of human action are Hunger and Hate in their innumerable forms called "motives" or desired goals. Hunger, which includes Love and all appetites, makes for attainment of some goal. Hate, which includes Anger and other passions, rises against obstruction to the attainment of the goal or the thing desired.

Success or failure depends largely upon correct understanding of motives of men and upon adopting a course of conduct to suit them. Hazrath Hussain would not have left Mecca to go to Kufa, had he not rightly known and understood the motive of Yazid which was to corrupt Islam in order to consolidate his own power. The Hazrath therefore thought it his duty to go and stop corruption of the Faith. He would not have ventured into the enemy's country with just a handful of followers if he had been advised of the real motive of the men of Kufa who appealed to him against Yazid's tyranny. He thought the motive of the people of Kufa was to uphold the right of the grandson of the Prophet, but, as subsequent events proved, he and his advisers were mistaken. The real motive of the Kufis was to be on the safe side, *i.e.*, to seek protection of the stronger of the two contending parties. They sent pressing invitations to the brave Saint, believing that he had both the right and the might on his side and would come with a large well-equipped Army. But when they learnt that he left Mecca with no army and without even a large escort they saw he had only the 'right' but no 'might'. So their fear of Yazid's power led them to desert and betray the Hazrath. You thus see how important it is to know motives and understand them correctly for successful action.

I will now advert to the threefold use of History expressed briefly in a Persian saying :

Tarikh ayeena a guzishta ast, Dars a hall, wa Fal a aainda.

"History is the mirror of the Past, a lesson for the Present, and a portent for the Future." The saying deserves a lengthy disquisition to explain and illustrate it. But I am not going to inflict it on you. I state it only to point out how to read History to some purpose.

(*a*) We will leave alone the metaphor in the first part of the saying. It is for the historian, as for the poet, to hold a mirror to the Past as to Nature herself. As I have already pointed out, a book will be no History unless it reflects faithfully and clearly the conditions of a people and the circumstances of a country at some period in the past. We will therefore concern ourselves with the humbler role of the reader to which the second and the third phrase in the saying pertains.

(*b*) It will be a sheer waste of time and trouble to read a record of past events, their causes and consequences, if you cannot—or will not—draw any lesson from them for your present use. Historians like Froude and Seeley and philosophers like Mill and Spencer have had controversies as to whether History is a Science or Philosophy or neither. Learned men might raise the finger of warning at the definition that "History is philosophy taught by examples". But whatever History is or is not, I believe its main function is to furnish lessons to the reader. At any rate it is indisputable that just as you cannot understand the character of a man unless you know his antecedents—his parents, his education, his services, etc.—so you cannot understand any recent event unless you know what is generally called its "History". This simple truth is expressed in grandiloquent language : "the Past is the parent of the Present; you should know the parent in order to understand the offspring."

An old lady of Mysore to whom an Englishman was good and kind, blessed him in the following homely words :

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Tumari ma ka pate thunda raho, Tumari joroo kay choriyan folad kay hon.

They were literally translated to him thus: *May your mother's stomach be cold and your wife's bangles become of steel!* The Englishman was very much puzzled if not also offended with the old lady. The literal translation perhaps gave him the impression that she wished his mother's death and his wife's imprisonment with steel manacles! He did not know whether she uttered a blessing or a curse until one who knew the lady's past explained to him that she was a lady of Tipu Sultan's family and that she blessed him in the language of the Dakhani *harem*. When a mother was quite proud of her son, it was believed that her womb would be as happy as a tired traveller under a cool shade in the burning heat of the Indian Summer. Married women—Hindus as well as Muslims—always wore glass bangles and widows discarded them the day after the death of their husband. Glass bangles were symbols of the brittle or delicate nature of the state of wedlock. The old lady therefore meant that the Englishman should continue to acquire distinction so as to make his mother more and more proud of him and that he should live so long that his wife's brittle glass bangles should seem as if they were made of steel. Thus her words were a mere circumlocution for the blessing: "May your life be long and glorious."

I have given a laughable incident to show how even ordinary matters of daily life could not be understood without the knowledge of their "history". Much more so is the case with political, social, and economic events that take place before our eyes. You cannot understand them without a knowledge of what preceded them or how they have come about, *i.e.*, without a knowledge of their history. That is because, to put it sententiously, the Present has come from the Past and flows into the Future.

You may think that I have described the use of History and have not as yet shown how to draw lessons from it. But I would say that to understand the present events in our individual or national life in the light of past events is in itself drawing excellent lessons from History.

After the decisive battle of Nahavand, the Arabs found they could not convert the Persians to Islam as easily as they conquered Persia. The racial pride of the people was so persistent and strong that they would rather retain their ancient religion and pay poll-tax as Zimmis, than give it up and become Muslims to avoid persecution. The majority of them eschewed Islam until the time of Imam Zainulabidin when Islam spread by leaps and bounds throughout Persia. You cannot understand this historical phenomenon unless you know that the only daughter of Yazdjurd, the last King of the Persians, married Hazrath Hussain, son of the only daughter of the Prophet, and that the blue blood of the proud Shahs of Persia ran into the veins of great preachers of Islam from Imam Zainulabidin to Imam Mahdi. The marriage was a stroke of policy which reconciled the Persians to Islam, because they found that the great leaders of Islam had become kith and kin of their own Royal House. The martyrdom of the husband of their own Princess heightened their love for her descendants. The blood of the martyr was the seed of the Church of Islam. But what are the lessons we can draw from all this for our present use? Your common sense will enable you to draw several lessons. I will mention but three: that your relatives can exert greater influence on you than strangers; that force or persuasion does not do for propaganda so much as rousing the feeling of a people by suitable means; and that racial pride is at the bottom of agitations and disputes all over the world even to-day.

(*c*) I am afraid the third phrase of the saying I quoted, *viz.*, "portent of the future" is not quite true and certain as the second phrase we have just discussed. There is no doubt, as we have seen, that History furnishes numerous and important lessons for everybody's conduct in his sphere of life and work. But does it also give us inklings or prognostications of what is going to come and how to meet it? I think it does on the principle that "coming events cast their shadows before". But shadows might be mistaken for substances other than real. Hence portents you gather from History can be as ambiguous as the ancient Oracles, such as, for example: "Greece Rome shall conquer." While the power of Rome vanquished Greece in the beginning, the culture of Greece conquered Rome in the end.

The causes and consequences of past events do suggest that similar causes will produce similar effects. But the difficulty lies in knowing and understanding the similarity of causes because one and the same effect might flow from several causes.

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After penetrating, peacefully and otherwise, Syria, Iraq and Asia Minor, the Moghals and the Turkomans settled down and adopted Islam, the prevailing religion in those countries. Subsequently during the Crusades they proved themselves to be brave and more enthusiastic Muslims than the natives of those countries themselves—Arabs, Maarrabs and Mustaaribs. Suppose now that the proletariat of Russia conquered Arabia and settled down in its deserts. Could you predict from the History of Moghals and Turkomans that the Russian conquerors of Arabia would adopt Islam and in the course of time become better Muslims than the Arabs themselves ? Not certainly. The reasons are obvious. The racial pride, the social prejudices, the religion of ancestors—to mention but a few of predisposing causes—of the Moghals and Turkomans were not the same as are those of the Russian proletariat. We cannot therefore predict that the latter would behave in Arabia like the former in Syria and Iraq. You thus see that predicting from History is not quite so easy and safe as drawing lessons from it.

I will conclude by showing briefly what "analogy" is and how it should be used when studying History.

Analogy is a form of inference from like to like. Seeing that two historic situations or two public men resemble each other in several respects, the writer or reader of History jumps to the conclusion that the consequences of the operation of the two situations or the results of the conduct of the two men must be the same. For example, Syed Ameer Ali calls Mutawakkil-alal-Lah "the Nero of the Arabs". The jurist and historian saw so many resemblances in the public and private acts of the Caliph Mutawakkil of Baghdad and the Emperor Nero of Rome that he did not hesitate to draw the conclusion that the decline and fall of the Caliphate dated from Mutawakkil's cruel reign, in exactly the same manner as the decline and fall of the Roman Empire commenced after Nero's cruel reign. Ameer Ali wrote of the one, as Gibbon would write of the other: "Sunk in debauchery and habitually drunk, he [like Nero] allowed the Government to drift to ruin."

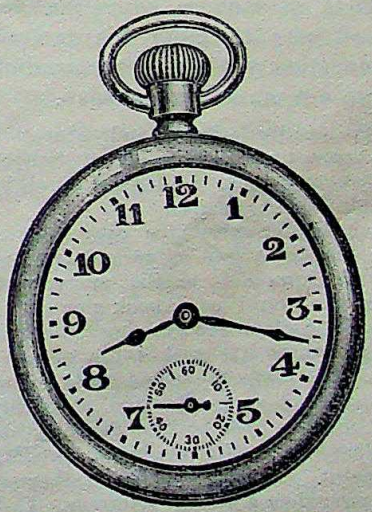
I need not point out that analogical reasoning would be fallacious if the resemblances noted be but a few compared with a large number of differences left unnoticed.

In drawing conclusions from History, be they of the nature of lessons or of portents, you are obliged to compare at least two persons, two incidents or two situations. They cannot of course be identical but must needs be *similar*. That is to say they should resemble each other more than they differ. You cannot compare Empress Zubaida of Baghdad with Chand Bibi of Ahmednagar, because they differed more than they resembled in several respects. For the same reason you cannot compare the method of Arab warfare in the earlier centuries of Islam with the method the Muslims adopted during the Crusades. You may do so however if your intention is to draw lessons or portents from the differences themselves if they happen to be more important or more numerous than the similarities.

Analogy has often aided Science in making its discoveries. It is an instrument of highest value for History. That is why I began by saying in the words of Prof. E. E. Speight of the Osmania University

> that a good historian can make the dead past live again by showing the analogy between the condition of masses of people in the past and in our own time, that is by evoking the sympathy of the readers. In other words, History, in the suggestive phrase of Lotze, is the record of the Education of Humanity.

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MR. H. G. WELLS ON EDUCATION

BY PROF. H. R. BHATIA, M.A.

THAT prophet of a socio-scientific romancer, Mr. H. G. Wells, has caught the imagination of the world by broadcasting what he would do if he were made a world dictator and it would be interesting to know what this futurist has to say about the present system of education.

A novelist-turned-sociologist, Mr. Wells has set a newer and greater task to the novel. The novel, even all literature, is not an end in itself; its value is entirely extrinsic. It is to be studied not for its own sake but only as a means to some ulterior end. Consequently all considerations of artistic form and plot construction are disdainfully thrown overboard and the novel, in his own words, becomes

> the social mediator. . . . . the parade of morals and the exchange of manners, the factory of customs, the criticism of laws and institutions and social dogmas and ideas

embracing all ethics, law, politics, education and what not. It should be chiefly discursive to serve as a means of educating the public. With this objective in view, his works of fiction could not help being permeated by drifts of digressions into all sorts of sociological subjects, and the present short apology of an article will be devoted exclusively to his views on education.

True to the class of modern leaders of thought, Mr. Wells is very much dissatisfied with the system and products of modern education and finds it a convenient peg to hang his temper. Schooling is not education, the former contradicts the latter. The two are mutually exclusive.

> People are apt to identify schools and education. Never was there a more mischievous error. Schools may merely fix and intensify those adolescent qualities it is the business of education to correct. . . . .
>
> The reality of education for every one over fourteen in a modern state lies more and more outside any class-room. The world grows more explicit every year. The finest minds in the world can speak now almost directly to every one. A copious and growing literature about life and the direction of life makes the personal director unnecessary. The fewer the school-made values a boy has, the juster will be his apprehension of reality. So far as the general business goes beyond mere special drillings and instructions, the need for schools dwindles to the vanishing point. So that I am rather an educational goal deliverer than a school reformer. I do not so much want to alter and improve the school master as induce him as gently as possible, and with the fullest recognition of his past services to mankind, to get out of the path of civilisation.

Thus education must undo much of schooling. Mr. Wells admits that the need of education is urgent, but insists that the idea of education should be sufficiently separated from "the idea of school mastering".

For one thing our schools are extremely conservative and dull, and cannot help to reconstruct our life on this planet. *The school should be a model of the world—not of the world as it is but of the world as it ought to be.* It should not be a mere decanter of lifeless knowledge into young minds but should serve to educate them to think in terms of world citizenship, the world Republic that is to be. But it does not. The trouble with a public school boy is his unlit imagination, the apathetic commonness of his attitude to life at large.

> He is almost stupidly not interested in the mysteries of material fact nor in the riddles and great dramatic movements of history, indifferent to any form of beauty and pedantically devoted to the pettiness of games and clothing and social conduct.

Because all that his school requires of him is "to put up a decent show" and "to cut a good figure". Sarcastically enough Mr. Wells remarks that the so-called educated people differ from carpenters and clerks only in costliness, in polish, in manner, in superficialities of accent and vocabulary and social habit and that their minds, in range and power, are very much on a level. Under the pretext of character building, a self-assumed duty of a "delegated parentage", the school makes out young men stiff, arrogant, ignorant and unilluminated.

The fault, however, does not lie with the curriculum.

> The deadening of soul comes not from the omission or inclusion of this specific subject or that; it is the effect of the general atmosphere. It is an atmosphere that admits of no inspiration at all. It is an atmosphere from which living stimulating influences have been excluded, from which stimulating and vigorous personalities are now being carefully eliminated, and in which dull, prosaic men prevail invincibly. The explanation of the inert commonness of "Kappa's" school boy lies not in his having learnt this or not learnt that, but in the fact that from 7 to 20 he has been in the intellectual shadow of a number of good-hearted, sedulously respectable, conscientiously manly, conforming, well-behaved men, who never, to the knowledge of their pupils and the public, at any rate, think strange thoughts, do imaginative or romantic things, pay tribute to beauty, laugh carelessly or countenance any irregularity in the world.

Thus Mr. Wells attributes the failure of modern education to the intellectual apathy and lack of vigour in the upper-class school masters. They have neither originality nor heroism. Whenever they speak, write or talk, you can at best expect "platitudes and little things," all stale and dull.

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Who does not know the school master's trite, safe admirations, his thin, evasive discussion, his sham enthusiasm for games, his timid refuge in "good form", his deadly silences? Nor is the headmaster or principal a distinguished intellectual as he ought to be. Most often his only qualification is that he has done the so-called "good work"—"the sort of good work that is usually no good at all, that increases nothing, changes nothing, stimulates no one, leads no whither". He should be a man of insight and creative intelligence, one who can "at a pinch write a good novel or produce illuminating criticism or take an original part in theological or philosophical discussion". He should be able to make his work outside the school. How many can do?

Again our schools insist on high moral character which, in the opinion of Mr. Wells, means something very much like an entire absence of moral character. "We insist upon tact, conformity and unblemished record." But what do these qualities connote in a disordered world like ours. "Tact is evasion, conformity, formality and silence, an unblemished record, mere evidence of the damning burial of a talent of life."

But is not the school master himself a victim of the morbid obsessions of the common associations he serves and whose pleasure he so obsequiously solicits for the bare sake of his billet? Does not the same kind of associations wish him to set up as a pretentious model of all that is sublime and pure, of dull undisturbing quietness, of minding-his-own-business type? Mr. Wells's answer is in the affirmative. "So long will their influence deaden the soul of our sons."

Here, as elsewhere, Mr. Wells gives the impression of a restless subversiveness, an impatience verging on petulance. It may be due to his early associations with the Fabian society whose members, including G. B. Shaw, believe that society can be purged of its confusion and squalid disorder, or it may be a nervous impatience with the present simply because it is present. His tirade against the school master may be just, and his intention to create a new race of teachers may be genuine and noble, but such a restless impatience is too poor an equipment for one who sets himself serious work in the brief span of human existence. Men of large capacity are seldom so urgent or hasty, and Mr. Wells's haste without advance effects nothing but a vague glimmer of hopefulness which for ever remains that and nothing more. He wants the teacher of youth to be an inspiring figure, but how can the under-paid and under-fed men screw themselves to study world problems and movements, and to be effortful and adventurous? The demand is too heavy, and still under the wholesome influence of newer educational movements and ideas the school master has drawn himself clear of the old rut and may make a not very negligible contribution to the cause of furnishing this world to a high polish. He is fully aware of the necessity of relating education with the world outside the class-room and of bringing the youth in direct contact with the finest minds of the age, but so long as the external influences continue to be both good and evil, and so long as the possibility of exploitation of the youth by the evil genius of selfish charlatans (who may employ the same means of publicity as the noblest of them does) remains, the need of a teacher who may choose and reject for the immature mind cannot be dispensed with.

Mr. Wells stands for the liberations of ideas, almost fretting at the waste and muddle he sees in the world and pleads for a wider intercourse, greater freedom and more elasticity of study as well as for a severer and intense concentration. He banishes the classics from the curriculum, he proposes and lays greater stress on the teaching of English language and literature, philosophy, biology, sociology and history. He thinks, in more than a perfunctory fashion, that such a curriculum will solve the riddles of the educational world, but these changes have been effected in several schools in the colonies and America and still the Utopian stage eludes the grasp. From their point of view, Wells's educational programme would be quite conservative.

No doubt Mr. Wells brings a certain freshness of views to bear upon the subject and nobody can question that our schools require freedom, increased and widened range of intercourse and all that he pleads for, but he is not an entirely new type of reformer, though of a very vigorous and modern type. He is inspired with a madness of fretting at the disorder, waste and social evils he finds in schools, but he wants to get rid of them not because they are socially and spiritually shameful but because they are economically disgraceful. He eschews all spiritual values of education whose only sin he thinks is economic waste and thus his zeal for reform ends in airless and grossly utilitarian ideal of economic efficiency.

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THE WRATH OF SHIVA: A STORY

By Mr. FRED BARRIE

ON a cool, green sweep of lawn curving before a rambling, creeper-clad bungalow of old-fashioned architecture, sat three people around a tea table.

Saunders, Superintendent of Police at Amirpur, felt at peace with the world in the quiet, soothing atmosphere of the restful garden. Yet as he gazed at his two companions he idly wondered why his friend and host, Ranji Singh, a tall, slightly, austere figure of a man who was of a retiring disposition and generally avoided the society of women, should have asked him to bring pretty Molly Cullen to tea.

"Another cup of tea, Miss Cullen?" he heard his friend inquire.

"Yes, please."

Ranji Singh took the cup offered him and poured out the tea with measured deliberation—a characteristic which governed most of his actions—and handed it carefully back to her. Looking up he caught her laughing at him.

"And why am I a curious man, Miss Cullen?" he observed, with a smile.

A wave of colour spread over her face as she took the cup. "I was . . . . . not thinking . . . . . quite that," she stammered, painfully embarrassed.

"Oh, yes, you were. Now be truthful." He admonished her with a slender, sensitive finger.

"Well," replied Molly, her slightly turned-up, impudent nose accentuating the pert toss of her head. "To be candid, I was. But, Mr. Ranji Singh," she added, curiously, "you are a dangerous man to know if you can read peoples' thoughts so easily. No wonder they call you the Human Radio."

Ranji Singh lay back in his chair and laughed aloud. He knew he had achieved a certain prominence by his uncanny knowledge in the affair of Hera Singh and Moti; but what he did not know was that people had not yet ceased talking of his psychic powers.

"So I am called the Human Radio, eh?"

"Yes. And don't you deserve the name? I often wonder," she continued, musingly, "what thoughts lie in your brain when I watch you gravely contemplating a crowd of people? Are you reading their past? Or is it their future?" Then she added hurriedly as if aware of her own pertinent request. "Will you read my future, Mr. Ranji Singh?"

He did not answer her immediately but turned to Saunders, who sat browsing on his well-beloved briar, listening to their conversation.

"How like her sex, Saunders," he remarked, anything hidden worries them. A secret is only such provided they know it, and then it is no longer secret. I suppose," addressing Molly, "the future must meet with your expectations eh, Miss Cullen?"

She made a *moue* of disagreement as she drank her tea. Laying down the cup, she replied: "I don't know. If you indulge in flattery I would not believe you."

"I suppose not. Personally I never make it a habit of forecasting the future. Joy and sorrow play the principal parts in life, more often the latter. This being so, the less I disturb the equanimity of a person's mind the better. However, to show you I possess certain powers in this respect will you give me your right hand please?"

Molly stretched her hand across the tea table. Leaning forward he bent over it as he held her palm upwards in his left hand. He studied her palm intently for a few minutes while they watched him with interest. Then placing his right hand over hers, so that her hand lay clasped between his own, he looked up and stared into her eyes.

Molly returned his gaze steadily.

"Well?" she queried, as he released her hand and leant back in his chair. "What have you discovered? Is it too lurid?"

"So," he muttered to himself, "I was not mistaken." Then he smiled at her, and said aloud: "You have no lurid incidents in your past, Miss Cullen; but I will recall an episode which you may have forgotten. Six years ago—you were a girl of seventeen then—you were returning from Church one Sunday morning when you slipped and fell into a deep pool. Hampered by your clothes you might have drowned had not a boy jumped in and pulled you out. Friendship ripened, and the boy who is now a man is the same to whom you are engaged. . . ."

"How extraordinary!" interrupted Molly, in amazement. "Really, Mr. Ranji Singh, you are a wizard. Do you know that Jack and I have never mentioned that incident to anyone. But tell me about the future," she continued, eagerly.

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He was about to refuse her request when they were disturbed by the approach of a well set-up young man, who walked across the lawn towards them. Saunders introduced Jack Hogan, his new assistant, to Ranji Singh who had not met him before. He scrutinized the new arrival with quiet interest.

"O, Jack dear," exclaimed Molly, contritely. "I have been so interested in what Mr. Ranji Singh has been telling me that I quite forgot the time."

"And what has he been telling you?" asked Hogan, with an amused laugh, looking round at them. "It must have been something very interesting."

"It was. He told me about the pool near the Church at Barnstaple into which I fell and you fished me out."

Hogan looked at Ranji Singh with more attention. "Can you really probe into the past?" he inquired, with evident surprise.

"Just a little."

"But you have told me nothing of the future, Mr. Ranji Singh," interrupted Molly, rising.

"Some other time, Miss Cullen," laughed Ranji Singh, also rising. "I really cannot expect you to spend all the evening in my company when other delights beckon."

She blushed, and Hogan looked sheepishly embarrassed. "I'll hold you to that promise," called out Molly as, after wishing him goodbye, they turned and walked towards the gate of the compound.

"A clean-minded young man," remarked Ranji Singh to Saunders when they were left alone. "But, unfortunately, very headstrong and obstinate. I am afraid he is in for trouble."

"What do you mean?" inquired Saunders, curiously.

"My friend," answered Ranji Singh, laying his hand on the other's shoulder. "Believe me, it is not an unmitigated blessing to possess psychic powers. Do you recollect that I asked you to bring Miss Cullen to tea?" Saunders nodded. "I had only met her twice. Yet there was something in her aura that compelled my investigation, especially as I admire the young lady. You must have noticed that I refrained from telling her about the future, because I am now certain she will shortly face a trial brought about by just those two traits in her fiance's character."

"I trust it will prove nothing serious?"

"I hope not. Destiny is a peculiar force. In most cases it cannot be dammed, but in nearly every circumstance its effects can be lessened by employing commonsense."

And although Saunders tried to get him to talk on the subject, not another word would Ranji Singh utter. He resumed his seat and sat hunched in the depths of his chair. For fully half an hour Saunders sat smoking on the peaceful lawn, contemplating his silent and absorbed friend, whose sensitive fingers unconsciously nibbled at the lobe of his right ear, a peculiarity of his when in deep thought. At length, he knocked the ashes from the bowl of his pipe and rose.

"Keep your eye on young Hogan, Saunders," said Ranji Singh looking up as he saw him about to take his departure.

"I shall," Saunders replied. And with a wave of his hand he strolled across the lawn, leaving Ranji Singh still seated immersed in his own meditations.

It happened a week later, that Saunders and Hogan, who was sharing the former's bungalow, arranged a Black Buck shoot. Picking up Molly and a bearer and the necessary luncheon basket, they motored to a village some ten miles away from Amirpur. After the usual parley with villagers who had clustered around the car, they set out in a direction where a herd of buck was reported to be grazing. Success attended their efforts and four or five fine heads were bagged.

They returned to the village, and after lunch, were enjoying an hour's rest under the shade of a large banyan tree, when Hogan suddenly reached for his binoculars and levelled them on a herd about a mile away.

Jumping to his feet, he turned to Saunders excitedly: "Look, sir," he cried. A White Buck in that herd."

Saunders sat up interested, and focussed the glasses handed him. Sure enough, he saw what appeared to be a pure white animal standing out prominently from the remainder of the herd. He had read and heard much about this strange phenomenon, and scrutinized the animal carefully as it grazed leisurely with his companions.

He was still gazing at it when he heard a growing murmur of disapproval. Lowering the glasses he noticed with surprise that a crowd had gathered around them which appeared to resent their curiosity. The atmosphere, which a short

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while back had been peaceful contentment, had changed to one charged with an intense antagonistic feeling.

A venerable priest who had joined the crowd, implored Saunders to prevent the *chota sahib*, as he put it, "from despoiling the manifestation of Shiva and thereby incurring the wrath of the god".

But Hogan was obdurate. Muttering, "It is only an albino and he did not intend missing an opportunity of bagging so unusual a specimen," he set off to stalk the animal in spite of Saunders' remonstrances and Molly's pleadings.

A hush fell on the crowd who watched his departure. At a sign from the priest two young men followed in his wake. They watched him approach the buck and, just as he was about to fire, the two villagers shouted. A shot rang out and the startled herd bounded away, though it was seen that the White Buck followed them limping badly as if wounded.

"You, sahib, understand us," said the old priest, reproachfully, to Saunders. "But what does the *chota sahib* know? I am now helpless, and the matter is in the hand of the god. Whether the *chota sahib* will be punished for this outrage or not I cannot say. Who can foretell the result?"

The old man's words troubled Saunders considerably, and he was uneasy until Hogan returned, which he did an hour later. He was in a vile mood with the two men who had disturbed his shot; and although he had wounded the White Buck in the leg it had got away.

Muttered imprecations and the low murmur of sullen, angry voices speeded their departure as they left the village, and Saunders did not breathe freely until the car had put a mile or so behind them. Reaching Amirpur, they dropped a very anxious Molly, whose nerves were strung up at the strange events of the afternoon, at her bungalow. As she said goodnight she clung to Hogan in silence, as if fearing some unknown and impending calamity.

After an early dinner the two men tired out with the day's tramp retired to bed. About midnight, Saunders' orderly awoke him saying, that he feared the *chota sahib* was ill. He slipped on a dressing gown and hurried to Hogan's room. He found him stretched on his bed in an exhausted condition, pallid as a corpse, his features gaunt and sunk, with dark circles beneath the eyes.

"What is the matter, Hogan?" Saunders inquired anxiously, bending over him.

"I don't know," murmured Hogan, weakly. "I suddenly felt ill. . . ." He leaned over the side of the bed and retched into a basin.

Saunders suspected cholera and hurriedly despatched his orderly for the Civil Surgeon; meantime, doing all he could himself for the young man. When the doctor arrived he made a careful examination.

"The lad is dangerously ill," he pronounced. "It looks like cholera. Yet I cannot understand why it should be as there hasn't been a cholera case in the district for the past three months."

During the remaining hours of the night they struggled with death employing every ingenuity and device known to the medical profession. Dawn broke before any sign of improvement was apparent in Hogan's condition. On the doctor's advice, Saunders retired to his room and had a hot bath. He then walked across to Molly's bungalow and told her about Hogan's sudden illness. The girl was upset, and immediately hurried to his bungalow.

Meanwhile, Saunders left to his own devices suddenly recalled Ranji Singh's warning. He determined to see him without delay, and accordingly made his way to his bungalow. He found him seated on the verandah having his *chota hazari*.

Ranji Singh listened intently and without interruption to the events of the previous afternoon and Hogan's subsequent illness. When Saunders finished, he said:

"The young fool. If it was not for Miss Cullen's sake I would let him suffer the consequences of his rash act. Where is the temple?" he inquired.

Saunders explained.

"I know it." He summoned his bearer to have the car brought round immediately, and reached for his hat.

"Leave this affair in my hands, Saunders," he said, as he entered the car. "I promise you I shall do all I can."

For the next week Hogan's illness baffled the combined knowledge and skill of three medical men. Molly was distracted. She had worn herself to a shadow of her former self by sleeplessness, worry and anxiety; in spite of being compelled by the Civil Surgeon to take alternate duty with a trained nurse.

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Hogan would suffer from spells of consciousness and then relapse into periods of delirium. Then his features would depict intense fear, and his tongue babble arrant nonsense of being sat upon in judgment by a court of gods. And so erratic and uncertain was the course of his illness that the doctors were in despair.

His strength was slowly failing; and it was on the night of the seventh day when the doctors had practically given up hope of recovery, that Saunders hastily left the sick room to obey a summons from Ranji Singh. He found him standing on the verandah, but before he could greet him, Molly hurried past.

"Oh, Mr. Ranji Singh," she cried, a sob in her voice. "Can't you help him?"

Ranji Singh patted her shoulder. "Don't worry any more, Miss Cullen," he said, kindly. "In spite of the doctors' forebodings Hogan shall be on the mend from midnight to-night."

Molly looked at him incredulously through her tears. "Do you really mean that, Mr. Ranji Singh?"

"Of course I do, Miss Cullen," he answered, with a smile. "Now go back to the sick room and concentrate your mind on this belief. I want to speak to Mr. Saunders alone for a few minutes."

"I believe what you say, Mr. Ranji Singh," said the girl gratefully, and left the verandah hope again illuminating her features.

"Now, Saunders," Ranji Singh turned to him. "Meet me at my bungalow at eleven o'clock on the third night from now, the night of the full moon. No, I won't tell you more," as he saw he was about to question him. "Do as I tell you and you won't be disappointed."

He hurried away. And strange and incredible as it may seem, from midnight there was a distinct improvement in Hogan's condition; until when the third day had passed he was in a state of convalescence to the wonderment of the doctors and to the delight of Molly.

At the appointed hour Saunders met Ranji Singh, who was awaiting him. He was surprised to learn that they were going to the temple but made no comment.

"Life is complex, Saunders," remarked Ranji Singh, as the car they had entered glided smoothly down the drive. "But more complex still is the effect produced by concentrated thought on a given object."

He skilfully avoided a lumbering bullock cart near the gate, and continued: "Are you aware, Saunders, that thought is a mighty factor in our lives? How often do we meet people and are immediately conscious of an atmosphere of either friendliness or hostility. This is caused by the radiation of their thoughts which creates an aura about them and, if we are sensitive enough it affects us. Massed thought played a vital part during the Great War, and its effects are still lingering in the world.

"Let us analyse Hogan's illness. We have a temple dedicated to the god, Shiva, who to the millions in India represents destruction. The minds, the thoughts, the prayers of his devotees centre on that sole aspect. Hogan commits a sacrilege on what this particular village holds as a manifestation of the god. What is the result? The one thought engendered in the minds of those hundreds of villagers is punishment. This emanation is so concentrated, so malicious, that Hogan's nervous system unconsciously responds, and is affected, and he is stricken with a strange malady. Had that massed thought been allowed to continue and gather intensity, death would have resulted. When you told me the details, I immediately set myself the task of changing that stream of destructive mental force into a stream of forgiveness.

"Luckily, the old priest is a great admirer of my father's who, in his lifetime, was reputed a holy and learned man. I prevailed on him to have the White Buck caught and the wound tended. Further, to announce from the temple that if the Buck lived the god would condone the outrage. This he did, and the simple village mind became influenced with the new thought, so that it worked uppermost as the wound healed, with concurrent signs of improvement in Hogan's condition."

"Good Lord!" ejaculated Saunders.

"I know it surprises you," said Ranji Singh, a smile playing on his pale, ascetic features. "But these are unseen forces which affect our lives intimately. And you will further see how the predominate will of one respected can sway the lives and thoughts of many hundreds."

He ceased speaking. They had arrived at their destination, and were met by a crowd of people and greeted by the tinkle of temple bells, the blowing of conches and the beat of tom-toms. Escorted by the priest, Saunders imagined himself transported to an age of byegone India when

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priesthood swayed the land with its religious ceremonies and strange cults.

A dense crowd was gathered in the courtyard of the temple, and at a sign from the priest a living silence fell on the assemblage. Saunders looking through an open doorway beheld the shrine covered with the blood of slaughtered sacrifice, and lit by innumerable *chirags*; while, to his astonishment, standing in front of the shrine was the White Buck, heavily garlanded, gazing timidly around.

There was an intense, religious fervour on the faces of the people as they watched their priest approach the shrine in an attitude of humble supplication, and place upon it a tray containing fifty rupees given by Ranji Singh. They seem to await expectantly for some preconceived sign, and they waited not in vain. The temple bell tolled,and at the first stroke the White Buck reared its startled head and bounded through the open doorway and vanished into the night.

Instantly, joyous sounds rang through the night air. A babel of music and confusion broke out, and wherever Saunders turned he was met with smiling and contented faces. The god had accepted the offering and was content to afford their homes his future protection.

On his return, Saunders found a young man seated up in bed seriously informing Molly and a sceptical nurse that he was absolutely fit again. That a short while earlier he had awakened feeling as if a weight had been lifted off him.

"You are becoming a trying patient, Jack," beamed Molly, happy to see her fiance so cheerful." Isn't he, Mr. Saunders?" she appealed to him, as he stood in the doorway watching the scene.

"Nerve racking," he answered, cryptically.

Ratio Controversy

BY PROF. KRISHNA KUMAR SHARMA, M.A., B COM.

MUCH has been said and written in connection with the existing exchange value of the rupee since the Hilton-Young Commission recommended the 1s. 6d. ratio. No apology need be made in presenting the Indian view point in this connection as the question is of far-reaching importance to India. Sir Purushottamdas Thakurdas in his Minority Report of the Hilton-Young Commission had made out a very strong case for 1s. 4d. He had concluded his Note in the following words :

> But I have very grave apprehensions that if the recommendation of my colleagues to stabilize the rupee at 1s. 6d. is accepted and acted upon, India will be faced within the next few years with a disturbance in her economic organization, the magnitude of which is difficult to estimate, but the consequences of which may not only hamper her economic development, but may even prove disastrous. . . . . Until adjustment is complete, agriculture threatens to become unattractive and less remunerative than it is to-day, and industries will have to undergo a harmful process of adjustment, unnatural, unwarranted and avoidable—an adjustment which will be much to their cost, and affect not only their stability and their progress, but in certain cases, their very existence. And should Nature have in store for India a couple of lean years. . . . during the period of forced adjustment to a rate of 1s. 6d., the step that the Currency Authority will have to take to maintain exchange at this rate may deplete the gold resources of the country to an extent that may seriously shake the confidence of her people in the currency system recommended.—*Minute of Dissent by Sir Purushottamdas Thakurdas. Page* 143, *Para.* 151.

The forecast of the Bombay Knight has come out to be literally true and there is no doubt about the fact that the intensity of depression in India has been considerably strengthened by the artificial appreciation in the value of the rupee. It is true that all the economic ills of India cannot be ascribed to 1s. 6d. ratio, but they have been accentuated by it to a great extent and if the value of the rupee would have been 1*s.* 4*d.*, "the natural rate", conditions would have been different.

Till September 1931, India had gold standard externally; though internally, the rupee, a token coin, was and still is, unlimited legal tender. After the rupee was cut away from gold and tied on to sterling, the situation changed. To-day it is not clear what exactly is the nature of our currency and how its external value or parity is being maintained. It is correct to say that at 18d. the rupee is overvalued. It was overvalued even in 1927-28 which were comparatively better years, and the position at present is much worse. The following table shows the extent to which our

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balance of trade has gone down during the last few years :—

Year.	Trade Balance.
1928-29	86·5 Crores
1929-30	79·0 Crores
1930-31	62 0 Crores
1931-32	34·8 Crores
1932-33	3·4 Crores

This tremendous fall in our trade balance cannot be said to be entirely due to trade depression, because trade depression should have reduced imports also and, moreover, our merchandise balance has been affected to a great extent than that of most countries. The Finance Member, while addressing the annual meeting of the Federation of Indian Chambers in 1931, pointed out that artificial appreciation in the value of the rupee was not borne out by any of the indices of the wealth of the country, and he said that export trade had not suffered till then. The figures of export trade do not bear out his statement.

When by 1931 most of the countries went off the gold standard there was a premium on gold, and gold exports from India were encouraged. Economic conditions cannot allow the 18d. ratio to remain in force, and it has been depending upon gold exports alone and rightly or wrongly there is a wide belief in India that exchange ratio would have broken down in the absence of gold exports. America and England did not hesitate to depreciate their currencies and to stop gold exports in case of necessity. They sacrificed the exchange to keep gold ; but India has been sacrificing gold to stick to exchange.

Raising of the price level in India is the most important requisite at present; but all attempts to secure a higher level of prices are being baffled, because raising the price level means lowering the value of money. Lowering the internal value of the rupee would also lead to a fall in its external value and thus the policy of the Government would be upset. Government has resorted to drastic deflation to maintain the high rate. In India the reaction of world depression has been reinforced by the overvaluation of the rupee.

Deficit budgets have become the rule and a new debt of about 252 crores has been piled up during the last seven years. The rate for three months' accommodation has been any thing from 1 per cent. to 2 per cent. higher than the rate at which banks have been able to attract deposits. When in other financial centres money has been available at 2 per cent. or 1½ per cent., the Bank rates in Calcutta and Bombay have been as high as 7 or even 8 per cent. Trade and industry have suffered and the loss to agriculturists has been tremendous. They are not able to pay either interest on their borrowings or land revenue. No doubt trade depression is responsible for this state of affairs ; but the appreciated rupee has its proper place.

It is contended on behalf of the Government that in view of India's foreign obligations and specially Home Charges, a fixed exchange ratio with sterling is absolutely necessary. Delinking the rupee or lowering of the ratio would increase the burden of this indebtedness. There is some strength in this argument ; but to say that because our debts are to be paid in sterling, the rupee must be fixed at a high level is not very convincing and it is not supported by the cases of other countries. The debt of England to America in dollars is more than the debt of India to England, and yet in case of need, England did not hesitate to give up the gold standard and to leave the dollar-sterling exchange to take care of itself. The only precaution she took was to maintain a sufficient reserve to prevent an undue depreciation in the value of sterling.

The argument advanced on behalf of the Government is, that a fall in the value of the rupee would imply a larger burden on tax-payers on account of an increase in Home Charges in rupees, but improvement in economic conditions and in export trade would more than counterbalance the burden of indebtedness. The Government could meet these obligations without much strain. Economy in public expenditure should be resorted to in meeting any deficiency.

The drop in wholesale prices in India was greater than in other countries. Taking 100 as the index number of wholesale prices of commodities, the drop since 1925 in the United Kingdom had been 36 per cent., in the U.S.A. 38 per cent., and in India it had been 40 per cent. Since 1931, the percentage of drop in the wholesale prices of commodities had been 10 per cent. in U.S.A., 2 per cent. in the United Kingdom, and 5 per cent. in India. It is thus clear that though a drop occurred in all countries, it was most precipitous in India. The difference in the drop of the United Kingdom and India showed that the 1s. 6d. ratio worked adversely to India ; otherwise the fall in the value of commodities in India should not have exceeded that in the United Kingdom.

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The latest World Economic Survey of the League of Nations point out that the share of the export trade of countries with depreciated currencies has increased, which shows that a depreciating exchange implies a clear advantage to exports. There is no reason why India should not be able to undertake measures which are in her best interests.

No other Dominion or agricultural country has been able to maintain the pre-War parity of its internal currency, and Australia and Newzealand have depreciated their currencies between 10 and 25 per cent. The Indian ratio has been maintained at 1*s.* 6*d.* with considerable deflation and gold exports from India which have exceeded £120 million since September 1931 till now. In U.S.A. comprehensive measures have been taken to raise prices by the inflation of currency. The Executive has been armed with the power to devalue the dollar to the extent of 50 per cent. of its gold content; but nothing is being done here in this direction.

The London Committee did not make any specific recommendations in this connection. They simply pointed out that the exchange obligations incorporated in the Bill must be in accord with the rupee-sterling ratio existing at the time when the Bill would be introduced. The ratio provisions in the Bill are designed to make it clear that there will not be any change in the *de facto* situation by the mere coming into operation of the Reserve Bank Act. They further write:

> We are all agreed that it should, in any case, be made clear in the Preamble that the whole question of the monetary standard best suited to India will have to be reviewed when the international monetary position has clarified itself and become sufficiently stable to make it possible to frame more permanent provisions.

The London Committee also recommended that the question of ratio should be considered by the Government and the Legislature of the country; but the Reserve Bank Select Committee have endorsed the existing ratio by a majority. A new Clause has been inserted that at the end of three years the Central Board should recommend to the Governor-General-in-Council to review the currency standard of India if, in their opinion, the international monetary position became clear and stable.

It is very necessary that to raise prices, to improve economic conditions and to increase the balance of trade, a revision of the ratio is absolutely necessary. The feeling in the country on this point is very emphatic as is evident by the various memoranda that have been submitted by the Indian business associations and also by the speeches delivered by the members of the Currency League to lower the ratio.

The Secretary of State made an announcement in the House of Commons that the Reserve Bank Act could be changed only with the consent of the British Parliament and not by a vote of the Indian Legislature. In view of this fact it is clear that Indian currency policy would be regulated not by Indians but by the British Parliament. This is rather unfortunate and the Reserve Bank Bill should be so amended by the Legislature that the Federal Legislature should be able to regulate our currency and exchnge policy in the best interests of India. The Indian rupee should not follow the vicissitudes of sterling, and failing a reduction in the value of the rupee, the power to regulate our currency and exchange should vest in the Indian Parliament of the future. If this is not done, India's best interests will not be served and the Reserve Bank will not be as helpful as it ought to be.

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1933—A RETROSPECT

By Mr. P. R. SRINIVAS, M.A.

Editor, "Indian Finance"

THIS time last year the world heaved a sigh of relief that 1932 was no worse than it was. And now it dares to hope for positive good. That, in short, is the change wrought by the year now ended.

By themselves, the salient events of 1933 are not calculated to inspire hope. The World Economic Conference ended in irretrievable failure. International exchanges were continually involved in chaos. The Disarmament Conference broke down completely and to the end of the year there was no sign of salvage. The League of Nations and all that it stands for were in total eclipse. Japan carried to successful conclusion the policy of flouting organised international opinion and crowned it by her withdrawal from the League. Everywhere there is the feeling that there is a new spirit of belligerence in the air and a generation which is a stranger to the horrors of war, is heedlessly encouraging it. Nazi Germany is to some extent the cause, and to a greater extent, the pretext, for increase of armaments. While France was all along frankly sceptic of disarmament, Britain was finding it more difficult to sail under false colours. Sir John Simon's part in abetting Japan's policy and sabotaging the Disarmament Conference is now a familiar story.

Such was 1933 in the rough outline provided by its more important events. And so far as its political history is concerned, it is not much different in detail. No one can burke the consequences of Japan's withdrawal from the League of Nations, or the militancy of German Fascism or the breakdown of the Disarmament Conference. The ideals of world peace have certainly dimmed in men's vision. The despair of pacifists like Lord Cecil is sufficient to prove that mankind has to redouble its efforts if it does not want to get embroiled in a new war.

But the outlook of men is determined not by the political, but by the economic fortunes and prospects. And it is from the economic standpoint that I said at the outset that at the end of 1933 men have dared to hope for positive good.

And even here sentiment and outlook have been independent of the drift of major events. It will be remembered that the year opened with all the main questions of international economics in a terrific flux. Right at the end of 1932 came up the distressing question of war debt payments, especially the instalment which fell due on December 15. Full length notes were exchanged between the American and the British Governments, the latter arguing out its case for suspension on the basis of elaborate statistical material. The payment was made, but with the determination that it was the last of its kind; and that before the time for another, the nations must come to a clear understanding on all the outstanding issues.

In fact, the desire to settle the question of war debts was at the root of the apparently ponderous efforts that were made for convening the World Economic Conference. The labours of the Preparatory Committee in 1932 came to nothing, chiefly because America and France were insistent that Britain's return to the gold standard was a necessary condition for the discussion of economic questions and Britain replied with a formidable list of conditions precedent to her return to the gold standard. The British Note on War Debts laid great stress on the fact that payments cannot be resumed unless world trade is helped to regain the normal levels. The year 1933 opened, therefore, with a general recognition in America of the necessity of considering all correlated questions together. And in this she was helped by the fact that a second session of the Preparatory Commission for the Monetary and Economic Conference was held and the Commission was able on January 20 to issue what it called a Draft Annotated Agenda. The document is of little importance, but it shows the rapid trend of events towards the meeting of the London Conference. From this time the Governments began to view war debts and general economic questions as problems requiring parallel discussion and negotiations. On January 25, the United Kingdom accepted the invitation of the United States to open war debt negotiation in March, and on February 1 the British Ambassador began his conferences with Mr. Roosevelt, which were renewed this time by the French Ambassador also on February 22.

With the middle of February the preparations for the World Economic Conference came to be mingled with the exigencies of the grave situation which had developed in the domestic economy of the United States of America. The story of the American banking crisis and its relation to the World

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Economic Conference and the National Recovery Administration can be told here only in brief. The failures of American banking institutions date as old as the present depression. But the most threatening phase of the phenomenon was reached only in early February. On the 14th of that month the Union Guarantee Trust Co. in Detroit had to close down. And this occasioned an eight day banking holiday in the State of Michigan. The development of the crisis reads like the chart of a raging fever. Before the banking holiday came to an end, it was found necessary to concede to the banks in New York and New Jersey the right to limit withdrawals of deposit. The Governor of Michigan assumed dictatorial powers on February 25. Emergency banking legislation was introduced in Maryland, Mussouri, Wisconsion, Iowa, Florida and Oklahama. And before the end of the month restrictions were placed on the withdrawals of bank deposits in Ohio, Indiana, Pennsylvania, Delaware and West Virginia. On March 1st, the banking holiday was declared in Kentucky, Tennessee and Alabama. It was extended the next day to Oklahama, Nevada, California, Oregon, Louisiana, Arizona, Texas, Idaho, San Francisco. On the same day the New York bank rate was raised from 2½ per cent. to 3½ per cent. and on March 3rd the banking holiday spread to five more States making a total of 37.

Thus the cup of the banking crisis was full to the brim when Mr. Roosevelt entered White House on March 4. His immediate task was to stop the disintegration of American finance and to lay the foundations on which the structure was to be rebuilt. It was clear from the beginning that the crisis which faced America arose only from the break up of confidence in American banking and not as a result of withdrawal of foreign funds from America. For as a result of large scale efflux of funds during the course of 1932 foreign balances in America had dwindled to negligible figures. The troubles which came to a head in February-March 1933 were solely the result of the tremendous deterioration in the assets of the American banks due to the break in prices of farm produce. As America had no branch banking system by which the incidence of depression in a local industry could be spread over a wide area, the consequences were very serious. Confidence in the domestic banks dwindled to nothing by the first quarter of 1933; and this gave rise to a large hoarding movement which denuded the banks of all their stocks of gold and created conditions in which no bank could carry on its ordinary business. Hence the obligation to declare the universal bank holiday and to submit the right of depositors to withdraw their balances to the necessary limit.

Mr. Roosevelt was keenly cognisant of the defects of the position and without any delay proceeded to correct them. His first measures were naturally directed to a revival of confidence in the banks and the resumption of ordinary banking business. Within a day or two of his assumption to office, he decreed a national bank holiday, prohibited all foreign banking operations, imposed an embargo on the export of gold and silver and empowered the Treasury to permit certain banks to have restricted operations including the issue of clearing house certificates and authorising the creation of special accounts for new deposits. The star feature of the emergency measures was the imposition of penalties on refusal to return the gold withdrawn by private depositor for purposes of hoarding. This threat had instantaneous effect, and it is natural that within three days 200 million gold dollars returned to the Federal Reserve Banks. With the return of gold and the provision of emergency money for the banks, 400 banks reopened by March 31 in the 12 Federal Reserve districts. Foreign exchange dealings were resumed though on a limited scale. By March 15, there was a general reopening of all banks in the United States and more than 300 million dollars of gold were returned to the Federal Reserve Banks. So rapid was the resumption of normal conditions that by April 6th, President Roosevelt was in a position to sign two decrees, one authorising gold payments for commercial transactions and the other forbidding the possession of more than 100 dollars in gold under heavy penalties.

The crisis, though it was resolved for the time, left no room for doubt in the mind of Mr. Roosevelt that, unless steps were taken for drastic reform, the next crisis would be more or less absolutely irreparable. It is doubtful whether in the opening weeks of his presidency, Mr. Roosevelt was clear in his mind about the recovery programme which has since occupied the stage of world economy to the exclusion of all other topics and measures. But in the absence of inside information, it is reasonable to suppose that, as soon as President Roosevelt succeeded in restoring normal banking activity in the United States, his mind dwelt more on

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measures which could be taken by all nations of the world acting in co-operation in the interests of a general revival of world trade and economy. During this period he redoubled his efforts, and on April 6th he issued official invitations to the British Prime Minister and to the French Government to visit United States to conduct preliminary negotiations concerning a world economic conference. On April 8th, similar invitations were issued to Germany, Italy, Canada, China, Argentina, Japan, Brazil and Chile. But before Mr. Ramsay MacDonald and M. Herriot could reach Washington, the President had decided on the principal plank of his recovery programme, namely, the devaluation of the dollar. On April 20th, the United States of America imposed an embargo on gold exports and on the same day came the amendment to the Farm Bill moved by Senator Thomas conferring exceptional powers upon President Roosevelt for the regulation and control of the United States currency policy. As is well known now, the Thomas Amendment constituted President Roosevelt as a monetary dictator for America. It was, indeed, somewhat awkward that one of the major issues that should come up before the World Economic Conference should have been decided when the representatives of the foremost Powers were on their way to America to discuss the preliminaries of such a conference. Mr. MacDonald, however, swallowed what was undoubtedly an affront and persisted in the negotiations for the convention of the World Economic Conference, and on April 29 the meeting of the Organizing Committee fixed June 12 as the date for the Conference in London.

It has been seen that in the beginning Mr. Roosevelt was somewhat wavering between a purely national economic policy and the policy of bringing about concerted international action. Though the devaluation of the dollar, which was effected on April 20th, was against the spirit which should actuate the World Economic Conference, the memorandum which had been submitted by Mr. Roosevelt was sufficient to bring about the meeting in London on June 12. The history of the World Economic Conference is now a matter of common knowledge. The details of its deliberations and the fluctuations in its fortunes are of less interest to us to-day than the significance of the failure. At the beginning it looked as though the Conference could proceed successfully from one stage to another, but it was not long before complete disillusionment came over the Conference and the world public at large. Within a few days of the meeting the central bankers who had met in a separate conference, arrived at an agreement on the question of stabilisation of the currencies. But Mr. Roosevelt refused to ratify the same; and this was the beginning of the end of the World Economic Conference. From this time Mr. Roosevelt continued to harden in his ideas of applying a purely national policy to the economic problems of America. Not only did he refuse to ratify the agreement of the central bankers, but he addressed lengthy memoranda to the Conference calling attention to the need for every country adopting measures such as he had himself proposed for America and bringing about within the confines of a national economic policy such a rise in internal prices as would alone enable the nations to proceed with programmes for an economic revival.

Before proceeding further with the delineation of Mr. Roosevelt's policy, it might be useful to point out here that the failure to arrive at an agreement on exchange stabilisation led to the breakdown of the Conference work in the numerous committees into which it had resolved itself. It is true that the tariff truce had been agreed on by all the nations; but the tariff truce could not be turned to a permanent advantage, unless the nations could agree on the measures for the removal of tariffs and other barriers to the smooth flow of international trade. It stands to reason that, when the Governments had refused to come to an agreement about the stability of the exchanges, no one nation could commit itself to a definite fiscal policy. For the dangers of any policy might be increased by changes in the external value of national currencies. When a simple work of this kind had ended in a deadlock, it is not to be expected that the committees, such as those concerned with the organisation and co-ordination of production, could have made a success of themselves.

The Conference continued to drag on in spite of the initial disappointment; and the later stages were marked by differences of opinion as to how best the sponsors of the Conference might save their faces. Ultimately measures were devised by which the statesmen of the world could claim that the Conference was kept alive technically. But the exact procedure by which the Conference may be reconvened is a matter of little moment, so long as there is no sign of the nations finding a common ground on economic policy and action.

The breakdown of the World Economic Conference is assuredly the most momentous

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event in the eventful year of 1933. It confirmed the Governments of the leading countries in their belief that they cannot rest on their oars in the matter of economic policy merely in the hope that at some time concerted international action would be possible and an all round trade revival might eventuate. Secondly, the failure of the stabilisation agreement reacted with tremendous force on the stability and confidence of the currencies of the countries on the gold standard. At one time during the course of the Conference, Holland was subjected to such severe pressure that it was expected that she would be forced off the gold standard. The gold standard countries naturally drew together and agreed on certain set of measures which they would adopt if, as a result of the action of the non-gold countries, the currency of any one of them should be threatened. The course of the American dollar in the months following the breakdown of the World Economic Conference has been such as to hold a constant threat to the stability of the gold standard currencies. And the year-end closed with a notable accentuation of the threat to the exchanges. In addition to the gold purchase policy of President Roosevelt there has also been a significant failure of French politicians to balance the French budget and thereby impart some degree of confidence in the stability of the *franc*. It need hardly be said that if for any reason France should be forced off the gold standard, no one country in the world could be possible to remain on gold. But of this more later.

The breakdown of the World Economic Conference made it practically necessary for the governments of the world to persist in such national policies as they might have previously formulated. For President Roosevelt the breakdown of the Conference was the result, rather than the cause, of such a decision. The main outlines of his recovery programme are easily drawn. The central idea is to restore the balance between production and consumption by bringing about an increase in employment and in wages. Productive activity should be made more remunerative by engineering a rise in the general price level, and the monetary inflation, which a rise in price levels demands, would also serve the purpose of lightening the burden of debts which had nearly flattened out American economy. The methods by which he sought to gain these objectives are interesting because of their exhaustive and bold character. Increase in employment and wages is sought to be brought about by compelling each industry to formulate a code providing for a reduction of working hours and increase of wages and embodying a general agreement amongst rival producers so as to eliminate unfair competition. The reduction of the load of indebtedness was to be effected by a devaluation of the dollar in terms of gold. The relief, which was thus made available for debtors in America, were also made available for debtors to America and it must be said to the credit of Mr. Roosevelt that he did not grudge this relief to the large class of debtors to the United States. Though the system of reorganising American industry on the basis of specific and blanket code has been subjected to the criticism that it tends to increase the cost of manufacture without an adequate increase in selling prices or in consumptive demand, the storm has raged all the more fiercely over the methods adopted by Mr. Roosevelt to bring about a rise in the general level of prices.

In fact, the history of the latter part of 1933 is largely the history of the changes in Mr. Roosevelt's monetary tactics and their repercussions on the world of international finance. Briefly, three stages are distinguishable in Mr. Roosevelt's campaign for higher prices. First he sought to raise the prices with the lever of a depreciating exchange. Secondly, he adopted the device of announcing, from time to time, the prices at which the Treasury would buy newly-mined gold in America. And the last stage was that of authorising purchases of gold on behalf of the Treasury by the Reconstruction Finance Corporation both at home and abroad at prices to be announced from day to day. It may be said that the first was successful to a point; but when people found that there was to be no actual inflation, the sight of a drooping dollar did not suffice to take up prices. The second was palpably ineffective; and it is inconceivable how it can be otherwise, as the prices at which the newly-mined gold in America is bought by the Treasury cannot possibly have any effect on the world prices. It is yet too early to say whether the third expedient is successful or not. At the time of writing, the experiment is still in progress; but from the indications so far available, it might be said that none of the three measures specified above could obviate the need for definite inflation of currency for bringing about a rise in the general price level.

The working of the Recovery Administration is an even more complicated affair. In the middle of the year, production and prices went up by

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long strides but in the third and fourth quarter of the year, the marked decrease was noticeable and it looked as though the people's faith in the ability of the recovery programme to bring about the revival of the American industry was on the wane. It must be said that though the masses of the people have stood by Roosevelt in his attempt to reorganise American economy, all the vested interests have been against him; and under their inspiration a great part of the press in America and outside has indulged in unfair criticism of Mr. Roosevelt's experiment. But not the worst of his enemies has had courage to deny that it is a great experiment which, if it succeeds, will show the way to the world at large a way out of the morass of the present depression.

The year thus closes with the eyes of the world still fixed on Mr. Roosevelt and his gigantic effort to lift the present depression. The world has by now forgotten the part he played in bringing the World Economic Conference to an unnatural end. It is realised that the dislocation of international economic relations was too serious to admit of the rough and ready and ill-thought of attempts that were made at the World Economic Conference. Where, indeed, there was a substantial identity of interest as in the case of the wheat producers or silver it was possible thereafter to bring about an agreement. It is now come to be realised that, for some time, each nation must continue to evolve its own policy of restoring the national equilibrium and that only after economic activity has been reorganised on a national basis, the co-ordination of international economic activity can be attempted. While the truth of this general dictum can be admitted, it is difficult to escape the importance of bringing about some degree of stability in the international exchanges and it is here that hope has been deferred again and again. It is significant that towards the year-end, when Mr. Roosevelt announced his policy of acquiring gold at home and abroad, he was credited with the intention of making it impossible through his gold purchases for any country to remain on the gold standard and of forcing the world, as a whole, to take up the task of revaluing gold, once an universal abandonment of the gold standard had been brought about. It is too early to say whether relief could come to a hard-pressed financial world from this direction. The chances of France being forced off the gold standard or still three to five, if we may judge from the risk which Lloyds are reported to have recently assumed in this regard. On the one hand, is the continued failure of French politicians to balance the French budget and the threat, which this failure implies, to the stability of the *franc*. On the other there is the fact that the six milliard of deficit which is now threatened, is but an infinitesimal fraction of the total gold stocks of the Bank of France. It is also to be remembered that the withdrawals of gold from France have continued for a time and must be accentuated with another ministerial crisis. But, at the same time, we cannot forget that the gold purchase policy of Mr. Roosevelt has not been markedly successful. While it has brought about a depreciation of the dollar, there has been no appreciable purchase of gold, if only for the reason that the balances which America can command abroad for this purpose are quite negligible. In the background of all this is the persistent talk that there has been a working agreement between America, Great Britain, and France in regard to the exchanges. No overt act on the part of any of these authorities could confirm these reports. But it is certain that neither Great Britain nor France has displayed the nervousness that one may expect from the generally aggressive manner in which the gold purchasing policy has been announced and sought to be carried out.

By far the most heartening portion of the events of 1933 is the quiet recovery of world trade which has been going on despite the bungling of all the governments. It will be remembered that in the Autumn of 1932 there were signs of improvement which many mistook as the beginning of the recovery. Though the winter showed a recession, it was clear by the middle of 1933 that not all the advance that was made in the third quarter of 1933 was lost in the period which followed, and by the third quarter of 1933 it became the settled conviction of all competent students that there has been an assertion at long last of the cyclical impulses to recovery. It is a different question, however, whether they would continue to have full and free play; for, none of the diagnosis of the world depressions allowed the chances of an automatic revival. And it may be said without fear of contradiction that the monetary factor was the only one in which there was an appreciable improvement.

Whatever the reason might be, it is certain that there has been an improvement in world

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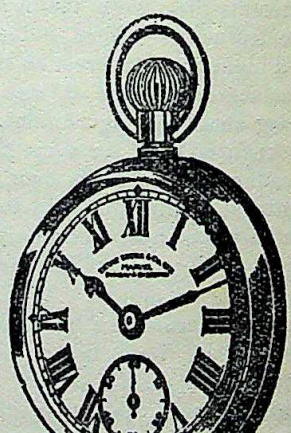
trade; but it is equally certain that the revival could take place only within the restricted scope afforded by the persistence of protective tariffs and the pursuit of a national economic policy in all the important countries of the world. The importance of the revival such as it is, cannot be under-rated; for, I am one of those people who believe that even a national economic policy could have no chance if the deadlock character of internal economic problems is not reduced by some improvement in the international exchange of commodities. To the extent that the revival makes it easier for national Governments to pursue their own economic policies, the improvement in world trade must be considered to have lightened the load of the world's economic problems.

India shared the general improvement in trade referred to in the foregoing paragraph. But it cannot be said that the memories of 1933 are altogether pleasant. In the political field it was marked by the complete paralysis of political activity, the total disintegration of the Congress and the impetuous onslaught of the forces of reaction on the ranks of the progressives. The sponsors of the White Paper mustered courage from their previous successors and were content to make slow progress with the formal enquiry into, and completion of, the scheme. At Home the Assembly was showing itself to be more and more effete and spineless and the men most devoted to the cause nearly lost heart in their capacity to retrieve their position.

In the economic field, 1933 was the year of the onslaught of Japanese exporters on the markets of India. It was found necessary to pass an Import Duties Act conferring power on the Executive to take measures necessary for protecting indigenous industries threatened by the dumping of goods from countries with depreciated currencies. In spite of the general wording of the legislation, it was clear that it was aimed at Japan. The Trade Treaty between India and Japan, which was nearly 30 years' old, was abrogated in order to render action under this law possible. This was the signal for Japan to declare the economic war on India and answer our Import Duties Act with a boycott of Indian cotton which told particularly heavily on the cotton growers, in as much as the monetary developments in America rendered the position of Indian cotton increasingly vulnerable. At the end of 1933 it is possible to see that the boycott of Indian cotton was decided on, only to lend the Japanese a bargaining point in the negotiations which were then contemplated with the cotton mill interests in India and the Government of India for a general trade agreement between the two countries. How the trade talks took the nature of a Tripartite negotiation between Lancashire, the Indian cotton mill interest, and the Japanese interests, how Lancashire made an agreement with Bombay while the Indo-Japanese talks dragged on endlessly are points which need no more than a reference. So far as India is concerned, it may be said that all important questions like the Indo-Japanese trade talks, the Reserve Bank, the Ratio were in an inconclusive state. We are left in the position in which we can seek an escape from the distress of domestic problems in the improvement in the economic situation and in the fact that our foreign trade seems now to be on the mend.

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Fiscal Autonomy for India

BY SIR TEJ BAHADUR SAPRU

[Sir Tej Bahadur Sapru's Memorandum on the White Paper submitted to the Joint Parliamentary Committee is a weighty and well considered statement of his views on Indian Constitutional Reforms. Dr. Sapru points out that no Constitution which fails to satisfy certain essentials, will meet the needs of the situation in India. Those essentials are responsibility at the Centre and provincial autonomy with safeguards for a period of transition, reserved subjects—army, foreign, ecclesiastical under the control of the Governor-General during the period of transition which should not be long or indefinite, adoption of a definite policy in respect of the reserve department, facilitating their transfer to the legislatures within the shortest period compatible with the safety of the country and efficiency of the administration and a definite declaration in the Statute of the constitutional position of India within the British Commonwealth of Nations. After discussing these essentials at some length, Sir Tej urges the demand for the fullest measure of fiscal autonomy.—ED. *I.R.*]

A question to which Indian opinion at present attaches the greatest importance is that of Fiscal Autonomy. In this connection I would quote the language of the Report of the Joint Select Committee on the Government of India Bill, dated 17th November 1919, paragraph 33.

> 'Nothing is more likely,' say the Committee, 'to endanger the good relations between India and Great Britain than a belief that India's fiscal policy is dictated from Whitehall, in the interests of the trade and commerce of Great Britain. That such a belief exists at the moment there can be no doubt. That there ought to be no room for it in the future is equally clear. India's position in the Imperial Conference opened the door to negotiation between India and the rest of the Empire, but negotiation without power to legislate is likely to remain ineffective. A satisfactory solution of the question can only be guaranteed by a grant of liberty to the Government of India to devise those tariff arrangements which seem best fitted to India's needs as an integral portion of the British Empire. It cannot be guaranteed by statute without limiting the ultimate power of Parliament to control the administration of India and without limiting the power of veto which rests in the Crown; and neither of these limitations finds a place in any of the Statutes in the British Empire. It can only, therefore, be assured by an acknowledgment of a convention. Whatever be the right fiscal policy for India for the needs of her consumers as well as for her manufacturers, it is quite clear that she should have the same liberty to consider her interests as Great Britain, Australia, New Zealand, Canada, and South Africa. In the opinion of the Committee, therefore, the Secretary of State should, as far as possible, avoid interference on this subject when the Government of India and its Legislature are in agreement and they think that his intervention, when it does take place, should be limited to safeguarding the international obligations of Empire or any fiscal arrangements within the Empire, to which His Majesty's Government is a party.'

In point of fact, the convention recommended by the Joint Select Committee in the paragraph quoted above, has been in operation since the inauguration of the Montagu-Chelmsford Reforms, and its latest vindication took place at Ottawa, when certain representatives of the Indian Legislature entered into certain agreements subsequently ratified by the Indian Legislature. I express no opinion on the Ottawa agreements; I only refer to them as illustrating the operation of this convention. The Simon Commission dealing with this question in paragraph 402 (Volume I) quote from a speech made by Mr. Montagu on the 3rd of March 1921, in reply to a deputation from Lancashire on the Indian import duties on cotton, when he endorsed the principle laid down by the Joint Committee. Mr. Montagu said:

> After that Report by an authoritative Committee of both Houses and Lord Curzon's promise in the House of Lords, it was absolutely impossible for me to interfere with the right which, I believe, was wisely given and which I am determined to maintain—to give the Government of India the right to consider the interests of India first, just as we, without any complaint from any other parts of the Empire, and the other parts of the Empire without any complaint from us, have always chosen the tariff arrangements which they think best fitted for their needs, thinking of their own citizens first.

In paragraph 532 of the Second Volume, the Simon Commission say that they do not suggest any modification of the convention itself. But the assumption underlying such delegation is that the Government of India's approval of the course proposed is arrived at independently of the views of the Assembly: and that it takes account of all Indian interests and not merely those for which a majority of the Assembly speak. The Commission regard it as inevitable that the Government of India will in future become more and more responsive to the views of the Legislature.

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Having said this, this Commission then go on to say that

> delegation of power to the Executive in India is necessary in the interests of administration and would be even if no reforms had been introduced. But delegation by 'convention' with the purpose of transferring responsibility in some measure to the Legislature raises different issues. The criterion should be, not whether an authority subordinate to the Secretary of State is in agreement with the Legislature, but whether the interests at stake are of such a character that His Majesty's Government could waive or suspend its constitutional right to make the final decision. On this view the decision whether the will of the Indian Legislature is to prevail is one for the Secretary of State, or if need be, for His Majesty's Government, to take, after giving the fullest weight to the views of the Government of India, and before the proposal is put to the Legislature. A convention which sets the Government of India and the Legislature in opposition to the Secretary of State is constitutionally unsound and can only weaken the Government of India in the end. We think it desirable in any case that any extension of the principle of the fiscal convention should only be made with the approval by resolution of both Houses of Parliament.

These views of the Simon Commission have caused much anxiety in India, as they tend to weaken the convention. Having regard to the proposed constitution for the Centre, the views of the Simon Commission seem to be wholly out of keeping with the character, powers, and functions of the proposed Federal Legislature. There should be no room left for doubt that the Federal Legislature will be possessed in the fullest measure of fiscal autonomy, and that the Secretary of State should have no control over the Legislature in a matter of this character. Any interference with, or any attempt at, whittling down the fiscal autonomy of India is bound to produce serious dissatisfaction, and to discount to a much larger degree than is probably realised the value of the proposed constitution. The best safeguard that Lancashire, or for the matter of that England, can have for trade and commerce in India, is the goodwill of the people of India. At this stage, I should like to draw attention to the views expressed by Sir Charles Innes in his evidence before the Joint Select Committee. 'I think,' said Charles,

> it was mainly due to the fact that the Indians themselves realised that it was for them to decide whether or not they would ratify that agreement. In the old days, before we introduced this principle of discriminating protection, every Indian thought that Britain kept India a free-trade country in the interests of her own trade. When the fiscal convention was introduced, and when we passed a resolution in favour of discriminating protection, and the first Steel Bill was passed, we at once transferred all that from the political aspect to the economical sphere, and in recent years in the Indian Legislative Assembly more and more we have been creating a strong Free Trade party. It was getting more and more difficult for me to pass Protection Bills. I think that is all to the good; it shows the value of responsiblity, and I am perfectly sure that if we had not taken that action you would never have got the Indians to agree to the British influence on steel, or to the Ottawa agreement, and it seems to me a very good example of the stimulating effect of responsibility.

In this connection I would also like to quote the following extract from the speech which Mr. Baldwin delivered recently at a meeting of the Lancashire, Cheshire and Westmoreland provincial area of the National Union of Conservative and Unionist Associations. There has been, said Mr. Baldwin,

> a great talk about safeguards. All the safeguards are being examined by the Joint Select Committee, but whatever safeguards we have, the real safeguard is the maintenance of goodwill. If there is not a basis of goodwill, your trade will eventually wither away, and I regret to say that some of the measures which have been suggested, and which Lancashire people have been asked to suport, have in my judgment been calculated to destroy rather than to further any possibility of that goodwill between Lancashire and India which we can get, which we ought to get, and which we cannot do without . . . Whatever a Government may do, you cannot prevent a population now-a-days and especially an Oriental as opposed to an Occidental population, if it considers it has been unjustly treated from expressing its feeling by refusing to buy goods. The refusal to buy goods, commonly called a boycott, had been brought to a fine art in the East. The Japanese have experienced in China what a boycott means. We have some experience of what it means in India. The causes of the boycott were more than one. The moment the economic condition gets better and the buying power returns, that moment there will be more trade. Besides that there came in the political elements—and for a time they were a strong force. But that boycott has died away, and it has died away under the double influence of firm government but, as I believe, still more by a conviction in the minds of the Indians themselves that we were going to deal honorably with them and keep our word about getting on with the reforms. The moral aspect of that question helped to break the boycott as much as, if not more than, any question of force.

In short, the convention should under the new Constitution be expanded and the Secretary of State should have no power to interfere with the decisions of the Legislature in this respect.

Indian Constitution. By Sir T. B. Sapru. Rs.2-8.
History of Indian Tariffs. By Dr. N. J. Shah. Rs. 7-8.
Indian Tariff Problem. By Dr. Hirendralal Dey. Rs. 12.

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Music and Emotion

By Mr. H. P. KRISHNA RAO, B.A.

IT is astonishing that in the East as well as the West music, the most charming of all Fine Arts, should have remained up to the present moment a mystery—an enigma—with regard to the manner in which specific emotions such as joy, sorrow, heroism or pity are aroused. Monsieur Cambarieu, author of a well known treatise on Music, exclaims :

What a strange history of music! Everywhere in all ages, one sees in it something mysterious and inexplicable which places it outside the other forms of human activity. At the present time even when we call to our aid all the resources of our sciences, we are unable to explain clearly what is it that moves us when we listen to a beautiful air of eight bars and the modern mind, though freed from many superstitions, is often obliged to speak the same language as that of primitive folk!

Dr. Westharp, Mus.D., of London, attributes the inexplicable nature of Western music to the very system—the system of using notes simultaneously. He says : "In employing too many sounds together, European Harmony kills the life of each single sound." Whatever may be the cause, it is admitted on all hands that in the West, musicians are quite unable to specify the emotional values of individual notes, chords or passages.

Coming to the East, India especially, we find the prospect no better. It is true that Bharata, (8th century A.D.), the famous author of Natyasastra, opened the subject of emotion in music with great promise. He borrowed the classification as well as the definition of the nine principal emotions—Nava Rasas—from literature (Sahitya) and applied it intact to Music (Sangita) attributing one particular emotion to each of the musical notes. Four centuries later, Sarangadeva elaborated the same subject and ascribed particular emotions to the notes as well as the Jaties. Shortly after, Jayadeva composed the famous poem of Gita Govinda in which he set different stanzas to different Ragas probably on the belief that the Ragas did express the emotion contained in the stanzas. Though the theories of these early writers are more fanciful than scientific, they deserve our commendation on account of their appreciation of the true mission of music. By the time of Venkatamakhi, 17th century, the emotional aspect of Ragas was entirely overlooked and the *time* of singing them arbitrarily substituted. His method of classification of root-ragas, though skilful and practicable, is most unpsychological. Sri Tyagaraja, the great musical genius who flourished after Venkatamakhi at a time when the idea that music expressed definite emotions was a vague fantom, poured forth his kirtanas in exquisite melody quite intuitively like the cuckoo, though some of them do not stand the test of psychology. Coming to the present day, Mr. C. R. Sreenivasa Iyengar, the reputed scholar of Karnatic music, asserts that Sankarabharana is the greatest Raga in the field of Music; but he doubts why Kalyani should not be enthroned in its place.

Under the circumstances, it is worth one's while to examine in the light of physics, physiology and psychology if any advance could be made in the direction of finding out how it is that music expresses the various feelings and emotions.

Sound is the effect on the ear of a wave-like motion of an elastic medium caused by the vibration of an elastic body. These vibrations pass through the air, then through the auditory nerve and thence to the mind. When the vibrations occur at regular intervals and the waves are therefore of equal length, a musical sound is produced. If the vibrations are irregular, noise is the result. A musical note causes pleasure while noise gives rise to pain. These opposite feelings of agreeableness and disagreeableness are not merely imaginary and sentimental. They are positive effects attended with physical reactions.

It is admitted by physiologists that the action of the nerve-cells in all livings is rhythmic, and Dr. Bose states that even in plants the nerves are guided by rhythmic impulse. The working of the mind which is only an extension of the nerve, must also be of the same nature. When therefore a rhythmic vibration set up by an elastic body outside the human system passes through the nerve-cells and thence through the particles of the mind, it is received with all the warmth of kinship of regularity of vibration. The result is an agreeable feeling. But, if the sound, as in the case of a noise, is of irregular vibrations, the regular activity of the particles of the mind is disturbed by irregular impulses and it feels quite out of sorts. Hence a musical note pleases the mind while a noise causes pain.

There are two cases in which sounds though musical are disagreeable. Firstly, when a note

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is too high or too low. It was pointed out above that the action of the nerve-cells proceeds rhythmically. Being composed of a plastic physical substance in the human body, the nerve can vibrate only within certain limits, the extent of which is dependent upon the nature of the stimulus, whether of colour, sound, taste, smell or touch. The vibrations of sounds ordinarily emitted by objects, animate or inanimate, existing on this globe may be roughly put down between 200 and 400 per second and the auditory apparatus is so designed by Nature that sounds lying between these limits only are tolerable. The roar of the canon and the clap of thunder are painful even if they are musical because they are too high. So are very low notes. They exhaust the nervous substance by too great a retardation or acceleration of the vibration of nerve-cells. Prof. Pietro Blaserna, of the Royal University of Rome, says :

> What is the limit of audible sounds? Does our ear perceive as a note of any number of vibrations whatever or is our perception between certain limits? Twenty or twenty-five vibrations just take place per second in order to produce an appreciable note. The notes that are too low are badly heard and those that are too high are unpleasant.

Secondly, while two notes, say, of 240 and 245 vibrations per second are agreeable to hear separately, they are unpleasant when sounded together. The proximity of their pitch gives rise to what are called "Beats" leading to the inference that the nerve-cells require enough of freedom for movement and they cannot therefore respond to two sets of vibrations which are very near each other. If, however, instead of 240 and 245 we choose the notes of 240 and 270 vibrations which bear the simple ratio of 8 : 9 instead of 80 : 81 as in the former case, the effect is sweet; and if the ratio become still simpler as 2 : 3, 3 : 4 or 1 : 2, the effect is more and more pleasant. Blaserna says :

> It may be established as one of the fundamentals of our music that the ear can endure notes, be they simultaneous or successive, on this condition, viz, that they should bear simple ratios to each other in respect of the number of their vibrations per second, that is to say, that the rates of the number of their vibrations per second of the notes should be represented by low numbers.

If on this principle we construct a scale of seven notes the lowest of which, the tonic or the key-note, consists of 240 vibrations and the rest 270, 300, 320, 360, 405, 450 and 480 which bear simplest ratios, we obtain a series which happens to be the C-major scale in the West and Raga Bilaval or Sankarabharana in India. Raga Sankarabharana consists therefore of notes which are all harmoniously related to each other. It is quite free from unpleasantness. It expresses therefore the vital feeling which is one of health, joy and bliss, the natural gift of man, animal as well as the inanimate Nature. God is *ananda*. The spirit in man is *ananda*. The notes of Raga Sankarabharana are *Sudha* or *Prakriti* and the Raga is therefore the *Sudha Raga*. Every other feeling is foreign to Nature or *Vikriti*. Raga Sankrabharana may be compared to a happy family of seven members. A father and a mother Sa and Pa, three dutiful and robust sons Ri, Ma and Dha, two lovely daughters Ga and Ni, each loving the other and all working harmoniously for the good of the family. A Raga so sweetly constituted can, according to the part played by the members, express such varied feelings as 'a mother's love', 'a soldier's triumph', 'a devout prayer', 'charity' and such kindred feelings in which there is no sort of pain, uneasiness or discomfort. Some feelings may be jovial, some defiant, and some grave. The Raga is a psychological equation, as it were, for the expression of all emotions which are free from sadness.

Western music lends strong support to the above view. The notes of the C-major scale corresponding to Raga Sankarabharana are termed as 'naturals' and the rest as 'flats and sharps'. Natural notes are said to be *merry* while flats and sharps are *sad*. The Raga contains the greatest number of concords, Sa-ga-pa, Ri-ma-dha, ga-pa-ni and ma-dha-sa. No other Raga contains so many groups of friendly notes and no note in the Raga is *vivadi* or discordant with another, and the cumulative effect of all such notes is a feeling of bliss and happiness. Hence the Raga is fundamental scale for the whole world.

Another reason for the unique position of the Raga is that its notes are self-born or *Swayambhu*. A musical string set in vibration vibrates as a whole in the beginning and then in parts called ventral segments, such as ½, ⅓, ¼, and so forth. The higher notes, called overtones, are faintly heard. These notes correspond to the notes of Raga Sankarabharana. They are all natural or Prakriti. These facts are enough to convince any one of the claim of the Raga as *the most Natural Raga*, based upon physical as well as psychological considerations.

The terms *natural, flat, sharp, Prakriti, Vikriti* and *sudha* are freely used everywhere

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without any regard to their significance. Srirag, Mukhari and Kharaharapriya are held as natural scales by different writers while Venkatamakhi takes Kanakangi as the sudha scale, though it is one of the most discordant Ragas. Ahobala's *sudha* scale, Dhirasankabharana, corresponds to the C-major of the West. It is the real natural scale though he fixes it as such not on account of its psychological significance but on account of its acoustic property. A Raga is *sudha* if it expresses the natural feeling which is no other than one of health and joy; for Prakriti, Nature, is joy and Vikriti is its opposite.

The acceptance of the foregoing facts is rendered difficult for the following reasons:

1. As observed by Mr. M. D. Calvocorressi, the special correspondent of the London *Musical Times*, a knowledge as well as constant application of the principles of physics, physiology, and music is absolutely essential to every scholar for the proper appreciation of the emotional aspect of music.

2. Little discrimination is made between joy and sorrow in Art and the same feelings in Nature. A picture of a bloody battle is attractive as a work of art. It arouses one's admiration but the actual sight of carnage evokes a feeling of pain and disgust.

In music, no difference in feeling is observed between a natural or a flat note in the West and between a *Prakriti* and *Vikriti* note, much less between one Raga and another in the East. A sad Raga like Ananda bhairavi is placed side by side with the merry Sankarabhara and both are appreciated as sweet and harmonious.

3. Music is viewed more as an occult science than a fine art and irrelevant inferences are drawn where no such are warranted or even wanted. Raga Dipuk is said to kindle fire though very few have heard the Raga sung. Megharanji is said to bring down rain. Bhupali should be sung in the morning. Such assertions have confused the real issue and the art is transported to a land of romance. There are, however, certain factors which apparently disguise the true emotions of Ragas. They are timbre, speed, language, pitch and grace.

To conclude: Music is the language of emotion. Raga Sankarabharana or C-major scale is the natural musical scale of the whole world. It expresses the healthy vital feeling. All other ragas express different shades of sorrow.

RECENT CONVOCATION ADDRESSES

DURING the last month we have had a number of addresses delivered at various University centres by men who, by their learning and attainments, have a right to advise the youth of the country and guide them to what the Greeks called the good life. Every one of the addresses is marked by that sound judgment and sober counsel we associate with University addresses, and it is interesting to note that not all of them have tackled the problem of education in the same way. Indeed, each speaker emphasized some particular aspect of culture, and the outlook of the different speakers is as varied and interesting as might be expected of persons of diverse temperament who do not care to take their opinions second-hand. Each viewed the problem of education from his own standpoint, and we have in these addresses a very helpful criticism of modern education.

ALIGARH: SIR GEORGE ANDERSON

In his address to the Aligarh University, Sir George Anderson, Educational Commissioner with the Government of India, pointed out that the political changes that are impending can bear fruit only if the educational system is simultaneously adapted to train people effectively for leadership and responsibility. He urged that attention should be paid to quality rather than quantity, and he deprecated excessive centralisation in the Universities as well as premature specialising. One of the dangers to the well-being of a university, said Sir George,

> is the practice of premature specialisation which is now so prevalent in Indian Universities. Taking into account the handicaps resulting from imperfect schooling and from the use of a foreign medium, it is surely premature for a student to confine himself very largely to a single object after having passed the intermediate at the age of seventeen or eighteen. Is there not also a danger that the bulk of the teaching and financial resources tends to be diverted to finance this specialised study to the detriment of those who desire a more general form of education?

Good training in college should be preceded by good training in school. Training in a university, however efficient it may be, cannot be

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regarded as a satisfactory substitute for school training for a boy up to the age of seventeen or eighteen.

My own feeling is that the stage of secondary education should be terminated at an earlier age than at present, and that many boys should then be diverted to practical pursuits or to vocational training given in purely vocational institutions. The way would then be clear for a higher secondary course, which would provide for those boys who are fitted for it a thorough grounding for university studies.

PATNA: DR. R. P. PARANJPYE

At the Patna University, the Vice-Chancellor Mr. Justice Khaja Mahomed Noor surveyed the achievements of the new University and exhorted the students to prove themselves worthy of their *Alma Mater*. Dr. R. P. Paranjpye who delivered the Convocation address, rightly spoke at length on the particular needs of that University. He reminded the authorities of the advantages of a unitary type of university.

They are rightly anxious for a further improvement in the quality of their graduates; but the desired object can be attained not so much by raising the standard of examinations as by raising the standard of teaching for which a residential university offers the best scope.

He stressed the need for research work and a high standard of scholarship.

In the near future, the Patna University is likely to be relieved of its responsibility in respect of the large area to be separated as the new province of Orissa, which would make the problem of converting the university into a teaching body easier.

Dr. Paranjpye's panacea for the disease of unemployment that is sweeping over the country is to divert the young graduates to rural work. India is her villages and so long as they are in a state of neglect she cannot come to her own. Educated young men would be helping not only themselves but the cause of the country by settling like missionaries in the vast rural areas. That was the burden of his discourse to the young graduates of the Patna University.

NAGPUR: SIR C. V. RAMAN

As might be expected of a scientist of his eminence, Sir C. V. Raman in his address to the Nagpur University put in a vigorous plea for a scientific outlook. In a fine extempore address, Sir C. V. Raman urged the young graduates to come to grips with the realities of life. Stressing the need for the pursuit of knowledge and science for its own sake, he pointed out that utilities have grown out of the fervid pursuit of scientific truth by investigators and not by utilitarians pursuing science with a view to its application to productive industries. Pursue science, he said, in fact leaving utilities to grow out of them. That is how all industries have progressed and that is also the spirit in which Universities should carry on their work.

We want to have a balanced view of things. I suggest this because the more one insists and concentrates purely on utilitarian aspects, the less likely will be their success. Most useful discoveries have been made by those who have studied science for its own sake and not with the idea of making money. Take for example the discovery of wireless telegraphy. Wireless was not discovered by some one. The idea was born in the mind of the mathematician Clarke Maxwell, experimented upon by Hertz. Out of their work gradually the idea grew. Then you had Marconi and these have made wireless what it is to-day. From my own personal experience who would have thought that such a practically useless phenomena of the blue colour of the ocean would lead one day to solve the problems of science. The unexpected always happens in science.

And he concluded with a fervent message to the youth of the country:

To-day I give you the message: believe in science and truth, and let reason and intellect govern your life, not passion or emotion. Then we will have a good place for our mother country.

ANDHRA: MR. JUSTICE VENKATASUBBA RAO

Justice Venkatasubba Rao's address to the Andhra University was marked by a deep moral fervour, for he pleaded for a proper co-ordination of conduct with knowledge. "I regard the divorce of ideal from action as the bane of educated India," said Mr. Venkatasubba Rao.

Carry into your active life the conviction that by co-operation and unity alone you can achieve great purposes and the salvation of your country.

Having dwelt on the need for "penetrating your life with the influence of high ideals", he reminded his young listeners of the sanctity of law and the need for its strict observance.

Law is the foundation on which the structure of all society rests. In the most primitive stages of human development as well as in the most advanced, it is the law that binds the various components of society and keeps the men together as members of a larger group. The growing human needs may bring into existence newer laws; the wider outlook which comes in the wake of civilisation, may lead to the liberalising of the law. But history does not furnish an instance of a nation of law-breakers, for it is the law that preserves and unifies a nation, defines the human relationships and creates the bond between man and man. I do not assert the infallibility or perfection of any particular code of laws; for after all, laws are made by men for men and are not immutable till eternity. But as one who looks forward with rejoicing to the great future awaiting us all, I do entreat you to seek the fulfilment of our national destiny in the spirit of the law and not to stray into the

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wilderness of lawlessness. I particularly beseech you never to transgress the greatest, I think, of all laws, the law which is based on the sacredness of life, a law which was propounded for all time by one of the greatest teachers of the world, Gautama Siddharta. The marbles of Amaravati adorn the museums of the world but the great doctrine of Ahimsa has become one of the fundamental tenets of Indian life. The nations of the West, after the recent orgy of killing, are awakening to this law, which they had so flagrantly transgressed in spite of the Sermon on the Mount. It will be a fateful day for India, when her young men believe that her cause will be best served by breaking this law, trying to emulate possibly the example of some of the nations of Europe.

RANGOON: H. E. SIR HUGH STEPHENSON

In his dual capacity as Governor of the Province and Chancellor of the University, H. E. Sir Hugh Stephenson delivered a brief but lucid address to the new graduates of the Rangoon University. There is no doubt the progress of a country is bound up with an efficient system of education, and His Excellency justified the huge expenditure on the new University.

I have heard criticisms, born perhaps of the world depression, that the expenditure of so vast a sum is out of proportion to Burma's resources or even her present needs; and that the University might have waited or been started in a much smaller way. But it is inconceivable that Burma should have been content to depend on outside sources for its higher education and allowed that education to be dominated by influences over which Burma has no control. Even though it may be true that we have built for a future which, we hoped, was coming more rapidly than now appears to be likely, the influence of dignified and stately surroundings on the minds and character of those being trained here must not be under-estimated.

At the same time, His Excellency is not oblivious to the fact that Burma is at present a poor country, largely an undeveloped country. And so he would not venture on huge schemes in the interests of universal culture and problems not directly bearing on the fortunes of Burma.

We cannot afford to set up a temple of learning an abode of research for the benefit of the world at large. There are older universities in richer countries to which we must give place in this honourable ambition. We have got to correlate the Rangoon University definitely to the pressing needs of Burma, and we have got to do it as economically as is compatible with our meeting other needs. We cannot afford to provide courses of study which are not part of the present general needs of Burma. We must leave those studies to be pursued elsewhere by those who want them.

LUCKNOW: SIR P. S. SIVASWAMY AIYER

Sir Sivaswamy Aiyer's address to the Lucknow University is marked by the breadth of outlook and practical wisdom we have learnt to associate with his name. Every aspect of University education is discussed with dispassion and his criticisms are leavened by that charity in judgment which is the mark of true wisdom. While emphasizing the need for the encouragement of research which he characterises as a most important function of the universities, he made no secret of the fact that

of the many students who now resort to our universities a goodly number are unfit, by want of capacity, to profit by a course of university education.

And he urged the Universities to provide the students "some technical or vocational course better suited to their aptitudes"! For he knew of students whose range of knowledge is almost abysmally narrow. To waste time and money over such material would be folly.

Education implies not merely the reading or understanding of the prescribed text-books, but the habit of reading for oneself, the training of the intellect in reasoning and judgment and the possession of a certain store of knowledge and information on matters essential for the converse and conduct of life. It may be that the acquisition of useful information and general knowledge is a process largely to be gone through in the secondary school stage—but it cannot be said that the university has no responsibility in the matter, or that it is creditable to a university to set its hall-mark upon graduates who are devoid of any information or knowledge upon matters of general interest. . . Many of the students have not acquired even the habit of consulting a dictionary. The narrow range of their intellectual interests can be judged from the quality of the books and journals they read. A university education which has failed to kindle among its undergraduates a desire for wide reading, and a thirst for knowledge, has so far failed of its purpose. So also should I consider the university to have failed in the discharge of its functions if it has not imbued its students with the elements of liberal culture.

BENARES: SIR P. C. RAY

Sir P. C. Ray, addressing the Benares Hindu University, was scathing in his criticism of modern education. He struck a new note and laid stress on the imperative need for adopting the vernacular as the medium of instruction and defined the true functions of a university. He gave an account of the development of the present educational system by successive stages under the auspices of the British Government. Proceeding, Sir P. C. Ray said:

If mass education is to be developed on right lines, the enrichment of the vernacular is an absolute necessity. The first outrage committed was in adopting a foreign language as a vehicle of instruction.

Sir Profulla then referred to the over-production of graduates as the mischief done by the University, for a few of them only were chosen as State paid functionaries, and the rest had to remain discontented and ready for a revolution. He quoted instances of great men like Mr. MacDonald, Sgr. Mussolini, Herr Hitler, Stalin,

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Mr. George Bernard Shaw and Dr. Rabindranath Tagore who were all innocent of college education. He emphasized that an all-round education should be imparted through the medium of the vernacular to a majority in the secondary stage, and that the University should be a centre of scholarship, research and culture.

Let those alone seek the portals of the academy who were prepared to dedicate their lives to the enlargement of the bounds of knowledge.

"I am afraid," concluded Sir Profulla Ray, in the mad and insensate imitation of the West—in attaching palatial residential quarters to our universities with all the amenities of modern luxuries, we are doing incalculable harm. We are turning out helpless nincompoops utterly unfit to face the matter-of-fact world. This fact should not be overlooked by our educationists and every university in this country should steer clear of these shoals.

ALLAHABAD: SIR TEJ BAHADUR SAPRU

Sir Tej Bahadur Sapru's address at the Convocation of the Allahabad University was a powerful plea for a complete overhauling of the present system of education to meet the demands of the competitive world. It is a notable contribution to the discussion of the relative importance of the sciences and the humanities. Sir Tej rejected the monastic conception of University education and put in a powerful plea for a practical course to fit the students to adjust themselves to the needs of a distracted world like ours in the grip of an unsparing struggle for existence and torn by the conflicting and confusing cries of nationalism, economic and political and the demand of a seductive internationalism.

He urged that the call of hunger was more insistent than the call of culture. The present-day method involved a tremendous wastage of Indian intellect and Indian effort. They should not fight shy of the demand for vocational education that should contribute to professional efficiency or to the earning of a material livelihood.

It would be necessary to provide more and better equipped secondary and vocational schools and save the wastage of youth in unprofitable pursuit of so-called knowledge in the universities. The State must take a more abiding interest in providing those young men a decent start in various departments of life and lines of business or industries.

The problem of University education, went on Sir T. B. Sapru, was thus not so much of expansion as of intensification and concentration on studies that went to add not merely to spiritual wealth but also to the economic. Then only would their universities have discovered how to lead a community.

As might be expected of a publicist of Sir Tej Bahadur Sapru's standing, he exhorted the young men to live up to the ideals of nationhood and not to cramp their aspirations by a pettyfogging spirit of communalism.

SUR-CHARGE ON SUGAR

BY MR. M. P. GANDHI, M.A., F.R.E.S., F.S.S.

(*Secretary, Indian Sugar Mills' Association, Calcutta*)

WITH the approach of the Budget Sessions of the Assembly, rumours are afloat that the Government of India may remove with effect from 1st April 1934, the surcharge of 25 per cent. on the import duty on sugar which was imposed as a revenue measure under the Indian Finance (Supplementary and Extending) Act, 1931. The present duty on imports of sugar is Rs. 9-1-0 per cwt., out of which Rs. 7-4-0 constitutes the protective duty as recommended by the Tariff Board and Re. 1-13-0 constitutes the surcharge.

Since the grant of protection to the industry, the increase in the number of sugar factories has been very satisfactory in as much as over 100 sugar factories of about 600 tons cane-crushing capacity have been established within a year and a half of the date of the grant of protection. While the industry may not ordinarily be able to protest against the suggestion of abolition of this surcharge, which is purely a revenue measure, the present position of the industry, as will be shown presently, makes it absolutely imperative that the surcharge should continue, if the industry in which over 15 crores of Rupees are invested only during the last two years, is not to come to grief. As the Government are aware the production of sugar in the country has increased from 487,000 tons in 1931-32 to about 700,000 ton in 1932-33, and it is expected that during the year 1933-34 the total production will be not less than 11 lakh tons, of which the production from factories alone would come to over 775,000 tons, the balance being production from indigenous methods. India has practically reached a stage where not only is

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she self-sufficient in regard to the requirements of sugar for home-consumption, but there is a clear necessity of finding export markets for her production, unless the consumption of sugar in the country goes up as a result of the improvement in the economic condition of the people. The import of sugar has gone down from 516,000 tons in 1931-32 to 401,000 tons in 1932 and only 162,000 tons during the seven months ended October 1933. India does not need to import any sugar at all except of very special quality to meet the requirements of those having a fastidious taste, and I expect that the import in 1934-35 will be less than 50,000 tons.

Protection has been guaranteed to the sugar industry for a period of seven years, in the first instance and further eight years if necessary in order that the industry may be able to develop to an extent which would make her independent of foreign supplies and stand on its own legs. Fortunately for this country such a stage has been reached only within two years of the grant of protection and if instead of appreciating the quick response of the industrialists in implementing the policy of protection inaugurated by the Government, the surcharge is removed, it will create a deplorable plight in the industry and will take away all confidence of the people in the *bona fides* of the action of the Government. What is more, the implications of the grant of protection to the sugar industry must be fully understood. Protection was granted to this industry, not only for the purpose of establishing a sugar manufacturing in the country, but also, and largely, with a view to benefit the agriculturists. In fact the Tariff Board observed that the strongest aspect of the case for protection is that based upon the national importance of promoting the cultivation of sugarcane. The expansion of the sugar industry has been a source of great satisfaction and relief to the ryots particularly at the present time when the prices of almost all crops have fallen to an unremunerative level, inasmuch as it is the only crop which has brought them a fair return, when other crops have failed to do so. The Government are also aware that in a large number of cases it has been possible for the agriculturists to pay their land-revenue also, because of the proceeds realised from the cane crop which is a cash crop. The retention of the surcharge is absolutely necessary if a crisis is to be averted, in the case of the manufacturers as well as the agriculturists. It is estimated that about 18 million people are directly interested in cane cultivation, and their interests will be seriously threatened if circumstances arise in which the area under cane diminishes.

It may be argued that the industry enjoys fairly high protection of over 150 per cent. and there is no necessity of the maintenance of this surcharge. It is necessary to point out that there has been one important factor which has necessitated the increase in pretection, and that is the calamitous fall in the price of molasses. When the Tariff Board examined the question of protection to the industry, the molasses fetched a price of Re. 1-8 to Rs. 2 per maund. Due to overproduction of molasses a stage has now been reached when it requires some expenditure on the part of the factory owners to dispose of his molasses. Far from bringing any revenue to him, its disposal costs him money and it has become a nuisance. His cost of production has therefore gone up to that extent.

It must also be pointed out that the retention of the surcharge on sugar is in no way harmful to the consumer and it is therefore futile to base any argument on the ground of bringing relief to the consumer, as it is well known that due to the internal competition there has been a considerable fall in the price of sugar from 1932 onwards and the present position is that the price of *Indian sugar bears no relation whatever to price of imported Java white sugar*. It sells about Rs. 2 per maund lower than imported sugar. If the ruling prices of Indian sugar had any relation with or were as high as the prices of imported sugar, one could understand, in the interest of the consumers, the necessity of taking off the surcharge duty, on the ground that it would constitute an unnecessary burden on the consumer, and give an extra protection or profit to the manufacturer. The Government are well aware that the prices of Indian sugar are determined not in relation to the price at which imported sugar from Java is selling, but by internal competition which is increasing and constitutes the best safeguard in the interest of the consumer. Since the grant of protection, this cost of protection has considerably gone down, and it is likely that as a result of the growing internal competition, the prices of Indian sugar will witness a further fall. Therefore there is no weight in any argument that may be adduced for the removal of the surcharge. Indeed, it might be observed with truth, that the sugar industry constitutes the best example for proving that the consumers have had to undergo the minimum of sacrifice, due to the

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rapid growth of the industry and the resultant keen competition.

The unsettlement caused to the import trade was an inevitable conclusion of the grant of adequate protection to the industry, and could be no argument for removal of the surcharge. The progressive reduction of import of sugar was a foregone conclusion and instead of feeling worried at it, everyone having the interest of his own country at heart should feel jubilant. The proposal of the removal of the surcharge can thus be made only on one ground, *viz.*, of bringing revenue to the coffers of the State. But it is clear that for the sake of earning a small revenue, the State cannot take a measure which would bring calamity and grief to an indigenous industry, fostered deliberately by the Government by the imposition of a protective duty for a long number of years. If after deciding to promote this industry, and taking suitable action on it, the surcharge duty of Re. 1-13 per cwt. which has helped in the speedy development of this industry, and the continuance of which has been rendered necessary in view of the absence of any realisation for molasses, and the retention of which causes no harm to the consumers, is removed at this critical juncture on account of the demand made by a few interested persons engaged in importing sugar, or for purposes of getting revenue for the State, it would be nothing short of a crime against the manufacturers who invested over 15 crores of Rupees in establishing factories in the expectation of getting continued help from the State, at least during the period of infancy of the industry, and against the 18 million agriculturists who extended the cultivation of their cane in the expectation of the increase of manufacture of sugar in the country. The area under cultivation has gone up from 2,900,000 acres in 1930-31 to 3,400,000 acres in 1933-34, and the yield of cane is expected to be 50,000,000 tons in 1933-34 as compared with 35,000,000 tons in 1930-31. The Tariff Board also recommended that if any real development in the sugar industry is to be secured, if new factories are to be established, land improvement and irrigation undertaken with a view to cane cultivation, it is essential that both the agriculturist and the industrialist should be assured of protection for at least 15 years.

I hope and trust that the Government will pay no heed to the very detrimental proposal which is going to be made by the Bengal Chamber of Commerce, who have proposed for discussion at the next Annual Meeting of the Associated Chambers of Commerce to be held in January 1934, a resolution inviting the attention of the Government to the critical position of the sugar import trade caused by the crushing burden of taxation imposed upon it, and while *recognising the need for the adequate protection of the indigenous sugar producing industry, urging the removal of the* 25 *per cent. surcharge* on import of sugar.

I fervently hope that the Imperial Council of Agricultural Research, owing to whose strenuous efforts protection is granted to the industry, will represent strongly to the Government, pointing out how detrimental the suggestion made by the representatives of European Commerce in India for the withdrawal of the surcharge on import of sugar would be, if accepted, to the cause of Indian agriculture and industry. Any such action, as has been suggested, on the part of the Government can only be interpreted as the index of their desire to let down the manufacturers and agriculturists who extended their activities in the sphere, relying on the Government and their *bona fides*. On the contrary, it is the duty of the Government to watch the prices at which foreign sugar is being imported and if, as a result of Java's going off the Gold standard or of other factors, there is any possibility of sugar being imported in the country at a price lower than that manufactured in the country to increase the production to such an extent that import of sugar would be impossible. As sugar producing countries have high tariffs and regulation of imports, India should also take suitable action in such a manner to aid her industry.

Bengal, Bombay and Madras which have not yet made suitable progress in the manufacture of sugar, have now started doing so and it is expected they will establish more factories this year. If, however, the Government take any action of the character about to be suggested by the Associated Chambers of Commerce, at the instance of the Bengal Chamber, grave injury would be done to the agricultural and industrial interests in the country. Personally I have no doubt that the Government will summarily dismiss this proposal of the Bengal Chamber of Commerce in the interest of the country. It is, however, their bounden duty to give an immediate and satisfactory assurance of that character to the industry, which they have sought to foster and to continue to take a sympathetic interest in the continued development of the industry with which the welfare of the agriculturists and manufacturers is closely bound up.

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INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

Gandhiji's Harijan Tour

THOSE who thought that Gandhiji's influence is on the wane will be disillusioned to read the accounts of the magnificent demonstrations that accompany his reception at various places. Since the second week of November, Gandhiji has covered the Central Provinces and Berar, U. P., Delhi, Andhra Desa and Madras in connection with the Harijan tour and tens of thousands have followed him with an enthusiasm that only *he* can command. The collections, we are told, average about Rs. 2,000 a day—a record in these times of depression and financial strain. Of course, there has been some opposition here and there from the Sanatanists but that only brings in relief the enormous enthusiasm evinced by the personality of the Mahatma and the great cause for which he stands. The cause of the Harijans can hardly be better advanced than by the leadership of the Mahatma.

Pandit Nehru and the Maha Sabha

Pandit Jawaharlal's indictment of the Hindu Maha Sabha has naturally provoked protests, wise and otherwise. The Pandit was indeed rather too violent in his denunciation but that is not to say there was not a grain of truth in what he said. To affect to treat his remarks with contempt or attempt to ridicule his atheism and upbringing is surely not the way to meet a man of strong convictions. The Pandit, as might be expected, is unrepentant.

I hold still that the activities of Hindu communal organisations, including the Maha Sabha, have been communal, anti-national and reactionary.

Yes, it is the anti-national and reactionary tendencies of these communal bodies that excite his wrath. He had noticed it in the Round Table Conference discussions when a group of leading Muslims laid stress "on the impossibility of securing any merger of Hindu and Moslem, political or indeed social interests", and further declared "the impracticability of ever governing India through anything but a British agency".

This attitude of trying to combine with the ruling power against another community or group is the natural and only policy which communalism can adopt. It was the policy which was adopted by the Muslim communalists with some apparent temporary advantage to themselves. It is the policy which the Hindu Maha Sabha partly favoured from its earliest days, but could not adopt whole-heartedly because of the pressure of Nationalist Hindus, and which its leaders now seem to have definitely adopted.

Dr. Sapru's Five Points

Dr. Sapru's memorandum to the Joint Committee clearly explains his position in regard to the White Paper. The demands are at once moderate and reasonable, and if a referendum could be taken, it would command the greatest possible measure of support in India. Sir Tej says that there are five essentials to meet the situation, and they are:

1. Central responsibility with safeguards necessary in India's interests for the transitional period.
2. Provincial Autonomy on similar terms.
3. Reserved subjects controlled by the Governor-General only for the period of transition, which should not be long or indefinite.
4. Adoption of a definite policy to facilitate an early transfer of Reserved departments.
5. A Statutory declaration on India's constitutional position in the British Commonwealth.

We hope the authorities in framing the Constitution Bill will give due weight to Dr. Sapru's points; for that way lies wisdom and statesmanship.

The Berar Question

So the Viceregal announcement regarding Berar has proved satisfactory to His Exalted Highness. Said His Excellency:

While the Berars will remain under the administration of the Central Provinces Government, Your Exalted Highness has been satisfied that the arrangements to be made will place beyond all doubt the sovereignty in the Berars of the faithful ally of the British Government.

It is not quite clear where administrative authority ends and sovereignty begins but a solution satisfactory to both parties must be a welcome relief to all.

Aden

Well the British Government have decided on annexing Aden! For that is the substance of Sir Samuel Hoare's memorandum. But his reasons for this step are by no means convincing. The strategic value of Aden to the Empire is no justification for transferring the administration. And what is one to say of the extraordinry plea that the Arabs want the transfer? All available evidence goes to show that they are, on the contrary, very apprehensive of the change. Only the other day the local Arab merchants, residents and landlords expressed their wish to be with and under the Government of India. They went much further and added:

If the change that was contemplated is carried out, we respectfully but emphatically wish to state that we will have no option left to us but to think of leaving our dear home (Aden) and all our possessions and trade which we built and developed.

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Whither Congress?

Mr. Nariman in his book "Whither Congress" has made a passionate plea for a re-orientation of Congress policy in accordance with the changed circumstances of the time. Incidentally it is also a protest against the enslavement of reason to authority however exalted. Mr. Nariman deplores that after its great victory under Mahatma Gandhi resulting in the Gandhi-Irwin Pact, the Congress is now reduced to a position of pitiful impotence. That is mainly due to incompetent leadership and the snare of spiritual shibboleths. And he goes on to add:

> To fight with purely spiritual and moral soul-force alone with a material power is as hopeless and futile as to expect the ancient Chinese wall or Indian forts to withstand or resist modern armaments and explosives.

Mr. Nariman pleads that the Congress must now give the go-by to all kinds of political spiritualism and descend to the adoption of purely political weapons for attaining practical national ends. He says:

> Try to persuade him (Mahatma Gandhi); failing persuasion, even angrily insist, like Pandit Motilalji, that political programmes are like weapons of offence and defence to be used only till they are sharp and effective,

and must be thrown away when they are proved to be effete.

Transvaal Indians

It is a weighty and well considered memorandum that Sir Maharaj Singh has addressed to the Asiatic Land Tenure Commission. His note, as becomes the Agent-General to the Government of India, is very moderately worded but that does not take away from the severity of its indictment. The Kunwar plainly exposed the fact that there has been a distinct departure from the principle "to allow Indians in the Transvaal facilities for residence and trade and for owning and leasing property without segregation". Restrictions on Indians have multiplied. Their trade is handicapped in many ways. And outside trade, almost every avenue of employment is in practice closed to Indians in the Transvaal. They have no facilities for the study of medicine or law or engineering, while they are clearly at a discount in Government offices or Railways or Municipal service. Indians cannot own land or farm, nor can they migrate to other provinces in the Union. Verily a parlous plight for our countrymen over there!

India in 1931-32

The annual report of the material and moral progress of India for 1931-32 issued by the Director of Public Information follows the usual lines of such reports. The omission of the chapter on the Provinces, and of the descriptive and explanatory passages, has reduced the size of the publication considerably, while everyone will welcome the attempt made to bring the report up to the end of 1932. We do not see what there is in the review to which either the Government of India or the Secretary of State could not subscribe. The discussion of the Gandhi-Irwin pact in the first part, and the working of the Government's dual policy in the second, are dealt with in the right official style. The admission that

> Mr. Gandhi was sincerely anxious to reciprocate the Government's efforts and to see that the settlement was duly implemented by the Congress

is followed by an attack on the Congress attempt

> to set up parallel institutions in some Provinces

which, we suppose, should justify the Ordinances! We are told that "Mr. Gandhi is still a force to be reckoned with" and there is little reason to doubt "his earnestness and perhaps his desire to check the tide of reaction". And yet his lead is discountenanced save in the matter of untouchability, and the writer concludes with a note of optimism:

> There seems little doubt that large sections of political India will welcome and endeavour to work the new constitution, and indications are not wanting that the Congress' right wing, convinced perhaps of the barrenness of Non-co-operation, may join in the task.

The Homeless in Madras

The Madras Corporation has taken a census of the homeless in the City, and the result is that no less than 10,728 persons are without a roof over their head. The figures show that the homeless men number 7,832 and the women 2,896. It is, indeed, a great hardship for the poor and the destitute, but the plight of those who have houses which in reality are no houses fit for human habitation is really worse. Not in Madras only but in almost all cities there are hovels which pass for houses and which could not have known sunlight or air. These are, in fact, worse and the dwellers therein are more unfortunate than the homeless, who in a sense have the freedom of the city—its air and light and the luxury of the pavement and the open road.

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The Right to Retaliate

India's right to retaliate against the Dominions and colonies was asserted by the Assembly on an adjournment motion. The point had indeed been disputed by Sir Samuel Hoare but there was no finality about his memorandum, said Sir B. L. Mitter who with the Government of India was in complete accord with the House in this respect. Mr. F. E. James, the spokesman of the Europeans, made a vigorous speech and contended that where the self-respect of India was involved there could be no prevarication. Of course India would not use the power of retaliation unreasonably but the right was there and if the principle of reciprocity was accepted between Great Britain and India, why should it not be between the Dominions and India?

Capitation Tribunal's Report

Anent the report of the Capitation Tribunal and Government's decisions thereon, the *Leader* of Allahabad recalls Mr. Buchanan's note appended to the Welby Commission Report:

'It (the capitation charge) is in its nature an imperial 'and not an Indian charge, and ought never to have been 'imposed upon India. The British Army is the army of 'the Empire . . . If India pays all their expenses 'whilst in her service. . . . she does everything that 'can be expected of her and far more than is demanded 'from any other part of the Empire.'

We are told that the new rate at which the capitation charges will be calculated will mean an annual net saving to India of £107,000. So far so good. But what Indian public opinion has been saying "is not merely that the capitation rate is fixed very high but that there should be no capitation charge at all."

Tory Solicitude for India

The Diehards have always professed more concern for the Indian masses than our own leaders. Here is Lord Lloyd, who blurts out his mind and incidentally the Tory mind of England when he averred:

It we abandoned our rule or power in India, it would be impossible to maintain the standard of living we had been accustomed to in England and our country would be stricken by overwhelming poverty, because during the last 200 years, a very large proportion of our wealth had directly or indirectly come from India.

Hence, we suppose the Diehards' stand for the safeguards!

Mahatmaji on Council-Entry

It is not right to interpret Mahatmaji's humorous remark that he has given a general power of attorney to Pt. Jawaharlal too literally nor is it necessary to attach undue importance to his statement on Council Entry which he made recently at Delhi. His scrupulous sense of honour forbids him from unfolding his political views and it is unfair to drag him into a controversy which he could only meet with silence. But his observation is significant "that if they thought that Council-entry would benefit the country, they should enter rather than sit idle, for the paralytic stage should soon end."

In the concluding words, the Mahatma has laid his finger with unerring precision on the outstanding need of the day. "The paralysis must end." That is the thing to aim at and all else will follow. This statement must comfort Council-wallahs and hearten them in their endeavour to seek a new orientation of Congress politics.

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WORLD EVENTS

By Prof. A. J. SAUNDERS, M.A., Ph.D.

THE OLD YEAR

1933 will go down in history unsung and unhonoured with few to shed tears at its departure, or to sing its praises. A retrospect does not make good reading. In Europe, we have had the continuance of suspicious feelings between Germany and France. Germany's national policy, while it has consolidated the Hitler regime at home, it has made enemies abroad. The anti-Jewish movement has been severely criticised in many countries, while Germany's attitude towards Poland and Danzig has been resented by many in those countries. Germany and Italy, probably because of their similar forms of government, are drawing closer together.

Spain has had a bad year; the Republic has not yet fully established itself; it has enemies in two opposing forms of government: a return to the Monarchy and Socialism. The Communists are forcing the issue, but Russia's example is hardly so likely to be followed as that of Germany or Italy. The New Year probably will be a crucial year with the Spanish Republic; it will have to fight for its life. If a strong leader with driving power like Hitler or Mussolini could appear, there is little doubt but that Spain would try a Dictatorship.

The last year has seen a recurrence of trouble and misunderstanding between Great Britain and the Irish Free State. Mr. De Valera has pushed on another step in his republican movement. The three recent measures passed, leave the ties between the two countries very thin and uncertain. The issue should be fairly faced in a general election soon as to whether the Southern Irish want to remain in the British Empire; if they decide on breaking away, that is their business; but they should then understand that their people would be aliens, and could not expect any preferential treatment.

The greatest disappointment in World Events of the past year was the breakdown of the Economic Conference. It went to pieces over the question of the standard of value and the matter of stabilisation of the currencies. That matter is still a pressing problem and will come up again within the coming year; for recovery cannot come until those two questions are settled. The failure to reach any agreement at the Disarmament Conference is also another major disappointment of 1933. To add to the troubles, both Germany and Japan have withdrawn from these world conferences.

The United States has experienced a change of Government; the new President, Mr. Roosevelt, has been trying very hard to set in motion the wheels of recovery. But his policy has not yet met with much success. He is loosing the confidence of many, and some of his trusted advisers have left him. America has recognised the Soviet Government in Russia, but her feeling against Japan is hardening.

THE NEW YEAR

Another year is beginning with a number of unsolved problems in world affairs, the unfortunate legacy of the last year; 1934 will have to tackle some of them. Perhaps the three most pressing problems are: An agreement about disarmament; a standard of value and the ratio of exchange of the leading currencies to that standard; and trade co-operation among the nations with a considerable lowering of the barriers to international trading. These problems must be solved before we can expect the full return of prosperity. Another thing should be mentioned and that is an agreement concerning War debts.

In addition to these world questions, there are others of a more or less sectional or local interest but which have world implications. There is the aggressive policy of Germany concerning equality in armaments, her relationship to Poland and Danzig, and the question of better feeling between France and Germany. There is the relationship to be defined between Great Britain and the Irish Free State. American troubles are largely economic and national; they deal with the policy of recovery by the Roosevelt Administration. Spain will have to considerably strengthen her republican form of government, or we may see a dictatorship established.

In Asia, conditions are unsettled as between Japan and Russia over the Chinese Eastern Railway, and also between Japan and the United States. In India, further advance will be made in the new Constitution and also in the establishing of the Reserve Bank for India. The New Year also holds out prospects for all of us in a bettering of the economic situation. There is a more optimistic spirit abroad; we are expecting better times this year and unless we have a set-back, we are going to have a better year than the last one has been.

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CHINESE COMMUNISM

An interesting conflict of policies and ideas is being worked out in China. The Chinese are essentially individualists with the family as the unit of their national life. Communism is essentially a group idea having the group or nation as the unit. The two ideas do not mix, and yet there is a movement on foot in China to graft the communist branch of national life and organisation on to the stem of Chinese individualism. It is not working very well.

In 1926, Russian Soviet influence was very strong in China and was likely to become paramount. Russian-trained propagandists preached communism everywhere; the movement grew but it became suspect, and by 1931 it was realised that Russian communism in China was a serious problem. Central and Southern Kiangsi and Western Fukien proclaimed a Chinese Soviet Republic. Other provinces as Hunan, Kwangtung and Hupeh are inclined to set up Soviet Republics. The Soviet republics are rigidly controlled by a central organisation and are effective as compared with the rest of China. The conflict is now on between the National Government with its ineffectiveness and the growing Soviet movement with its order, control and effectiveness. Already Kiangsi and Fukien are attempting to break away and set up a separate government, and the movement is likely to grow, throwing the country into civil war. But the worst feature of this conflict is the opportunity it may afford to outside powers to push their interests, both Russia and Japan may make capital out of Chinese internal troubles.

THINGS AUSTRALIAN

1934 will see the centennial celebrations of the State of Victoria, and the founding of its chief City—Melbourne. Great preparations are being made on a large scale. Perhaps the event of most wide interest will be the Air Race from London to Melbourne for which a prize of £10,000 is being offered. It is expected that the race will attract competitors from many countries and thus give the contest an international character.

Attention has recently been drawn to the possibility of opening up the northern part of the country, known as the Northern Territory, for settlement. An offer has been received from a British Syndicate, which will involve the grant of a large area with certain concessions for a long term; the company is willing to build a railway and settle numbers of people on the land.

THE SINGAPORE NAVAL CONFERENCE

The Imperial Naval Conference is proposed to be convened shortly. In 1921, it was decided that Singapore was the most central place for the holding regularly of the British Naval Conference, but it was abandoned in 1925 because of the trouble in China. Fortunately, things are much better now in China, and the Chinese feeling towards Britain is far more favourable. That condition has opened up the question again of Singapore as the place of meeting.

UNITED STATES

The financial policy of the U. S. President is still occupying the centre of interest in World Events. A strong opposition is forming to fight the evident drift into inflation. Mr. Al Smith is one of the latest to join the Opposition; he says that he prefers a 'gold dollar' to a 'polony dollar', meaning by that a dollar based upon commodities value.

The National Recovery Administration is nevertheless a bold attempt to deal with the acute situation in the United States; not simply the present depression, but also to inaugurate a movement aiming at reforming the whole social and economic life of America.

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Trade and Finance

By "SRIVAS"

THE RESERVE BANK BILL

THE passage of the Reserve Bank Bill through the Legislative Assembly is the most important event in the period under review. The proceedings and the final report or reports of the Joint Select Committee left no room for doubt that public opinion will be absolutely ineffective in making any changes on the draft submitted by the Government. The Finance Member had shown himself very adept in the art of splitting the Opposition and rendering it altogether innocuous. The popular standpoint was never adequately represented in the Committee, and though for a time it seemed as though the demand for lowering the ratio would have some measure of support, the last minute defections ruined what chances there were. The result was that when the Assembly met, the Government could meet the House with the fullest confidence that the well tried methods of the past would not be found wanting in the future.

To cut the long story short, the main issues connected with the Reserve Bank Bill may be classified as below :

1. State *vs.* shareholders' Bank.
2. The ratio of rupee to sterling.
3. The agreement between the Reserve Bank and the Imperial Bank of India.

It may be mentioned here that the question of compulsory deposits by the banking institutions receded into the background in quite an early stage of the enquiry of the Joint Select Committee. I know for certain that prominent banks were at one time absolutely opposed to the idea of the compulsory deposits; and views to this effect were embodied in a memorandum which was drafted by a prominent banker at Calcutta. But the Government adopted the clever device of taking all the bankers' representatives together before the Joint Select Committee. Each Banker conceived the idea that to urge that, in order to find the necessary deposit he would have to sell his Government security, would be a lamentable confession of weakness, which the presence of a rival banker made it all the more difficult for him to make. And so the whole agitation against compulsory deposits was given the go by.

To return to the three issues. The general demoralisation that came over the Opposition made it less and less insistent upon their view-points. The European bloc gradually went over body and soul to the side of the Government; and there was hardly any fight worth mention over this question. One would have thought that the compromise represented by the provision that the State should have the right of buying up all the shareholding would have commended itself to many. But ultimately the existing clauses were passed by overwhelming majorities; with the result that it was a thoroughly dispirited opposition that brooded over the prospect of a hopeless fight against odds on the question of the ratio.

As a prelude to the fate of the ratio in the Assembly, it is necessary to mention that the alleged cause of some of the members of the Joint Select Committee voting against the lower ratio was the state of opinion in Bengal. The reference is to the fact that just at this stage, attempts were made in Bengal to make out that the benefits of the lower ratio would be confined to Bombay and that Bengal's interests demanded a continuance of the 18*d*. ratio. There have since been many shiftings of the ground taken by the leaders of this new fangled provincialism; but what is important, is that the Indian Dailies in Calcutta which are Bengali, were inclined to give publicity and an implied support to the agitation against the lower ratio. It was to this that the Bengalee members of the Joint Select Committee claimed to have deferred when they voted in that Committee.

But by the time the Bill came before the Opposition, the myth of Bengalee opposition to the lower ratio had been exploded. Mr. Nalini Ranjan Sarker issued long statements to prove that Bengal's interest so far as the ratio was concerned, were not divergent from those of Bombay or those of the rest of India. Thereafter the President and Secretary of the Currency League, Mr. Mahiradass Vassanji and Mr. A. D. Shroff of Bombay visited Calcutta and met prominent businessmen and publicists in informal gathering. Though ample use was made of the opportunity thus afforded for the ventilation of Bengal's grievances against Bombay in the matter of commercial and trade reciprocity, there was little or no attempt to argue that Bengal need not or should not support the Currency League. The Bombay businessmen had their eyes opened to the state of feeling in Bengal; and their assurances had the effect of persuading the leaders to issue a manifesto to the effect that

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commercial and public opinion in Bengal was quite as opposed to eighteen pence as elsewhere.

Thus, as pointed out earlier, the Assembly members had no excuse for believing that Bengal was opposed to the ratio, though, doubtless, the instigators have continued the controversy since. Judging from the course of events, it seems fair to suggest that not one of the leaders of the Opposition leaders was prepared to sponsor an amendment signifying the popular view-point on the ratio. A choice had to be made between pressing for 1*sh.* 4*d.* and leaving the question open for later decision. The latter could be made if in Clauses 40 and 41 of the Bill the buying and selling rates were not specified and were simply referred to as the rate under the law on the date "prior to the coming into force of this Act". As there is no specific sanction under present conditions for the buying rate, the Government would have to come to the Assembly, if the Reserve Bank could buy sterling at 1*sh.* 6 3/16*d.* This is exactly what the straggling Opposition ultimately decided to do. Mr. R. S. Sarma, a nominated member, had ultimately to do what the so-called leaders of the Opposition parties had refused to do. The result is easily imagined. The Government have had it all their own way. The ratio, far from being weakened, has been strengthened by the Reserve Bank Bill. The remaining clauses were passed with practically no opposition at all. And India is left to rue the day when it spurned the generous offer of Sir Basil Blackett.

THE COTTON AGREEMENTS

There has been no better luck in the matter of the Indo-Japanese trade negotiations. It is still a mystery why the Japanese who made such rapid strides at one time towards a settlement, suddenly stopped short and left the whole matter to hang on indefinitely. The ostensible reason is that the Japanese Government are chary of attempting to bind the Cotton Spinners' Association in the matter of purchases of Indian cotton. No one, of course, can be taken in by this plea. For it is too much to believe that a Government which has done so much in the matter of commercial co-operation, would be powerless in this respect especially when the prize of such regulation is a valuable market like the Indian market. It is sad to think at the year end that the famous tripartite talks should have ended in such fiasco. Bombay has not yet closed up the cleavages caused by the Mody-Clare Lees Agreement. The premier Indian commercial organisation is the victim of dissensions. While it is extremely doubtful what we shall gain in the foreign markets or through the much advertised attempt of Lancashire to provide for an increased consumption of raw cotton, Lancashire has definite advantages to her credit.

TREASURY BILLS

In the realm of finance, the month is important for the increase of the weekly sales of Treasury Bills by auction from Rs. 2 crores to 2½ crores; the continuance of the weekly increase in the yields, except for a shortlived attempt in the middle of the month to steady it; the improved off-take of Bills at the tap rate and the onset of a distinctly better outlook in Treasury Bills.

The following table shows the changes in the Treasury Bills position :

Week Ending.	Tendered.	Accepted.	(in lakhs rs.) Intermediate	Average rate.	Tap rate.	Total bills outstanding.
				Rs. As. P.	Rs. As. P.	
Dec. 4	4,97,50	2,50,00	1,98,25	2 7 0	2 6 0	31,66,25
„ 11	4,72,25	2,50.00	1,12,00	2 8 0	2 7 0	33,00,50
„ 18	3,27,50	2,50,00	68,75	2 8 0	2 7 0	32,25,75
„ 23	3,41,50	2,50,00	.....	2 9 9	2 8 0	31,92,50

It will be seen that in the middle of the month the position from the point of view of the Government was very much better, the rates being steady and the sales of intermediates better. But the fall in the amounts tendered gave a clear indication of what was coming. This was the period in which a marked stringency of money developed; and this was duly reflected in the Treasury Bills results. The steadiness of the yield proved shortlived, the sales of intermediates fell off and though the figures of intermediates for the last week are not available, it is more than probable that they have not been very considerable. But January is not a month of substantial revenue surpluses, but it has also low maturities of treasury bills. It is a question whether Government would during this period attempt to derive the benefits of this freedom from pressure or avail of it to provide for the heavy maturities of February,

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Diary of the Month

Nov. 26. Sir Malcolm Hailey resumes the office of the Governorship of U. P.

Nov. 27. Oxford University elects Lord Irwin as Chancellor.

Nov. 28. M. Chautemps forms the new French Cabinet.

Nov. 29. Austria closes all her Universities as a sequel to Nazi disturbances.

Nov. 30. Jack Hobbs, the famous cricketer, arrives in India.

Dec. 1. Assembly accepts the motion for considering the Reserve Bank Bill.

Dec. 2. Government of Bombay cancels the order suspending sentence on Mrs. Gandhi.

Dec. 3. North Ireland returns Mr. De Valera in the General Election.

Dec. 4. Marma Loa, the world's biggest volcano, bursts into activity.

Dec. 5. Srimati Kamaladevi is sentenced to one year's S. I.

Dec. 6. Assembly rejects amendment to the Reserve Bank Bill for framing a State Bank.

Dec. 7. U. S. A. abandons prohibition.

Dec. 8. Lord Brabourne, the new Governor of Bombay, arrives and receives civic address.

Dec. 9. Mr. De Valera challenges Mr. Thomas *re.* Ireland's right to secede from Empire.

Dec. 10. Sir William Prentice, Member of the Bengal Executive Council, is dead.

Dec. 11. Benares University confers honorary LL.D. degree on Sir P. S. Sivaswami Aiyar and honorary degrees of D.Sc. on Sir J. C. Bose and Sir P. C. Ray.

Dec. 12. Turkey announces her Five Year Plan.

Dec. 13. France notifies to U. S. A. her inability to pay debt instalment.

Dec. 14. H. E. The Viceroy arrives in Madras and receives Civic address.

Dec. 15. Nawab Mir Asad Ali Khan is dead.

Dec. 16. Gen. O'Duffy (Ireland) is arrested.

Dec. 17. House of Lords passes the first reading of Lord Salisbury's Bill for reforming the House of Lords.

Dec. 18. Assembly rejects all the amendments to the Reserve Bank Bill relating to the Ratio.

Dec. 19. H. E. the Viceroy opens the Vizagapatam Harbour.

Dec. 20. Mahatma Gandhi arrives in Madras and opens the Swadeshi Exhibition.



HIS EXCELLENCY LORD WILLINGDON

Dec. 21. The Secretary of State for India grants 4 months' leave of absence to H. E. Lord Willingdon.

Dec. 22. Assembly passes the Reserve Bank Bill.

Dec. 23. The Supreme Court of Irish Free State orders the release of Gen. O'Duffy.

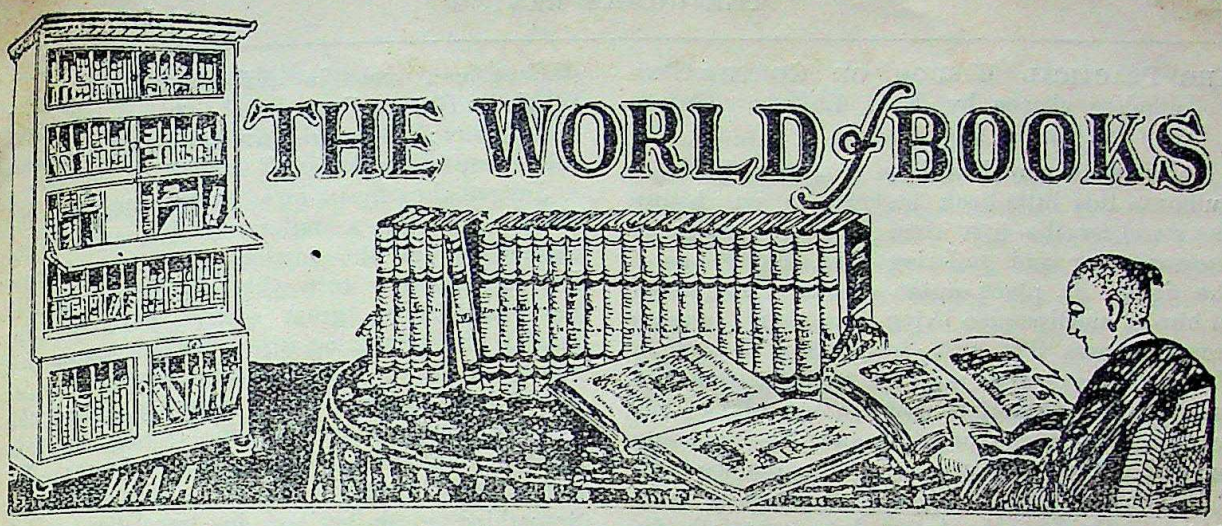
Dec. 24. All-India Trade Union Congress meets in Cawnpore.

Dec. 25. Archbishop Leon Tourain, head of the American Church of N. America, is stabbed to death.

Dec. 26. The National Liberal Federation meets in Madras under the presidency of Mr. J. N. Basu.

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UNCOMMON SENSE. The law of life in action. By Garland Anderson. L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, London.

In this interesting book Mr. Garland Anderson has given the general reader a detailed interpretation of what he calls uncommon sense and its bearing on progress and success in life. He explains uncommon sense as follows :

Every completely new idea which enters the mind of man must be uncommon. If the idea is sensible, then it is uncommon sense.

This does not mean, he says, that we need to become credulous and accept without argument every new idea as uncommon sense. The author appeals that for the sake of progress, great and more careful consideration should be given to new ideas that may appear unacceptable according to our present common sense standard, or in other words, unless encouragement is given to the expression of uncommon sense, progress will be hampered. It required a man who could project his mind to truth yet unknown through intuition, imagination, faith and inspiration, to prove that the common sense idea once current that the earth was flat to be pure nonsense. This intuitive groping after the truth is not confined to the so-called genius but is to be found in some measure in every intelligent person. The world is so bound by the common sense standard that there is a general reluctance in giving rein to uncommon sense.

Mr. Anderson goes on to explain how uncommon sense helped him in discovering that there is a definite principle of success, and given the proper conditions the principle would work perfectly even in spite of apparent handicaps. The author being a negro bell-boy was handicapped with colour prejudice and little education. But with amazing belief in himself and in the success he desired, he became the author of one of the most successful plays of modern times. His absolute faith in the principle he had discovered, the belief that it would work along the lines desired and his concentration upon success, brought the complete realisation of what he wished for. In the later chapters he deals with the application of uncommon sense in relieving unemployment and in securing perfect health and its relation to religion and truth.

The book is valuable because it is an effort to bring to notice faculties and qualities of mind which, given proper scope and encouragement, would lead to a deeper knowledge of man's personality. The evolution of the mind of man is still in its infancy. Its capabilities can only be discovered by encouraging new thoughts and ideas formed by men like the author, who seek after greater self analysis and self knowledge.

THE GITA IN VERSE. By N. V. Thadani. Bharat Publishing House, Karachi.

Mr. Thadani's rendering of the Gita in verse form is a welcome addition to the ever growing literature on the subject. Sir Edwin Arnold's "The Song Celestial" still remains the supreme achievement along that line. Mr. Thadani writes in easy, fluent style and commands a rich vocabulary in the language he has adopted for his writings. Here and there his verses are limpid, clear and nearer to the original in spirit than Arnold's. He has been more than successful in his attempt to keep the Indian feeling and thought of the great book in his English rendering, and we cordially recommend this delightful little work to both Indians and Europeans. A handy pocket volume as convenient to have with one as Natasen's most popular Gita book though not as cheap.

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THE PRACTICAL WISDOM OF GOETHE. An Anthology chosen by Emil Ludwig. George Allen and Unwin, Ltd.

In his monumental work on Goethe's Life, the author of this little book claimed to put before the world for the first time the true picture of the struggling and suffering man, the image of the fighter in place of the common impression of him as an Olympian living in spheres remote from common life. He has now collected in these 250 pages a mass of sayings from the master which purport to contain one-third of his wisdom, his writings on Art and Nature being omitted. And the aim of the anthology of "Practical Wisdom" is to provide a *vade mecum*, a Guide to the Art of Life, especially for the youth of Germany, to be consulted in typical and difficult cases. It is a great task to set before one's self. And who shall say that the history of Germany in the last few years might not have been radically altered, if the youth of Germany had been saturated with the ideals of the great philosopher, instead of with those of Mein Kampf? It may be remembered that Goethe was living and writing during as well as after the Napoleonic era, when Germany was still a congeries of States, a unit only of culture and suffered greatly from the lust of conquest of the Frenchman. Yet he was able to write:

> How could I, to whom culture and barbarism mean so much, have hated a nation which is among the most cultured on earth and to whom I am indebted for so great a part of my own education? On the whole, nationalist hatred is a curious thing. You will find it most strongly developed on the lowest rungs of culture. There is a stage where it disappears entirely, where we stand, so to speak, above the nations and feel the joys and sorrows of our neighbours as though they were our own.

How far removed is Europe and the world from this stage!

Yet, we fear that not by this book will many be led to the path of wisdom. Our Victorian parents and grandparents loved to have great thoughts put up to them for daily consumption, a text with the diary of the day; some more superstitious than others preferred to select their own by inserting a pin in their Book of Books. Our American cousins love "potted wisdom" in their age of hustle. But not thus in tabloid form comes Education; nor are there any short cuts to wisdom and knowledge. However much we may revere the greatness of Goethe, we cannot believe that any book of selections can provide an "Art of Life" to which the harassed student can turn in difficult cases as to a 'Code of Human Procedure'. Does not Goethe himself say: "Even the truth we read we must rediscover for ourselves?"

Judged then by its own exalted standard, the book must be a failure and its laborious cataloguing of the sections of Life ineffective. Yet it remains true that all great men who have also been great writers, have had the faculty of crystallizing wise thoughts into a few words of never-to-be-forgotten language, which might have been written yesterday. And this can be the only excuse for cutting out from their context and isolating such phrases. Not everything in the book can pass this test. Something must be lost in translation, and it is a great pity that many of the verse translations are poor, markedly inferior to the prose. In spite of this handicap we think the book is well worth adding to one's shelves for occasional draughts of the practical wisdom of a great man. It is a mine of good things well said. It is sometimes forgotten that Goethe, in the course of a long life, had many years of practical experience of State administration, and his views on Government and the body politic are a comforting blend of idealism and common sense.

We have space for two more quotations:

> I would rather hang myself than be always objecting, always in opposition and ever ready to gird at the faults and weaknesses of my contemporaries.

This is classed under 'Comradeship' and therefore does not relate to politics. Goethe had also some sense of humour:

> The charming young people are all the same. They call me 'Master', 'the man who knows', and each of them follows his own small nose.

How many 'Masters' have felt that!

JEWELS OF ROMANCE AND RENOWN. By Mary Abbott. Werner Laurie. Price 8s. 6d.

This is mainly a book of popular anecdotes about well known jewels, with accounts of Crown regalia and royal jewellery past and present, Eastern and Western. There are, too, notes on the less precious ornaments: jade, coral, amber and jet, which have had their vogue at different periods in different countries. Fantastic jewellery also finds a place, with descriptions of jewelled animals, birds, chess-boards and maps, of strange memorial rings with skull and cross-bones, of keepsakes and hair rings, of vinaigrettes and patch boxes. The book has more than its share of misprints, but the illustrations are good and it should be interesting to those who like such footnotes to history.

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STUDIES IN PALLAVA HISTORY. By the Rev. H. Heras, S.J., Director of the Indian Historical Research Institute, Bombay. Published by Messrs. B. G. Paul & Co., Madras.

This latest book from the prolific and erudite pen of Father Heras of Bombay contains three lectures delivered by him at the commemoration of the seventh anniversary of the death of the great Orientalist, Sir R. G. Bhandarkar. These lectures form a sequel to his book, "The Pallava Genealogy", brought out a couple of years ago. The first is an endeavour to establish the identity of Sivaskandavarman of the Hirahadagalli Plates, Vijayaskandavarman of the Mayidovulu Plates and the Kumaravishnu who conquered Kanchi according to the Velurpalayam Plates. The author does not allow any lengthy interval of time between the period of the Prakrit Charters and that of the Sanskrit Charters and postulates an epoch of transition during which both languages were used indiscriminately. While Kumaravishnu's descendants soon lost Kanchi, their grants were issued from other places like Palakkada and Tampraba. This exile of the Pallavas from Kanchi for three or four generations was possibly due to the Chola interregnum of which Vishnugopa's defeat at the hands of Samudragupta was likely a contributory factor. Perhaps Father Heras is not strong in his arguments about the relative chronology of the Sanskrit and Prakrit Charters.

The second lecture deals with the subject of the Pallava-Chalukya wars. He concludes that these wars resulted in the spread of the Pallava style of architecture into Karnataka.

In the last lecture, the author discusses the builders rather than the structures of Mahabalipuram. The arguments are based on well-reasoned and sifted evidence and should stimulate the student in the examination of the knotty problems of Pallava history.

SARVA LAKSHANA SAMGRAHA. Collected by Gauri Shankar Bhiksu. Published by Manbhai Devi, Village Puthi, Jamalpur Post, Hissar District. Price As. 5.

The technical terminology adopted by different intellectual disciplines of India—Sastras and Darsanas—has been brought under one single book as to be conno-denotatively commensurate with the abstract concepts, ideas and arguments. The booklet under review contains 2,700 such definitions and it will be useful to all students of Indian thought.

INDIAN LIONS. By C. A. Kincaid, I.C.S. (Retd.) Published by the Times of India Press, Bombay.

This book is a collection of articles, most of which originally appeared in the *Indian State Railways Magazine*, and two in the *Times of India Illustrated Annual*. The first article deals with the experiences of the author with lions he had known and hunted in the jungles of Kathiawad. The next one deals with the panthers that he had hunted in Kathiawad and the Mahabaleshwar forests. Then follow accounts of adventures with the hog and the wolf and the *nilghai* and of small game shooting. The more historical papers, included in the book, deal, in the author's well known charming and flowing style, with the Indian elephant as it came to be used by Alexander's successors in the West, and with the importation of Indian *Mahouts* by the Ptolemies and the Carthagenians, to train their African elephants. Alexander's Indian campaigns, the Græco-Bactrian rulers that flourished in India for over a century and a half, the rise of the Kalhora dynasty of Sind which preceded the Talpurs, the tomb of the well known saint Lal Shahbaz at Sehwan (Shivisthana), a sketch of the Parsis and their religion, the beginnings of French enterprise in India and the success achieved by Governor Dumas. . . . these serve a very substantial course of historical food, spiced with a charm and clarity of narration and interlaid with a few real fairy-tales of Indian setting.

INDIAN WISDOM. By Rai Bahadur Gobinlal Bonnerjee. Published by J. Bonnerjee, 11, Patua Tola Lane, Calcutta.

The author has culled well known passages from classical Sanskrit works like Ramayana, Mahabharata, etc. and translated them in English in his own characteristic style. This neat little book like the others in the "Helpful Thoughts Series" will very well serve as a nosegay of morals as propounded by our sages of the hoary age.

CHILDREN OF AN IDLE BRAIN. By N. N. Mukerjea. Arthur Stockwell, Ltd., London. Price 1sh.

This is a collection of fourteen short poems produced by a Bengali sojourner in England, descriptive of different types of characters met with on the road or at public places in that country. There is an attempt to make the verses humorous.

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THE RESERVE BANK OF INDIA AND ITS FUNCTIONS. By Sheokissen Bhattar and Dr. L. Nemenyi. Book Company, Ltd., Calcutta.

This is a book of 174 pages in which the authors attempt a brief survey of the position justifying the inauguration of a Central Bank for India. The publication does not pretend to be a text-book but only a sort of memorandum for the guidance of the members of the Joint Select Committee dealing with the Reserve Bank Bill. The brochure is divided into convenient sections and takes the uninitiated reader through the several stages necessary for a proper understanding of the subject. In certain portions the authors assume complete ignorance on the part of the readers and consequently strive to explain what would seem obvious to an average student of finance. To the layman the mysteries of the colossal figures regarding Bank money, the reasons why the Gold Standard has failed, and the exact position of a Central Bank in the hierarchy of finance are all set out lucidly. This does not, however, mean that the views expressed in the book are generally acceptable. The joint authors have attempted to criticise the draft bill as first introduced in the Assembly and in so doing they have mixed theoretical criticism with what they consider practical suggestions in their critical review. It would probably have been better if they had divided the book into two sections, the first dealing with the historical review of the various currency legislations and the theory and practice of central banks and then proceeded in a later section to give their criticism on the various clauses of the draft bill but this is only a matter of arrangement.

MAHABHARATA (in 6 Vols.) Printed and published by Shanker Narhar Joshi. Chitrashala Press, Poona City. Price Rs. 33 per Set.

We welcome this new edition of Mahabharata in six volumes. The text of the original is printed in bold Sanskrit Devanagiri type. Together with the commentary of Nilakantha which is printed as a footnote throughout, this edition will easily surpass the others in the field in its price as well as the get-up.

BIRTH CONTROL. By George Ryley Scott. T. Werner Laurie, London. Price 1sh.

This book deals with some reliable methods of birth control. The author has intended it as a practical guide for working-women and hence it is written in very plain language.

THE FINGER OF DESTINY AND OTHER STORIES. By A. S. Panchapakesa Ayyar, M.A., I.C.S. Published by G. V. K. Swamy & Co., Kumbakonam. Price Re. 1.

This is a collection of eight stories descriptive of modern Hindu life in the Madras Presidency. The author has naturally a profound sympathy for the people and institutions of his Motherland. The stories impress the reader with their unquestionable realism, and Mr. Ayyar reflects also in these stories the inroads of new influences on the social institutions which have so long resisted them. The themes are of love and marriage, joy and suffering, and the simple truth is inferable that life is a quality, and fortitude helps one to endure the changing vicissitudes of life. Mr. Ayyar tells his stories plainly but rather heavily sometimes. He lacks the lightness of touch which should help his narrative to move easily and the dialogues are apt to drag often. But we cannot praise sufficiently the soundness of the material underlying his fictitious creations.

BOOKS RECEIVED

CHRISTIANITY IS PACIFISM. By W. Robinson, M.A. George Allen and Unwin Ltd., London.

SANGIT BHAVA. By Maharana Vijayadevji of Dharampur. Taraporewala Sons & Co., Bombay.

LANDMARKS IN INDIAN CONSTITUTIONAL AND NATIONAL DEVELOPMENT. By Gurumukh Nihal Singh. Indian Book Shop, Benares City.

THE CHANGELING. By Hassan Ali. Herbert Joseph, 9, John Street, Adelphi, London.

RAM MOHUN ROY: The man and his work. Compiled by Amal Home. Calcutta Municipal Gazette Office, Calcutta.

PURUSHA-SUKTA. By Dvijadas Datta. Sarvadharma-Samanvay-Ashram, Comilla, E. Bengal.

WIFE. By R. V. Shah, Ahmedabad.

KINGSHIP THROUGH THE AGES. By P. S. Ramakrishna Iyer, M.A., L.T. Vidya Vinodini Press, Ernakulam.

TARIKH-I-ILAHI. By V. S. Bendrey. Published by G. B. Nare, B.A. 568, Narayan, Poona.

BUSINESS ENTERPRISE. By B. Sannyasi, Bangalore.

STATISTICAL ABSTRACT FOR BRITISH INDIA, 1921-22 TO 1930-31. Manager of Publications of the Government of India, Delhi.

THE ARYAN PATH. By Krishnakumar, M.A. D. A. V. College, Cawnpore.

BANKS AND THE MONEY MARKET. By B. Ramachandra Rao. Lal Chand and Sons, Calcutta.

PRACTICE OF HOMŒOPATHY. By Dayaram Gridumal. Young Builder Press, Karachi.

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INDIAN STATES

Hyderabad

THE FUTURE OF THE BERARS

H. E. the Viceroy, during his South Indian tour, visited Hyderabad on the 29th November when H. E. H. the Nizam held a banquet in honour of Their Excellencies. Replying to the toast of the Nizam, H. E. the Viceroy dwelt on the future of the Berars. Said His Excellency:

It is a particular pleasure to me to be able to announce to-night publicly the successful conclusion of negotiations, which have been going on with regard to the important question of the position of Berars under the contemplated Indian Federation. The Berars under the Agreement of 1902 have been administered jointly with the Central Provinces, though the sovereignty is that of His Exalted Highness the Nizam. We were, therefore, anxious to secure His Exalted Highness' assent to the entry of the Berars into a federal scheme with, if possible, no alteration in the administrative arrangement existing at present, by which the Berars have been administered jointly with the Central Provinces. I am most happy to be able to state that His Exalted Highness has now assured us that, while His Majesty's Government on their part reaffirm his sovereignty over the Berars, His Exalted Highness on his part would, on the bringing into force of the contemplated Constitution Act or of such parts of that Act as before applicable to the provinces of British India, be prepared to accede to the Federation in respect of his territories known as the Berars and desires that these territories together with the territories of His Majesty, known as the Central Provinces, should be administered together as if they were one province to be known by the name of the Central Provinces and the Berars. It is not necessary for me on this occasion to review in detail the various arrangements which will be made to meet Your Exalted Highness' wishes and to mark Your Exalted Highness' sovereignty over the Berars. It is sufficient to-day for me to add that while the Berars will remain under the administration of the Central Provinces Government, Your Exalted Highness has been satisfied that the arrangements to be made will place beyond all doubt the sovereignty in the Berars of the "Faithful Ally" of the British Government.

H. E. H. the Nizam has issued the following *firman*, on December 2, in a Gazette Extraordinary relating to the future of Berars:

I desire to express my satisfaction with the arrangements that will be made as the result of the recent negotiation with the British Government for the future administration of my Berar territories on the inauguration of the Federal Constitution in India. My subjects will be anxiously waiting for a detailed announcement of these measures by which, while my Berar territories together with the territories of His Majesty known as the Central Provinces be administered together as if they are one province to be known by the name of the Central Provinces and the Berars, my sovereignty over Berar should be marked in a practical manner and be placed beyond all possibilities of doubt. Both the British Government and my Government hope that the constitutional developments in India will permit an announcement to be made at the earliest possible moment.

AVIATION CLUB FOR HYDERABAD

His Exalted Highness the Nizam's Government have sanctioned a civil aviation scheme, and an aviation club will be started shortly when the question of an aerodrome has been settled. A sum of Rs. 67,000 has been sanctioned for initial capital expenditure, which will be laid out on two Moth aeroplanes with Gipsy No. 1 or No. 2 engines with wooden bodies costing Rs. 12,000 each. These will be erected at Karachi and flown to Secunderabad. The capital expenditure also includes an additional Gipsy Moth aeroplane with spares, spare engine, hanger and accessories and equipment.

BROADCASTING FOR HYDERABAD

Sir Akbar Hydari said recently in England that as soon as he returned to India, he proposed to take up the question of having a system of broadcasting as a government department. Hyderabad will thus be giving a lead to many other parts of India. Broadcasting, as a means of general popular education, deserves the widest support in our country, where such a large proportion of the population is illiterate and scattered in the villages.

Bikaner

Bikaner, the second largest State in Rajputana, has an enlightened ruler in H. H. Shri Sir Ganga Singhi Bahadur. He is assisted by a State Executive Council composed of 6 Ministers. Sir Manubhai N. Mehta is the Prime Minister and Chief Councillor. Only recently he returned from his labours in the Parliamentary Joint Committee in London. The State Legislative Assembly consists of 45 members, of whom 32 are non-officials. The Legislative Assembly is at liberty to discuss the budget and offer such suggestions as it thinks fit for the consideration of H. H.'s Government. The Assembly has the power of interpellation. Supplementary questions by the member who asked the original question are also allowed. Members have the right of moving resolutions. The Assembly is empowered to deal finally with the legislative measures of the State. There are 15 Municipalities in the State all of which are self-supporting. They enjoy practically independent control over their finances and have been authorised to raise necessary funds by a certain system of taxation. The elective system is introduced in all Municipalities.

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Baroda

CASTE TYRANNY REMOVAL ACT

The Baroda Legislative Assembly has passed the Caste Tyranny Removal Bill, the primary aim of which is to protect people from the tyranny and annoyance of the caste leaders and check further disintegration of the Hindu society into still smaller groups, especially in the field of marriages. The Bill lays down that the rules and regulations in force in any sub-caste or *gol* which come under the definition of tyrannous customs would cease to be binding on the members of the community in question; that no leader or Panch Patel would have a right to impose a fine or social boycott for infringement of the said rules and regulations, and that all attempts to enforce such punishment in contravention of the above provision would be punished by a term of simple imprisonment upto 6 months or a fine of Rs. 1,000, or both.

The consideration of the Hindu Law Reform Bill, a consolidated measure consisting of seven different Bills to amend the various Acts embodying the Hindu Law, which was introduced by the Legal Remembrancer, has been postponed to the next session.

A LAW COLLEGE FOR BARODA

The Government of Baroda have applied to the Bombay University for permission to open a Law College in the State in order to meet the difficulty felt by the Graduates of Gujarat, Kathiawad, and Cutch in getting admission to the Law College at Ahmedabad. It is hoped that the present application will be treated sympathetically. When the University has given approval to the opening of a Law College at Kolhapur, there is no reason why Baroda should not be allowed the same facility.

MR. LITTLEHAILES IN BARODA SERVICE

The Maharaja of Baroda has appointed Mr. R. Littlehailes, retired Educational Commissioner with the Government of India, as Education Adviser to Baroda State. Mr. Littlehailes is entrusted with the work of reorganising the Baroda Education Department, says a *Times of India* report. Mr. Littlehailes was, previous to his appointment as Educational Commissioner, Director of Public Instruction in Madras, where he spent the major part of his service.

Travancore

GAME PRESERVATION IN TRAVANCORE

We understand the Government of Travancore have sanctioned the appointment of Mr. S. C. H. Robinson as Game Warden for the State on a salary of Rs. 400 per mensem. The proceedings of Government just published on the subject say that the Conservator of Forests brought to the notice of Government as early as 1926 that wild animals and birds were becoming scarce in the State Forests owing to indiscriminate shooting, that several valuable species had been completely exterminated. The extension of cardamom cultivation, the assignment of lands within the Reserves and the grant of gun licenses to various persons contributed to the destruction of the species that still remained. The Forest Staff was not sufficient to cope with the work of protection of those animals, and they were not able, along with their more important duties of forest conservancy, to be as vigilant in this matter as they ought to be. Hence the necessity for a Game Warden.

TRAVANCORE ANIMAL SHOW

The S. P. C. A. Animal Show which came off last month was very interesting. There were many special features including pageant of decorated elephants, special dog show, and educative propaganda.

The elephants of the royal stable exhibited their daily life and demonstrations of their affection and services to man. Apart from the usual show for animals in general which comprises the ordinary dogs, there was a special dog show. Varieties of dogs were on the show. Altogether there were over 300 entries of animals, and a number of prizes and certificates were given away.

REGISTERED COMPANIES

As many as 275 companies were registered in Travancore in the official year ending August 1932. This is the largest number ever registered in any one year in that State. Out of these 275 newly formed companies, 247 were insurance companies. Such a sudden influx of a large number of insurance companies is, in the opinion of the Registrar, a matter of unique public concern which requires to be studied closely and watched carefully, affecting as it does, the financial interests especially of the poorer and the middle classes of the State and the public confidence in joint-stock enterprise as a whole.

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Mysore

THE VICEROY AT MYSORE

The British Government's recognition of the high standard of administration maintained by Mysore was voiced by His Excellency the Viceroy on 4th December when, at a banquet given by His Highness the Maharajah of Mysore, he announced the withdrawal of restrictions imposed by the Treaty of 1913 on legislation by His Highness' Government.

Referring to the question of the remission of the contribution payable from the State's revenue to the Government of India, His Excellency said that the Government would not cease to give the matter their earnest and sympathetic consideration. He said :

> Your Highness has referred to the remission of those portions of your revenues that now form a contribution to the Imperial Government. It will be remembered that the Davidson Committee, who visited your State in February 1932, have recommended that all such contributions should as soon as possible be abolished. A reference to these recommendations will be found in paragraph 61 of the Introduction to the White Paper. The question is in fact among those which are now engaging the attention of His Majesty's Government, and I can assure Your Highness that my Government will not cease to give the matter its earnest and sympathetic consideration. As Your Highness is aware, the position is complicated by the economic depression which has affected the rest of India no less than Mysore. I can only express the hope that before long the general financial situation will materially improve and that Your Highness may be relieved of your anxieties over this matter.

His Excellency also stated that the question of the retrocession to Mysore of a portion of the Civil and Military Station, Bangalore, was being examined, and expressed the hope that by patience and goodwill the matter would be settled to the satisfaction of His Highness and the Government of India.

MYSORE IRON WORKS

The report by an expert, Herr Karl Raabe of Dusseldorf, shows that it will be profitable for the Mysore Iron Works to manufacture steel, and that if they continue to make only foundry iron in their blast-furnace, they will in normal times have at the most a small profit and will certainly incur a big loss in bad times. According to this expert, conditions will be favourable even if a part of the blast-furnace production is transferred to steel manufacture, and they will be still more favourable by an extension which can be undertaken without too great an expense.

MYSORE JAILS

The Government of Mysore have passed orders sanctioning the proposals made by the Inspector-General of Prisons in the matter of the revision of the Jail Rules concerning the clothing to be provided for prisoners in jails.

During the June session of the Mysore Legislative Council, it was brought to the notice of the Government that the clothes now supplied to prisoners were inadequate and the Government promised to consider the matter and to take suitable action.

After examining the question, the Inspector-General of Prisons made proposals detailing in what manner the supply of clothes to prisoners, men and women, should be increased.

These proposels have now been sanctioned by the Government. It is estimated that the revision of the present arrangement will involve an extra expenditure of Rs. 2,000 per annum.

Necessary action to amend the Mysore Jail Manual will now be taken by the Inspector-General of Prisons.

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Indians Overseas

South Africa

THE DURBAN HINDU CONFERENCE

The Hindus of South Africa met at Durban recently when Mr. Bawani Dayal Sannyasi presided. In his presidential address, Mr. Bhawani Dayal made the following suggestions for the uplift of the community :

To establish schools to impart vernacular education to the present and future generation of Hindus, and to encourage and assist those institutions already in existence.

To reform or discard such systems and customs which may be considered a blot on the Hindu community. Any reform must be introduced gradually by educating public opinion in its favour, and our Maha Sabha must refrain from doing anything which might generate disunity among the Hindus.

To erect a Hindu hall in Durban for the benefit of every section of the Hindu community.

To invite preachers from India who will preach the doctrine of love, truth and self-sacrifice for the emancipation of the Hindu community as a whole. Any preacher of narrow-mind or sectional outlook must not be encouraged for the sake of unity and brotherhood.

We are told that the Arya Prathinidhi Sabha, of which the Sannyasi is also the president, is doing much service to the Hindu community on the lines indicated above.

East Africa

THE FUTURE OF KENYA INDIANS

Speaking at a Nairobi meeting, the Hon. Mr. O'Shea is reported to have stated that though the settlers' aim is self-government on the lines of the Dominions, they must realise that the time is not yet ripe. They must clearly enunciate the truth that Kenya was created by their efforts, and, while recognising the natives' right to ample areas for their economic development, they did not accept the statement that, either by inherent right or by law, they (the natives) have a paramount status. When Mr. O'Shea thus claims that it is the Europeans who had created Kenya, he does a great injustice to the Indians. "But for the Indian, we should not be there now," is an observation by Sir John Kirk, and an admission by Mr. Winston Churchill to the same effect has been often quoted. But Mr. O'Shea sees no future for the Indian in Kenya. "Of course," says the *United India and Indian States*, "Mr. O'Shea makes no attack on the Indian as such. He simply feels that Kenya is a preserve of the Europeans where the Indian is bound gradually to find less and less scope."

Germany

INDIAN STUDENTS IN GERMANY

The restrictions put on Indian students in Germany by the Hitler regime were described to a representative of the *Times of India* by Dr. K. Habib Hasan, Chief Chemist to the Nizam's Government, who returned to India on 4th December after widely travelling in Europe.

"The hardships suffered by our students there and the restrictions placed on them by the new regime are difficult to describe," he said. Indian students, like all other coloured people, are treated in a very undignified manner. Many of them are segregated in Berlin and those suspected of having anything to do with the political movement in Germany were summarily ordered to quit.

Malaya

INDIAN MERCHANTS IN MALAYA

Speaking at the half yearly general meeting of the Selangor Indian Merchants' Association, Mr. K. A. Narayan said that with his long experience of 20 years in that country, he could say that Indian merchants would have occupied a better position and would have formed a very influential section of the trading community if they had organised themselves long ago into a body and worked in harmony and with *esprit de corps*. Even now after 2½ years since the institution of the Selangor Indian Merchants' Association, the speaker deplored the lack of interest among the members, and referring to the methods adopted by the European and the Japanese firms to foster and develop their trade in the country, urged the Indian merchants to follow that example in developing Indian trade.

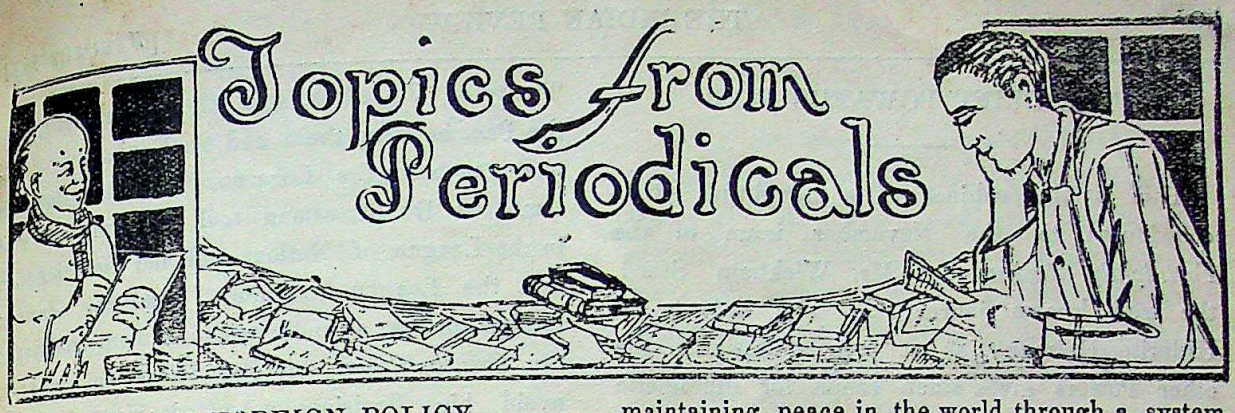
Ceylon

INDIAN LABOURERS IN CEYLON

The *Government of India Gazette*, dated November 11, notifies the decisions of the Board of Indian Immigrant Labour to vary the minimum wages of Indian labourers—the rates in the low country being 38 cents for man, 31 for woman and 22 for child; in the mid-country, the rates are 40 cents for man, 33 for woman and 23 for child; and for the up-country 46 cents for man, 37 for woman and 23 for child. These will not come into force till approved by the Governor.

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LABOUR'S FOREIGN POLICY

Writing in the current issue of the *Political Quarterly*, Mr. Leonard Woolf draws attention to the salient features of the pamphlet entitled "Labour's Foreign Policy", published by Mr. Arthur Henderson, who is more or less the 'presumptive leader' of the Labour Party. This pamphlet is of considerable importance, because it allows us to see the policy with regard to war and peace and international relations offered to the people of Great Britain by the only political party of the Left which seems to have a chance of forming a Government.

Attention is drawn to the admitted fact that there had been a devastating political and economic earthquake between August '28 and August '33. Everyone of the Five Great Powers which have signed the treaties and the famous Kellogg Pact, attempts or has successfully attempted to flout the League, and the dictators having repudiated the doctrine of Pacifism, put forward war as one of the ultimate aims of national policy. The British Government, though anxious of preserving peace, does not foster the idea of either international co-operation or strengthening the League or effectively disarming itself. Several of its actions, the writer poignantly points out, are dictated "by the most unintelligent and ineffective type of jingoism". Its foreign policy is muddled. For the effective fulfilment of the purposes for which the League was created, the policy of the Great Powers, which are the criteria for the effective working of the League, must be to support the League as the only hope of maintaining peace in the world through a system of pooled security and co-operation. And Mr. Henderson in his pamphlet harps on this point and sketches out the only possible outlines of a foreign policy for the next Labour Government.

Two tasks must be assiduously undertaken by the Government. Internally it must make the change from a capitalist to a socialist economic system. Externally its duty will be to prevent the outbreak of a European War, for socialism and waging of war do not harmonize. The Government must have a clear, bold, socialist plan for economic recovery.

Mr. Woolf then proceeds to say that we are involved to-day in one of the world's periodic crises and have reached a point at which, if human beings could take one or two more steps forward, a stable form of civilization might be evolved. Two steps are suggested by the author:

1. An ordered transition from the individualist capitalist economic system to some form of communal or socialist economic system.

2. The evolution of an ordered international system regulating the relations between States and preventing war. These two steps are so connected that they cannot be disassociated. The foreign policy of the Labour Party must be judged in the light of these forces.

Since the League system is the only conceivable tool for securing the peace of the world, the majority of the States in the League must approve of internationalism, disarmament, and peace. And the Party must nail its policy firmly to the mast of the League and thus ensure World Peace.

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THE DRIFT TOWARDS WAR

This is the subject of a thoughtful article contributed to the November issue of the *Fortnightly Review* by Mr. Wickham Steed, the well known journalist. The attitude of Hitlerite Germany, as at present, towards the other Powers gives much scope for diplomatic speculation. Her dramatic withdrawal from the hoax of a Disarmament Conference, and the subsequent notification of her exit from the League of Nations, makes one uneasy. Further, we find France strengthening her frontiers extensively. The position, as it is, reminds one of the state of affairs as it existed in the years before 1914. Germany strongly repudiates any war-guilt in her and urges what she terms her 'legitimate grievance'. She has been treated unfairly by the other Powers when the Treaty of Versailles was drafted, and Herr Hitler, with a dominant will and glowing with fiery enthusiasm at the wrongs meted out to his fatherland, is up to anything that may restore Germany to the forefront of the Nations of the World.

Mr. Steed strongly deprecates the lethargy of the British Government in enunciating a firm and clear-sighted British policy publicly proclaimed in unmistakable terms. In laying down such a policy, the authorities must be guided by their past experience. Lloyd George, feeling the drawbacks of the policy of the Lloyd George-Bonar Law Coalition Government, offered to M. Briand at the Cannes Conference of 1922, a British guarantee of French security for 10 years against any unprovoked German attack upon French soil. And this offer was accepted by the French diplomat. In spite of the fact that this Treaty had hitherto been one whose aid was not invoked, Great Britain must abide by it and renew it from time to time. This is because the French policy, during the Treaty of Versailles, was strongly influenced by the Pact between them and the English.

It was after the Locarno Pact that the late lamented Dr. Stressman took a permanent seat in the League of Nations and led the delegation into the League Assembly. And the German foreign policy, as indicated in a memorandum to the Crown Prince by Dr. Stressman, was to avoid big decisions. And it was the protests of the Powers like France and Great Britain that made Dr. Stressman desist from expressing his opposition to the German war-guilt and the other unfavourable settlements affected by the Treaty. And, to-day, Hitler's notice of withdrawal from the League makes us draw an inference that Germany declines to accept the Locarno Treaty any longer. But a contract cannot be repudiated by one party without the acquiescence of the other party. And that was why Mr. Baldwin said that Britain is still bound by their signature to the Locarno Treaty. There is what may be termed an 'International Deadlock'. What is the remedy at this juncture?

We find Mr. Arthur Henderson stating that disarmament is possible only on the basis of the collective peace system. But this comes too late and the policy cannot be moulded at this stage. And Mr. Steed will have us agree with him when he says:

> Now the only alternatives are a firm and valid system of collective security against war and war-makers as a basis for disarmament, or a rapid drift towards a European war from which we shall be unable to hold aloof. There must be a firm front against the continuance of German rearmament in the first instance, a front which need be no more than moral if it be made strong enough. Hitlerite Garmany has managed to isolate itself with unprecedented completeness. From this isolation it should not be allowed to escape until it mends its ways at home and abroad. The short sense of the whole position is that, if Germany be allowed to feel that she can gain concessions by threats and manœuvring, she will use those concessions to break up the peace front and will end by attacking one or more of her neighbours without warning as soon as she feels strong enough to do so. But if she finds that there is no way out save through a thorough change of method, the chances are that her methods will be changed and that Hitlerism itself will presently be a thing of the past.

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HITLERISM

There has been of late a number of misrepresentations in the Press about Hitler and his doings, says Dr. O. Urschus in his paper on Hitlerism printed in the November number of the *Calcutta Review*. According to him, Hitlerism does not mean a political party but a spiritual awakening. He describes the origin of the Hitler movement as follows:

The movement started in 1920 and in it joined all the organisations of those days that were unwilling to accept the humiliations inflicted on the central government. This movement deepened and broadened during the years 1920—25, its philosophic principles, analysed and enunciated by men like E. Jung, M.V.D.B., H. Stapel, A. Winning, J. Feder; but it yet lacked political experience. The unsuccessful rising in Munich in 1923, which broke down under the fire of the Bavarian police, was a sad example of it. But as soon as the philosophical basis was firmly established, Hitler who gave his word to the court of law to achieve his goal only by legal means, founded in 1925 the National Socialist Party of German labourers. This name was selected, because no nationalism can exist without an effective care for the social life of the people and that again no socialism can exist without first being founded on its own nation before being extended to humanity.

The anti-Semiticism of the Hitler movement, says the writer, is built on the results of a calm racial research and simply accepts the fact that the Jews under the Zionistic movement have declared themselves as a separate nation.

If this is accepted, and there is no reason not to do so, then the Jews have to live in Germany like the members of other nations as aliens; they can safely go after their own vocation, but have no right to control the national life of the country they live in.

Never was peace more endangered than in these days. In the Far East blazes open warfare and the Russian army stands by on the frontiers of Manchuria to safeguard what they believe to be their inherited possession. This gives Poland a free hand against its own old enemy, Germany, and already Polish troops have taken temporary possession of an essential part of Danzig which, after all, is still a German town. The French take the opportunity of the rising national movement in Germany to cry out again for their own safety and to declare that the same is endangered as it was in 1914, and their skilful propaganda tries to bring the same nations which joined hands in 1914 again in arms against Germany.

Finally, Dr. Urschus warns the world's press to realise the responsibility that will have to be incurred by misrepresenting Germany's activities. For Germany, he says, is after all doing nothing but putting its own house in order.

MODERN HINDUISM

Under the caption "Gospel of Bengal", an unsigned article appears in the latest number of *Prabartak*. The writer condemns the iniquitous spirit of caste divisions and says that it works in the same ruthless manner as the principle of modern capitalism is working in the economic field. What has Bengal done in this line of reform? The writer says:

To the pompous practice of daily ceremonial worship and various other religious rites and observances, Bengal has never clung with rigidness; on the contrary, she has always had to march forward in tune to the advancing spirit of time. . . . . .

The human soul is charmed with the bright blue flicker of desire and thinks itself safe within the walls of limited egoism. Therefore those alone that are initiated in the fiery gospel of spiritual living, evolved in Bengal, are fit to be called the real votaries of the Eternal Religion. If there be any obscurity to-day, it is of no moment as the thing to be attained can be had even though the light be shut from the eye. Bengal has never hesitated to follow up her vision of the Universal Lord by an integral living in the divine realisation. The true Sanatana Dharma of India is therefore being actually converted into reality by the Bengali nation.

The writer concludes by saying that blind aristocracy in religion has to be completely wiped out for the welfare of the nation. He quotes the achievements of heroes like Ram Mohan Roy, Devendranath Tagore, Kesabchander Sen, Shivanath Sastri, Ramakrishna Paramahamsa and Swami Vivekananda who have all discarded caste orthodoxy.

"THE TIMES OF INDIA" ANNUAL

Once again we have the *Times of India* Annual, and the 1934 Edition fully maintains the usual excellence of this sumptuous publication. There are all the usual features which make this Annual the lovely thing it is, but we must draw special attention to the multi-coloured Plates which adorn this number. The Tomb of Shaik Salim, Sakuntala at the Hermitage, and the Taj from a new angle, lend special attraction to a book which deserves to be in every drawing-room at this season.

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MACHINERY AND PROGRESS

Dr. Sudhindra Bose contributes a thought-provoking article under the caption "Does Machinery Spell Progress" to the December issue of the *Modern Review*. Two answers can be given to the question as to whether the Western mechanized civilization is on the verge of committing suicide. There are those who look up to it as a means to liberate mankind and to emancipate the individual, and there are those who look upon it as a giant who jump overboard and attempt to destroy its own creator.

The Frankenstein nature of machinery and science is apprehended by people, who think that in times of war the inventive genius can, with the help of his mechanical and obedient confederates, employ them in the most perverse manner to bring about a total annihilation of a race. The terrific unemployment figures, which are no doubt due to the rapid and large scale substitution of electric power to human labour, also stares one at his face. On the other hand, higher living standards, shorter hours, less credulity and less cruelty are considered to be the assets of the machine-age by its advocates.

The primary fault is really not with the machines, but is to be really found in the lack of proper perspective of the men concerned. It is a problem of mal-adjustments and there is an exit to it.

Americans simply have not yet discovered how to pass along to the public the benefits of inventive genius and of improved processes. Theoretically, each machine that makes for productive efficiency should do two things. It should bring shorter hours to workers engaged in that industry, and it should make a cheaper product available to the public. It would not matter, in theory, if the workers received fewer dollars of pay for the shorter hours so long as a proper balance were maintained between wage scales and the prices of the goods being produced for the workers' consumption. The problem at present is to remove the obstacles which prevent maintenance of this balance between consumer's income and prices of goods.

INTERNATIONAL TRADE

The place of honour in the latest number of the *Indian Journal of Economics* is given to an article from the pen of Prof. P. J. Thomas of the Madras University. The Professor traces the immediate cause of the decline of world trade to the increase of tariffs, import quotas, exchange restrictions, and other impediments. Surveying the trend of international trade, the writer says :

1. The recent decline in world trade is an inevitable result of the old ill-adjusted world economy, in which agricultural countries obtained too small a share of the world's total income.

2. The rise of economic nationalism has been the immediate cause of the fall of world trade, but economic nationalism has risen greatly as an unconscious effort on the part of world economy to re-adjust itself on a more equitable basis.

3. Economic nationalism has led to agricultural countries getting more and more industrialized and industrial countries conserving their agricultural resources; therefore the *raison d'etre* of international exchange is getting weakened.

4. Self-sufficiency is to-day the aim of several countries, but while a greater self-sufficiency than at present may be inevitable, it does not seem advantageous for any country to aim at complete self-sufficiency.

5. The rapid industrialization of new lands would involve a violent expropriation of old-established industries, and this will cause acute unemployment and distress. This can best be avoided by a world agreement in regard to industries and markets. This ought to be the aim of a World Economic Conference which means business.

6. As a world plan is not immediately practicable, the competing countries may enter into agreements specifying the lines of production (and markets) of each. Between them, tariffs may be lowered or even abolished, and trade may function on the basis of quotas. Such agreements may eventually bring about a reconditioning of world economy.

7. In this light, the Ottawa agreements, and the other agreements recently made by Great Britain with non-Empire countries, are in the right direction. If such agreements do not work well, they may be modified by experience.

He concludes by saying that the present trend of international trade points to continued decline, but when world economy is equitably re-adjusted, world demand would grow and this will lead to a revival of international trade, larger in magnitude and superior in quality than in the past.

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PURPOSE OF EDUCATION

The Editor of *Landholders' Journal* writes about the "Tragic anomaly in Indian education" in its latest number. It is a well known fact that the universities in India dump on the slender resources of our official, commercial, and professional life a vast army of degree-holders, who compete with people of lesser educational qualifications for jobs. To remedy this evil, the Editor suggests the following :

In the first place, we would urge the removal, as far as may be practicable, of the temptations that cause the present scramble for university degrees. For instance, recruitment for Government appointment should be made in accordance with a fixed principle that the minimum qualification, which is or will be declared for a particular class of appointment, should be made the only qualification and strictly adhered to. Thus if the minimum qualification for a certain class of appointments is, say, the Matric standard, let those with a superior degree be debarred from competing for them and thus ousting the holders of lower degrees. Similarly, posts reserved for Intermediate students should not be competed for by men possessing a higher degree. This might appear to be a novel and retrograde step, but it will certainly eliminate unhealthy competition and at the same time obviate a good deal of wastage of money and energy in the pursuit of vain degrees.

Secondly, colleges should be decentralised and established with some regard to the utility and appropriateness of their location in certain centres. That is to say, an agricultural college should be located in a place where its students can be in close touch with the life for which they are fitting themselves. An agricultural college in the heart of Calcutta or any of the big cities would obviously not be so happily situated as say, one in a place where the very environment must act as a sort of a silent teacher. Similarly, a commercial college could hardly perform its function if located in the midst of the Sunderbans.

The writer contends that secondary education should mostly be improved. The main object of secondary schools should be to prepare boys, not for university education, but for vocational careers. To ensure the fulfilment of this object of secondary school education, a definite principle must be enforced, *viz.*, no Government grant should be made to an institution which is found lacking in equipping boys for vocational training, and recognition should be withheld from institutions which do not conform to this condition.

REFORM OF THE HOUSE OF LORDS

"If our leaders would spare a little of the energy so freely spent in preparing an apparently unworkable Constitution for India in the interests of the national security at home, they would earn our gratitude and deserve our unwavering support," writes Mr. Victor Raikes, M.P., in the *English Review* for November. The Labour Party's revised programme embodies as its principal item the removal of the House of Lords from the British Constitution. But the writer admits in his article that considerable reform of the Upper House is essential as an urgent piece of measure. He says :

The size of the Upper House should be reduced to convenient proportions as soon as possible, and the peerage might well be asked to select about 150 or even 200 members from their own order to serve as representatives in the Second Chamber. We should thus retain the cream of the hereditary nobility and at the same time remove from the legislature those persons who, for lack of inclination or other reasons, fail to perform their official duties to-day. Law lords and bishops would, of course, keep their existing quota of seats until the final method of selecting the outside element had been determined after due consideration. In regard to the wider problem, it may well be that the disadvantages pertaining both to elective and nominative peers will in the long run compel reformers to study afresh the possibilities of functional representation. A House possessing both prestige and efficiency cannot be suddenly created either by the manipulations of political wire-pullers or by the votes of the populace; it must come of natural growth and if the composition of the Upper Chamber is to be settled on a permanent basis, it may be necessary to evolve a scheme which will avoid alike democratic shibboleths and patchwork imitations of foreign senates.

Mr. Raikes is of opinion that a Chamber which contains representatives of all sections of the community, and which can express the views of the hereditary nobility, the churches, the learned and artistic professions, and the employers of labour, might still command universal respect.

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THE TRANSFERRED DEPARTMENTS

"The administration of the transferred departments in India" is the subject of an article in the November number of the *Empire Review*. The writer, Katharine Atholl, subjects the administration of the various departments now under the Ministers to criticism and points out how the establishment of central organisations like the Agricultural Research Council, the Indian Medical Council, etc., were necessitated by the existing defects in the departments concerned. The Hartog Committee, which was the auxiliary of the Simon Commission, recommended a central organisation for the better management of the educational department. The writer says that the White Paper will repeal Montagu's Act and allow the Federal Government no powers whatever in regard to education, health or agriculture. She continues:

> These departments, under its proposals, will be exclusively provincial, full provincial autonomy being apparently the price to be paid for the reluctant acquiescence of Muslim delegates in the setting up of a Federation in which, as their representatives have told the Joint Select Committee, they will be in a permanent minority to the rival Hindu community.
>
> Yet self-government must inevitably mean the domination of the many by the few, unless primary education be made efficient. Without combined action rinderpest and other scourges must continue. And what must inefficiency in health administration not mean in a country where infantile mortality is three times that of England and Wales, where the maternal mortality problem is acute, and deaths from preventable disease run annually into millions? Should any consideration prevent our retaining the powers necessary to enable us to help India to grapple as effectively as possible with those vital problems?

INDIA IN TRANSITION. By Major D. Graham Pole, M.P. A topical publication. Price Rs. 6-6 net. G. A. Natesan & Co., Publishers, George Town, Madras.

ANGLO-JAPANESE RIVALRY

The *Calcutta Review* for December publishes an article from the pen of Dr. Tarakanath Das on "Anglo-Japanese rivalry and future". He is of opinion that one may safely predict a serious crisis in Anglo-Japanese relations between 1935 and 1936. Just as Anglo-German naval rivalry led to the World War of 1914, similarly if the present Anglo-Japanese commercial rivalry be followed by a naval rivalry between these two powers, says Dr. Das, the future is dark.

In such a crisis, American and Indian attitude will play very important parts in making Britain's decision. It is inconceivable that Britain will ever enter into a war with a first class power as is Japan, unless she feels absolutely sure that the Indian people would support her whole-heartedly in such a serious undertaking. Possibly for this very reason and to win the confidence of Indian Princes, Indian Moderates and others, the British authorities are going to extend some form of concessions towards Indian self-government. Furthermore, if during an Anglo-Japanese conflict, the United States of America remains neutral, Britain will become economically the loser, even if she wins a victory over Japan. Therefore the British policy is to influence the United States of America to make a common cause with Britain against Japan. It is very problematical how far the United States would go in this matter. America went to the World War to aid Britain and her Allies and now she finds herself hated by these Powers for whom she fought. American foreign policy is becoming nationalistic and American statesmen may refuse to fight Britain's battle against Japan.

It is often said about the World War that the statesmen of Europe stumbled into it without intending to have the world conflagration. It is evident that both Japan and Britain are consciously falling apart, and an Anglo-Japanese rivalry may lead to a world conflagration in which India will have to bear a very heavy burden.

The writer hopes that friends of world peace and, especially Indian statesmen, with vision will use their influence in averting such a possible calamity.

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GREATNESS OF SANKARA

"Some modern views on Sankara" is the title of an informing article in the October number of the *Journal of the Annamalai University* by Mr. C. T. Srinivasan. "The greatness of Sankara consists," says the writer, "in taking a most rational outlook while agreeing with the *Sruthies* thereby showing the rational basis of the *Mahavakhyas* themselves."

He does not give up either textual authority or reason based upon actual experience, because his metaphysical position is entirely in agreement with that of the Sruthies, as he proves at every step. An appeal to reason will hold good for all time to come, but an appeal merely to the religious instincts of a particular set of human beings cannot stand the ultimate tests of reason. Sankara yields to none in his reverence for the Sruthies. But in his view knowledge demands the fullest use of reason necessary for the discrimination of the Real from the Unreal in experience. A *Vichara-Buddhi* is absolutely necessary before trying to understand the deep meaning of the Sruthies. What appears as reason under the first limited view becomes exalted as intuition; and what is intuitively grasped as Truth is what is revealed in the Sruthies. And hence their sacredness. Mere quotations without taking into consideration their full implications do not take us even one step higher. That is where Sankara scores a victory over every other philosopher. Sankara's victory is virtually a victory to truth. He alone has a right to talk about the limitations of reason, for he has reasoned it out and found its meaning in the Reality. The legitimate purpose of intellect, the instrument of reason, seems to be to know its own limitations and obtain the satisfaction that the very limitation is thoroughly rational from the point of view of ultimate reason.

Sankara's system is based upon the solid ground of reason and undeniable experience. If Self is proved to be the only Reality, what seems to hide this glaring fact is only one's own ignorance and nothing else. If that is seen to be the one obstacle, says the writer, we can truly say with Sankara that God's mercy is infinite. Mr. Srinivasan concludes:

A little serious thought in the right direction and we find that we are actually free from all bondage. The greatness and genuine goodness of the Lord is once for all vindicated in Sankara's system of thought and not in any theological or other speculations. Only a true follower of Sankara can exclaim with ample justification and perfect sincerity: *Vasu Deva Sarvamithi* and therefore *Om Namo Bhagavethe Vasudevaya*, and ultimately, *Aham Brahmasmi*.

LOCAL SELF-GOVERNMENT

Contributing to the Ninth Anniversary Number of the *Calcutta Municipal Gazette*, Mr. S. Satyamurthi says that under the White Paper Constitution whose defects are numerous, Local Self-Government may be absolutely autonomous except partially and indirectly in the realm of finance. He writes:

For the progress of Local Self-Government on sound lines one must accept the principle that, while these elected and representative assemblies may lay down policies, principles and programmes, the actual execution of the work should be entrusted to paid servants, who will discharge those duties without fear or favour. An elected Chairman or President is not the best person to be entrusted with these functions.

We also want that in these local self-governing bodies at least, communalism ought to be completely eliminated. It is a moot question whether there should be even political parties in these bodies. Being a strong party-man myself, my inclinations are all in the direction of party politics. But from experience I find that there is not much desirable scope in these bodies for political parties except on a few fundamental matters. What we want is earnest and honest men and women who will give of their time and energy for this type of work.

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POPULAR EDUCATION

"Differences of opinion, candidly stated, do not exclude harmony and ultimate agreement. Chaos results only if various points of view become confused through obscurity, ambiguity and lack of truthfulness," says Dr. Masarykova of Prague, whose paper on the "Family and popular education" is printed in the November issue of *India and the World*.

In these days it seems necessary for the social worker wishing to gain educational influence through his work and activities, to do so by creating and spreading among the masses an understanding of the great spiritual values of family life. For family life is seriously threatened by work in large manufacturing concerns by industrialization. One family alone is powerless. But if the existence of a bad arrangement is established and illustrated in figures by a well instructed, efficient social worker on the basis of competent enquiries among a hundred families, and if the facts are further illustrated on the story of a single family, then the social worker will be able to convince the public of the need for a change.

May be that spiritual development has not kept pace with the progress of technical science. But the day will surely come, and perhaps it is not far distant, when the marvellous inventions of an Edison or a Marconi will be finally utilized for the true welfare of mankind, and when it will no longer be possible to make bad gramophone records and so on accessible to young people out of pure greed of profit. The social worker must try to gain public opinion for the idea that broadcasting, the gramophone and the cinema should influence the family as mediums of moral instruction and edification and not as forces of moral corruption.

Defining what is popular education, Dr. Masarykova says that every individual who works in his own profession thoroughly and honestly, is in fact working for popular education.

It would be incorrect to understand under 'popular education' only the activities of a narrow circle of specialists who, as such, devote themselves to the task of popular education. Everyone who works in his own profession thoroughly and honestly, is in fact working for popular education. How widespread indeed is the influence of the just magistrate, of the humane physician, of the schoolmaster who loves and guides the children entrusted to his care, of the preacher or clergyman who lives the teachings of his Church! Even a craftsman who delivers to his customer wares of good material and honest workmanship, educates towards honesty, constructs the æsthetic meaning of honesty and teaches us to distinguish between the useful and the superfluous. And is not every bookshop, however small it be, in truth an institution for spreading general or popular education? Think of the possibilities for popular education offered to a manufacturer who sincerely feels the duty towards his workmen!

ON CHILDREN

"The family in its ideal form is the most beautiful of all Nature's institutions. No home can be complete without children," writes 'an Indian Mother' in the *Statesman*. Children always mean sacrifice of some kind or other, but the joy they bring with them compensates over and over again for the sacrifice. On the other hand, it must not be forgotten that in life there is no standing-still and the next generation must either be better off or worse off than this one. No parents should place their children in the awkward and unfair predicament of being worse off than themselves. If parents bring up their children to a higher standard of living than they themselves were brought up to, it will further strengthen that indispensable bond of gratitude, affection, and respect necessary to the true conception of a happy family. She concludes as follows:

Sometimes children are wiser than their parents, in which case they must bear their infirmities and weakness with patience and love. Very often it happens that a successful, healthy young man is left fatherless with his mother to look after. He must remember that though he is eager to climb ever higher there is one frail ageing woman who has loved and cherished him all her life to whom he is all in all—the light of her eyes.

INDIA IN PERIODICALS

THE PRACTICAL OUTLOOK OF INDIAN PHILOSOPHY. By N. Venkataraman. [The Philosophical Quarterly, October 1933.]

THE INDIAN CURRENCY STANDARD. By B. R. Shenoy. [Indian Journal of Economics, October 1933.]

BRITISH GUIANA RICE AND INDIA. By Guy E. L. de Weever. [Empire Review, November 1933.]

INDIAN MYSTICISM. By Father Verrier Elwin. [The C. S. S. Review, December 1933.]

FLYING MACHINES IN ANCIENT INDIA. By B. M. Barua and G. P. Mazumdar. [The Calcutta Review, December 1933.]

INDIAN AND CHINESE LABOUR IN SOUTH-EAST ASIA. By Prof. Radha Kamal Mukerjea. [The Modern Review, December 1933.]

IDEALISM OF INDIAN WOMEN. By Kamala. [The Indian Ladies' Magazine, November and December 1933.]

ORPHEUS AND INDIA. By C. R. King. [The Aryan Path, December 1933.]

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Questions of Importance

GANDHIJI ON THE COMMUNAL PROBLEM

Replying to Pandit Jawaharlal's indictment of the communal spirit displayed both by the Muslims and the Mahasabha, Sir Mohamed Iqbal



MAHATMA GANDHI

referred to what he calls Gandhiji's failure to grasp the hand of peace proffered by the Muslim minority in London at the R. T. C. Challenging the statement Gandhi says :

Behind the talks there was an oppressive sense of unreality. What Sir Mahomed Iqbal calls the two conditions attached to my personal acceptance of the Moslem demands were no conditions but a necessary consequence of my acceptance. Political unity was desired for a political end which for me, as for any Indian, be he a Hindu, Moslem, Christian or any other, could only be complete national independence in the fullest sense of the term. Moslem friends in London were playing with other minorities against vital national interests. If they accepted me as their ally, as I offered to be in the uttermost sincerity, my alliance could only be for combating every force that was inimical to India's freedom. It was, therefore, necessary to fight the spirit of separateness, no matter from what source it arose. No Moslem had defended separate electorates as a thing good in itself. Even in their case, Moslem friends had admitted that it was a necessary evil to be tolerated for a temporary period. The doctrine therefore did not admit of indefinite extension.

He reiterates the position that Harijan work is purely religious and has no political motive behind it and stresses his belief about the necessity of communal unity.

My work for Harijans is purely religious. It has no political motive behind it. It is essentially humanitarian in the highest sense of the term. It is a movement of internal reform in Hinduism. It is one of expiation and reparation by Caste Hindus for the inhumanities heaped upon the outcastes of Hindu society.

My Hinduism, like my Nationalism, is not exclusive or inconsistent with the interest of any portion of humanity. I would refuse to call that freedom which may involve the sacrifice of Moslem or any other interest that is not hostile to the freedom of India. I approached every question in London in that spirit. My belief in the necessity of communal unity is just as firm as ever before. What would I do now, it may be asked. My position is the same now as before. I would accept any solution that may commend itself to Moslems as a whole and which is not in conflict with any other national interest. Naturally, I endorse the suggestion made by Pundit Jawaharlal Nehru. Nothing can be fairer.

As a Nationalist, Mahatma Gandhi claims to represent all communities equally, the largest as well as the smallest.

THE CAPITATION CHARGES

The Report of the Capitation Tribunal along with the Government of India's orders and the Prime Minister's announcement were published on the 21st of last month. The British Government have decided to recommend to the British Parliament that the amount of grant towards the cost of India's defence expenditure should be one and a half million pounds, this amount to include a separate subsidy of £130,000 per annum hitherto paid from the Army Funds towards the cost of transport of British troops to and from India. The total gain to India is estimated at £1,417,000 per annum.

THE ECONOMIC ENQUIRY

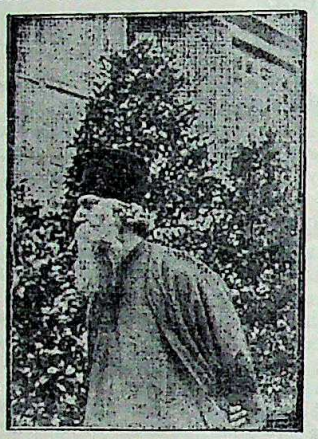
The Government of India have decided to invite Mr. D. H. Robertson, University Lecturer in Economics at Cambridge, and Professor Bowley, an eminent statistical expert of England, to initiate a comprehensive economic enquiry. As the Government are anxious that this work shall, as far as possible, be conducted by Indians, three Indian economists (one acting as Secretary) will be associated with the two British experts.

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DR. TAGORE ON THE WEST

Sir Rabindra Nath Tagore said in the course of a public lecture on "The challenge of



SIR RABINDRANATH TAGORE

judgment" delivered at the Regal Theatre, Bombay, on November 26 of last year:

A number of nations have perished who were too late in realising that the raft of time, to which they clung believing it to be modern, had already become of the past. Are we sure that the same thing has not happened to the West and that the atmosphere of turmoil which we find there is not due to the conflict between their present history, which is no longer modern, and the messenger of the future, which has come with its sovereign claim? Even the paling darkness of the dawn is immensely distant from the morning light though they are in immediate contact, and who knows if the present history of the West is not already as old as the day of the Deluge?

MR. ABDUL KARIM ON THE AWARD

"The Communal Award, as it stands at present, will never be accepted by the Bengal Muslims, as it saps the very foundation of democratic principles and puts them in a statutory minority," said Maulvi Abdul Karim, M.L.C., presiding at the annual session of the Bengal Presidency Muslim League held last month. He continued:

It pains me much to see that at this critical stage of the history of the country, some short-sighted members of both the communities have been adopting the suicidal policy of injuring one another. It seems that a fit of insanity has seized them and, in their madness, they are flying at each other's throats: thus affording an opportunity of further tightening the chains of bondage with which they are knit together. Slaves fighting among themselves for imaginary wrongs or doubtful rights must be a most unedifying spectacle for the world's free onlookers to witness.

THE VICEROY ON HIS POSITION

H. E. The Viceroy came to Madras on the 14th of last month. Replying to the address of the Madras Chamber of Commerce, he said:

I confess to you that when I was Governor of Madras and was anxious to inaugurate certain schemes which I considered to be of real benefit to the Presidency, and when those schemes were not always viewed sympathetically by the Government of India, I used to think that that important body were somewhat unreasonable in their outlook. But now, gentlemen, my views have necessarily changed. For instead of being the advocate in these matters, as I was in the past, I am to-day the Chief Defendant.

MR. F. E. JAMES ON RECIPROCITY

During the debate in the Assembly on this vexed question on which there was some very frank talk, Mr. F. E. James spoke among other things as follows:

If the principle of reciprocity is accepted between Great Britain and India, why not it be accepted between the Dominions and India? I have not yet met an Indian, who has not come back from the United Kingdom even after his short residence there, who has not spoken with pride of the freedom which has been accorded to him as a subject of His Majesty. Nor have I met an Indian yet who has resided for any length of time in any of the Dominions, with one exception, who has not come back and spoken with humiliation of the position of his fellow-countrymen in that country.

MR. YAKUB HASAN ON NATIONALISM

Presiding over the Muslim Conference at Aleppey, on December 4, Maulana Yakub Hasan said:

I yield to none in my desire that all Indians, whether they belong to major or minor communities in a State or Province, should be made to develop the mentality of regarding all affairs in terms of nationalism and not of communalism; but at the same time I consider it necessary that in the best interest of nationalism itself, all communities should be assured that national interest is synonymous for the consolidated interests of all communities in due proportion.

LORD MESTON ON INDIA'S FUTURE

Lord Meston said recently at a meeting at Maidenhead:

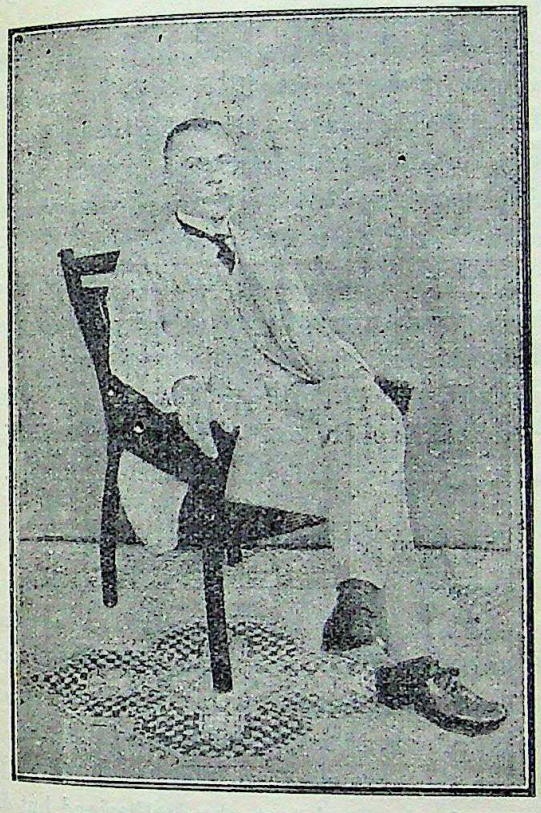
It would be a long time before we transferred defence to India, but regarding civil administration the essential question was, whether we were going to move towards that consummation in concord or fight it all the way. If the latter be the case, I feel that we would find India an ally of Japan and a most indifferent colleague of the British Empire. It would be wise to give India the fullest chance of plumbing her own weakness and her own strength by coming into contact with the complicated business of administration.

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BRITISH INDIANS' MEMORANDUM

The memorandum signed by practically all the members of the British Indian delegation and submitted to the Joint Select Committee at the close of the autumn sitting, and that submitted



SIR TEJ BAHADUR SAPRU
an extract from whose memorandum is printed elsewhere in this issue.

by Sir Tej Bahadur Sapru in July are included in the voluminous "Record of the Joint Select Committee" issued on December 6, containing memoranda submitted by all the delegates.

Sir Hubert Carr (European) and Sir Henry Gidney (Anglo-Indian) have appended a dissenting note on certain points.

The memorandum suggests modifications in the White Paper with a view to satisfying moderate opinion in India and ensuring that reserved powers will be so framed and exercised that they will not prejudice India's advance to full responsibility.

MR. GANDHI AND THE CONGRESS

In a talk with Delhi Congressmen on December 14, Mr. Gandhi refuted the charge against him that he had ceased to have faith in the civil disobedience programme and that he attached greater importance to his Harijan programme. He declared that his sense of moral honour compelled him to confine his activity to the Harijan cause.

Referring to the question of the Councils, Mr. Gandhi remarked that if Congressmen thought Council entry would benefit the country, they should enter them rather than sit idle, for the paralytic stage must soon end. Concluding, Mr. Gandhi said he had given general power of attorney to Pundit Jawaharlal Nehru, and he asked those present to discuss everything concerning the Congress with the Pundit.

THE ARABS ON ADEN'S FUTURE

At a large and influential meeting of Arab merchants, landlords and residents of Aden, held under the presidentship of Sheik Mohamed Nassir, the following resolution was passed:

We beg to state that we wish to be with and under the Government of India, as we have been for well-nigh a century than under the Colonial Government, the latter whose administration has been, as far as British Asiatic possessions are concerned, not only not maintained equality of status between the British Europeans and British Asiatic subjects, but which is well known to be adopting a policy of preference of all Europeans as against Asiatics without recognising the right of His Majesty's Asiatic subjects to be treated equally and fully protected. . . . . .

If after this our clear and definite expression of opinion (protest), if the change that was contemplated is carried out, we respectfully but emphatically wish to state that we will have no option left to us but to think of leaving our dear home (Aden) and all our possessions and trade which we built and developed for the maintenance of our self-respect and honour.

THE ORISSA PROVINCE

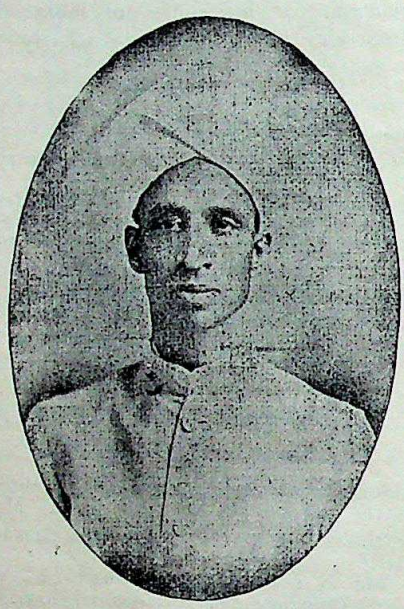
The recommendations of the Orissa Administration Committee on the future constitution of the new Orissa Province are contained in a report, which was submitted to the Government of India on December 19. The Committee of which Mr. J. A. Hubback was Chairman, after considering the claims of various stations in the Province, have selected Cuttack as the provincial capital and suggest that Puri be treated as the summer headquarters for three months.

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SIR RADHAKRISHNAN ON CO-EDUCATION

Presiding over the annual celebration of the Scottish Church College Day on the 2nd of last month, Sir S. Radhakrishnan emphasized



SIR S. RADHAKRISHNAN

the necessity for a co-educational institution as the opportunities for women in the country was steadily increasing. If they took into account the different stages of the social development, there was need for separate institutions, but as a transitional measure there should be facilities affording co-education.

THE OXFORD UNIVERSITY

Lord Irwin was installed Chancellor of the Oxford University before a brilliant gathering in the Sheldonian Theatre on 7th December last. The Public Orator referred to the wisdom and humanity shown by Lord Irwin as Viceroy of India at a time of difficult crisis, and said he had undoubtedly proved that persuasion was greater than force.

THE PUNJAB UNIVERSITY JUBILEE

The last function in connection with the Punjab University Jubilee ended on December 6 at Lahore with an alumni dinner. Raja Rajendranath, one of the oldest graduates in the Punjab University, presided.

Professor Ruchiram Sahni, the oldest living graduate of the Punjab University, proposed the toast of the University. He said he had witnessed the birth of the University 51 years ago in November 1882 when Lord Ripon, then Viceroy, had held the first Convocation.

Replying to the toast, Dr. A. C. Woolner, Vice-Chancellor, said he was replying not as Vice-Chancellor but as the juniormost graduate of Punjab University. He said that he was looking forward to the next half century of the Punjab University when it should advance still further.

VISHWABHARATI UNIVERSITY

An appeal to the public of India to help in the establishment of his University on a sound and permanent basis, was made by Dr. Tagore at the reception held in his honour by the Indian Merchants' Chamber at Bombay on the 2nd of last month. He deplored that he struggled for 32 years in the service of the Motherland but did not receive enough response to his mission in India.

THE FUNCTIONS OF A UNIVERSITY

His Excellency the Governor of Bombay, in the course of his speech at the handing over of the east wing of the Royal Institute of Science to the Bombay University on November 15, said :

After all, the two main functions of a university as I conceive them are the discovery of truth and the teaching of truth, in both of which there must be a great spirit of endeavour. . . No university teacher should be content to be a teacher only. Technologists are happy people ; they usually think and investigate free of external influences, and they make the best use of their instruments of body and brain. Each day is an opportunity to make an effort to force open a door in the endless succession of locked doors which lead to further knowledge. It is given to few to make great discoveries but all can strive. We all want to improve conditions and make this century better than the last.

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FREEDOM OF THE JUDGES

"Justice is independent of Whitehall, and Scotland Yard is entitled to no privilege," declared Mr. Justice Macnaghten in the King's Bench Division in connection with a document which was a statement on a motor accident taken by the Police. The Attorney-General produced a letter from the Home Secretary urging that it was against public interest to produce the document. Mr. Justice Macnaghten refused to listen to the Attorney-General's contention, caught hold of the document and read the whole of it aloud.

INTERNATIONAL HAGUE COURT

Sir Cecil Hurst has been elected President, and Dr. Gustavo Guerrero, Vice-President, Permanent Hague Court of International Justice. They hold office for three years from the 1st of this month to December 31, 1936.

MR. T. PRAKASAM

Mr. T. Prakasam, Editor of the *Swarajya*, writes: "Under present circumstances and conditions it has become inevitable that I should resume practice at the Bar for the purpose of discharging obligations hitherto incurred."

JAWAHARLAL'S SHARES

A number of shares valued at Rs. 20,000 in Railway and other Companies at Calcutta belonging to Pundit Jawaharlal Nehru were attached by the Government on account of the arrears of income-tax.

MR. PATEL'S GIFT TO INDIA

We understand that the late Mr. Vithalbhai Patel has left a sum of money amounting to Rs. 1,00,000 to be spent on the political uplift of India, preferably for publicity work on behalf of India in foreign countries.

SIR N. N. SIRCAR

We are glad to learn that Sir Nripendra Nath Sircar, Advocate-General of Bengal, is appointed Member of the Executive Council of the Governor-General in succession to the Hon. Sir Brojendra Lal Mitter, when the latter vacates office. In April 1933 he was selected as a delegate from British India to the Joint Select Committee. In him we will find a worthy successor to Sir B. L. Mitter.

SRIMATI KAMALADEVI

The Chief Justice of the Bombay High Court granted a *decree nisi* on the 28th November in favour of Mrs. Kamaladevi Chattopadhyaya on



SRIMATI KAMALADEVI

her petition for divorce against Mr. Harindranath Chattopadhyaya. It was further directed that the petitioner's costs would be borne by the respondent. The petitioner's counsel, Mr. G. C. O'Gorman, applied for custody of their son aged 10 years. His Lordship said that the *decree nisi* included custody of the child. The petition was uncontested.

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INSURANCE EDUCATION

The *Property Owner* of Rangoon says that an Insurance man is an artist rather than a scientist, and that his trend of mind should be creative rather than analytical, but the artist in him would, we suggest, be vastly improved by training and his creative faculties benefit by the process. It is easy to be critical and difficult to be appreciative; but if the truth is to be told, it must be admitted that many Insurance officials met with in the field do not seem to know their business at all.

Everyone will agree that the solution of these difficulties can only be effected by fixing some proper standard of qualification for enlisting in the staff, concludes the Journal. Obviously that qualification standard must be of an academic character. But qualification can only be insisted upon if there be an institution which imparts insurance training to prospective agents. We are glad to note that an earnest attempt has already been made to establish an Insurance College in Calcutta affiliated with the local university.

AGENTS' LIABILITIES

A United States case throws an interesting light on Agents' liabilities to clients. A motorist effected a policy with a certain office, but when he was sued for damages as the result of an accident, he learned that the insurance company was insolvent. It came out at the trial that the State Insurance Department had previously refused to renew the Company's licence. Although the Agents had no knowledge of that fact and had acted in good faith, the Court expressed the opinion that the policy-holder appeared to have a valid case for recovering from the Agents any damages and costs for which he might be held liable in respect of the accident in question.

INSURANCE COMPANIES IN TRAVANCORE

The Registrar of Joint Stock Companies of Travancore, in the course of his report, states that the sudden influx of insurance companies in the State is a matter of unique public concern and requires to be watched carefully, affecting as it does the financial interests of the poorer and middle class people of the State and the public confidence of joint-stock enterprise as a whole. We congratulate the Travancore Government for showing solicitude for the public's interests by the promptitude with which it has framed a new Regulation, III of 1932-33 to provide for the Regulation of Provident Insurance Societies.

UNEMPLOYMENT INSURANCE REFORMS

The National Government's Unemployed Bill was presented before the House of Commons on November 8th. The Bill provides for several reforms of the present Unemployment Insurance Scheme, the chief of which is the creation of a new central authority called the Unemployment Assistance Board, whose duty it will be to take over from the Local Public Assistance Authorities the charge of unemployment relief and the administering of all needs other than medical, the training of assured and uninsured workers and of providing in certain cases for training in physical culture.

CHARTERED INSURANCE INSTITUTE

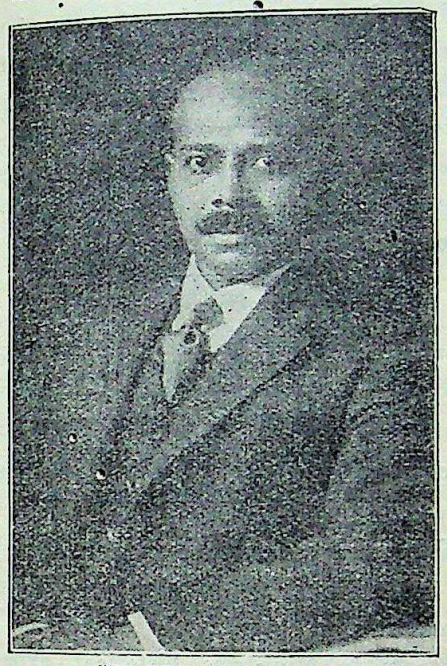
An increasing number of Indian students are qualifying themselves every year for the degrees and diplomas of the Chartered Insurance Institute of London. Mr. H. J. Greening, President of the Institute, has taken an appreciative note of the success of Indian students in the C. I. I. examinations. We learn that one of the chief objects of the Institute is to stimulate education and to promote efficiency amongst persons employed in insurance.

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THE PRICE OF RICE

The question of raising the internal price of rice was considered at a conference held at the instance of the Hon. Sir Joseph Bhore,



SIR JOSEPH BHORE

on December 12, in the Council House, New Delhi, between Government members and representatives in the Assembly of the rice producing areas.

Although no specific proposals were put forward, a suggestion was made that the amount now remitted in land revenue should be used as bounty to rice exporters as such a measure, while giving a fillip to the export trade, would raise the internal price. Sir Joseph Bhore said that suggestion was worthy of serious consideration.

REVIEW OF THE TRADE OF INDIA

The annual review of the trade of India for 1932-33 reveals the following facts:

The total value of the imports of merchandise into British India during 1932-33 amounted to Rs. 133 crores and that of exports to Rs. 136 crores. Compared with the preceding year there was an improvement of Rs. 7 crores in the case of imports but a decline of Rs. 25 crores in the case of exports.

JAPAN'S WOOLLEN GOODS IN INDIA

In nearly every class of woollen goods, Japan has exceeded in the last 6 months the quantity she dumped in 1932-33 and that year was up till then the peak year of her woollen imports. Japan, it will be remembered, abandoned the Gold Standard towards the end of 1931. The following figures show clearly that it is due to this depreciation of her currency that Japan has been enabled to compete in Indian markets.

	1930-31	1931-32	1932-33	1933-34
Blankets and rugs lbs.	234	36	13,151	21,188
Woollen hosiery „	12,620	17,307	150,230	79,810
Wool knitting „	...	3,625	187,516	255,721
Wool, worsted or weaving		...	49,986	402,194
Woollen piece-goods, yards	567,915	121,390	1,421,661	1,361,131
Wool, shawls or *lohis*, Nos.	...	2,476	58,338	69,720

Japan is making huge purchases of wool again this year, and it is certain the full effect of Japanese competition has not yet been experienced by the woollen, worsted and hosiery industries in this country.

JAPAN'S SOAPS IN INDIA

Indian soap manufacturers are viewing with the greatest alarm Japan's recent invasion of Indian markets. Says the *Times of India*:

> One of the worst effects of the Japanese invasion is on soap-making in India, an industry which in the short period of its existence has shown such healthy activity that it could now supply every Indian home with soap, if need be. At present, however, the prospects for this thriving young industry are gloomy, for it is already in the process of being killed by unequal competition from Japan.

THE FUTURE OF INDIAN COTTON

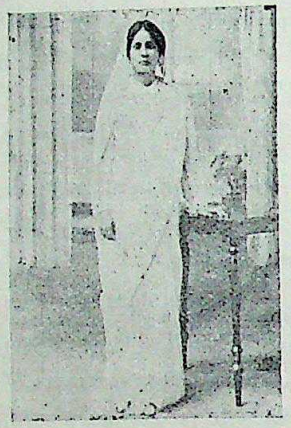
Mr. Stanley Baldwin, replying to a question in the House of Commons, on December 14, stated that the British Cotton Research Association was dealing with the acceleration of research connected with the development of machinery for utilizing Indian cotton by Britain. The Association, he added, was already aware of the importance of the question and was in close touch with the Lancashire Committee appointed to deal with this matter.

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CALCUTTA HOSTEL FOR GIRLS

The Bengal Women's Union, of which H. H. Maharani Sucharn Devi of Mayurbhanj is the President, is taking up the question of founding at Calcutta a hostel for deserted girls. To help



H. H. THE MAHARANI OF MAYURBHANJ

such girls to be self-supporting is a constructive effort of immense social benefit. The hostel is to be housed in the old military barracks at Dum Dum and the training is to include weaving, basket-making, plain needle work, embroidery, sweets and cake-making, carpet-making and fine laundry work.

WOMEN CLERKS IN THE SECRETARIAT

In the Legislative Assembly, on November 21, replying to Mr. S. C. Mitra, Chittagong, regarding the employment of women in the Imperial Secretariat, Mr. G. R. F. Tottenham, Secretary, Army Department, said that vacancies were open to Indian as well as to European and Anglo-Indian women, and no proportion of the posts had been reserved for any particular community. Sir Harry Haig, Home Member, said that the employment of married women had been prohibited only in the Army and the Royal Air Force Headquarters Offices and in certain branches of the Posts and Telegraph Department.

MASS EDUCATION FOR GIRLS

At a recent meeting of the Calcutta Constituency of the All-India Women's Conference at the Y. W. C. A. Hall, Calcutta, resolutions were passed urging the necessity for an intensive campaign of mass education for girls and requesting the Calcutta University to create a post for a qualified woman to supervise all recognized hostels for girls, and emphasizing that physical culture should be made compulsory for girls in schools.

WOMEN IN TURKEY

In another page we print an article on the "New Turkey" by Prof. Puntambekar. The *Manchester Guardian* publishes a review of the 10 years' record of Kemal Pasha in the cause of the uplift of women.

"Women have entered actively and extensively into all branches of the new life. They are magistrates, municipal councillors, chief accountants in Ministries, historical experts in close touch with the Ghazi, advocates, surgeons, dentists, typists, post-office clerks, educationists, and nurses. In sport they have become pilots in the just formed civil aviation, skiers, hikers, swimmers and cars-women."

MRS. SAROJINI ON MOTHERHOOD

Lecturing recently in Urdu under the auspices of the Indian Women's Unity Club of Bombay, Mrs. Naidu said that women as mothers of future citizens of the country ought to teach the first lesson to the child in such a manner that none of the present day prejudices against caste and community were imbibed by the child.

MRS. GAIKWAR

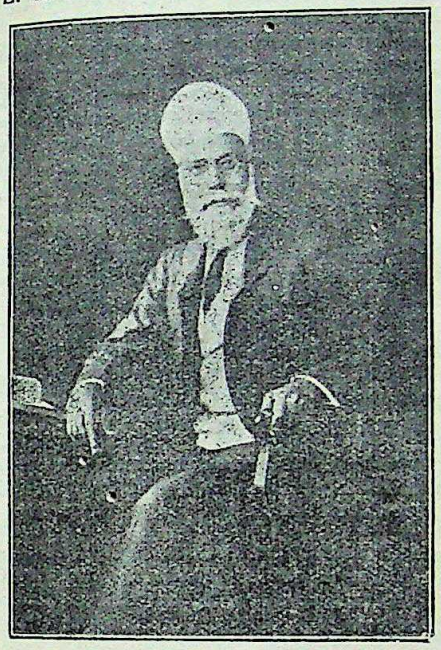
The title B.A., LL.B. was mistakenly attached to the name of Mrs. Vinodinidevi Gaikwar in the last issue of the *Review*. We regret the error.

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HOW TO READ ISLAMIC HISTORY

Under the auspices of the Young Men's Ahamadiyya Association, Hyderabad, a paper was read by Nawab Sir Amin Jung Bahadur, C.S.I., Minister-in-Waiting to H. E. H. the Nizam, on "How to Read History".



NAWAB SIR AMIN JUNG BAHADUR

The Hon. Nawab Mirza Yar Jung Bahadur, Chief Justice, presided. Sir Amin Jung's paper is printed elsewhere in this issue under the title "Islamic History"

GERMANY AND DISARMAMENT

With reference to Prof. Saunder's observations on Germany and disarmament in his notes on World Events in the last issue of the *Indian Review*, Rev. A. Lehmann, Shyall, writes to says "that

1. Germany does not "want to rearm". On the contrary, Germany desires that all nations should disarm as Germany has done and as other nations have promised to do even in the Treaty of Versailles.

2. Germany has, as a basis for discussions on disarmament, accepted the English draft already in June. Is it Germany's fault that at Geneva a changed draft was placed before the delegates differing to a great extent from the original draft?

The new draft was intended to prolong what Germany felt to be an unfair status of making a nation like Germany a second class nation which was against the Treaty."

SIR MAHOMED IQBAL AS RHODES LECTURER

We understand that Sir Mahomed Iqbal has received an invitation from Lord Lothian, on behalf of the Vice-Chancellor of the Oxford University and the Rhodes Trustees, to deliver the Rhodes Memorial lectures this year at the Oxford University. Sir Mahomed is the first Indian to be invited to deliver this course of lectures. General Smuts and Professor Einstein were the previous lecturers.

MR. LANSBURY

Mr. Lansbury, who is reported to be seriously ill owing to a fracture in his thigh, has always been a popular figure in British public life. He preached, it is true, extreme doctrine but it was known that he personally would not harm a fly. He has lived all his life in the East End, has been twice in prison, and has been member for Poplar since 1922. Even the electoral landslide of 1931 left him unaffected in the sense that he was once again returned by a majority of over 4,000. In another sense however this General Election exercised a decisive influence for being the only Labour Cabinet Minister to survive. Mr. Lansbury became Leader of the Opposition.

SIR C. V. RAMAN ON SCIENCE AND LIFE

Sir C. V. Raman prescribed to the alumni of the Nagpur University the path of the 'golden mean'. The gist of his advice was that there should be a balance between the cultural and utilitarian values of education, and to acquire this balance a scientific outlook should be cultivated. "Truth and reason, logic and intellect should govern your life and not passion or emotion."



LORD IRWIN

who has been elected by the Oxford University as Chancellor in succession to the late Viscount Grey of Fallodon.

LORD WILLINGDON'S ABSENCE

The Secretary of State for India in Council has granted short leave not exceeding 4 months on private affairs to His Excellency the Viceroy, who will proceed to England in May. H. E. Sir George Stanley, Governor of Madras, will act as Viceroy and Governor-General during Earl of Willingdon's absence on leave.

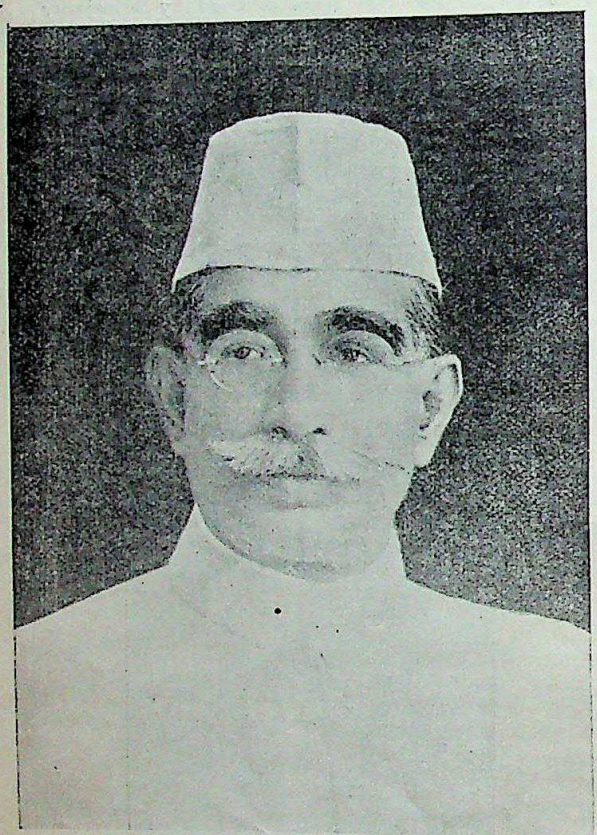
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ALL-INDIA MEDICAL CONFERENCE

The Tenth All-India Medical Conference met at Bombay on the 26th December under the presidency of Dr. M. A. Ansari. In a stirring appeal to the Medical Profession of India, Dr Ansari said:

"If the Indian Medical Profession is to vindicate its function as the friend of the poor and the suffering Indian people, it must cultivate the missionary spirit of renunciation and dedication."



DR. M. A. ANSARI

The Doctor was in favour of a scheme for the establishment of National Medical Service in India—"an organisation of medical men who will be soldiers, missionaries, and propagandists of health".

MEDICAL LICENTIATES' CONFERENCE

Presiding over the Twenty-sixth Annual Conference of the All-India Medical Licentiates' Association at Bombay, Dr. Bidhan Chandra Roy, in the course of his address, referred to the following points:

A plan for establishing a single brotherhood of medical men and for a uniform standard of education.

The passing of the Indian Medical Council Act—unsatisfactory scheme of reciprocity.

The vital question of supply and manufacture of drugs in India.

The financial distress in the profession—the system in the West whereby they cope with it.

BIRTH CONTROL AMONG THE MASSES

The need for birth control in India is more and more realised and the Census Commissioner's Report has, if anything, emphasized its necessity. But there is abundance of unofficial recognition of that necessity. Curiously enough, Madras is ahead of all other provinces in its appreciation of the methods of the Neo-Malthusians. Presiding over a public meeting of the newly started League at Madras, Sir P. S. Sivaswami Iyer said that "there could be no economic salvation of the country unless the problem of birth control was tackled". Speaking at the same meeting, Justice Sir Vepa Ramesam demanded that birth control clinics should be started at as many places as possible.

The demand has also been repeated by the Women's Conferences at Agra, Nagpur, Baroda, and Calcutta. It is but fitting that women should have their say on the matter, for it is they that are the chief sufferers. Above all, if birth control is good, it must be good for the masses. For the well-to-do classes can afford to have more children and the question that chiefly concerns us is, "Is it right that the mass of the people should be taught to indulge in these Neo-Malthusian practices?" That is the problem before the economists who have to fight it out with the moralists.

Talking of birth control, one is reminded of the shrewd and witty observations of the writer of "Over a Cup of Tea" in the *Hindustan Times*. That irrepressible humorist observes:

The present solution for every problem in the world is "control". Rice merchants clamour for rice-control, the promoters of the Reserve Bank for credit-control, quota-enthusiasts for import-control, Geneva for armaments-control, Census-Commissioners for birth-control; in fact, all forms of control are popularised by faddists except, of course, self-control, with the prospect of every one going to the devil when everything becomes uncontrollable.

HUMAN LIFE

Scientists predict that by the end of the present century most human beings will live to reach the age of 80.

In the first quarter of the present century the average life in England and America was lengthened by 10 years. The average duration of life in the United States is now said to be 58 years. This lengthening progress is still going on and may be expected to continue.

One famous Professor, who has studied man's expectation of life, declares that in 1950 the average baby will live to be 69 years old. This average, he says, will rise to 72 in 1960 to 80 in 1990 and to 82 in the year 2,000.

The natural limit of human life should eventually prove to be more than 100 years. Up to the present, authentic, instances of survival beyond the century are extremely rare.

After an exhaustive study of the subject, an official census bureau declared its belief that no human being ever lived to reach the age of 107.

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MR. C. S. RANGASWAMI ON RUPEE RATIO

The Assembly passed the Reserve Bank Bill on the 22nd December last. Though the ratio amendment has been rejected, the Assembly should table a resolution, says Mr. C. S. Rangaswami, Editor of *Indian Finance*, for the devaluation of the Rupee and express itself unequivocally on it. Mr. Rangaswami was entertained at Tea by Dr. Ziauddin, M.L.A, and his colleagues in the Assembly on the 20th December for his services to Indian Finance.

Mr. Rangaswami, acknowledging the tribute, suggested a countrywide propaganda at the time when the shares of Reserve Bank were on sale, so that the largest number of them might be held by Indians of the non-capitalist class. On the question of ratio, he thought that a referendum from all the chambers of commerce and professors of economics could be taken, so that the Government might feel convinced of the strength of the popular demand for an immediate devaluation.

SIR MONTAGU WEBB ON THE RUPEE

The Silver Rupee, which the Honourable East India Company a 100 years ago considered to be the most suitable monetary tool and measuring standard for all India is, I submit, says Sir Montagu de P. Webb in his recent publication entitled "India's Prosperity: The Rupee and the Reserve Bank Bill," still the most suitable purchasing tool, measure of value, and store of wealth for most of India's 350,000,000 of peaceful and industrious workers. Not until Western financiers and theorists interfered with this excellent coin was its value distorted to any serious extent. It purchased what the people wanted, and served quite satisfactorily as a savings certificate for people in localities and stations of life where other forms of saving were not suitable or indeed possible. If there is one blot on Great Britain's Government of India, it is that unfortunate, short-sighted, anti-silver legislation from 1893 onwards which has, in effect, deprived millions of India's relatively poor country-folk of most of their savings. I only pray, for this country's sake as well as for the well-being of India, that Providence will soon dispel that insular British prejudice which still persists in depriving many of its best customers in the tropics and in the East of a substantial portion of their purchasing power by legislating against a metal that not only the peoples of the tropics and the East, but one-half of the population of the whole world, likes and uses as money.

INDIA'S GOLD

Sir George Schuster, replying to Mr. Maswood Ahmed in the Assembly on December 12, said that gold exports from India till the end of September were Rs. 154½ crores, while imports for the same period were valued at Rs. 31½ crores. Mr. Maswood Ahmed asked when the Government would restrict the exports. Sir George Schuster expressed his inability to prophesy on this question.

THE VICEROY ON THE FUTURE OF RAILWAYS

The Southern India Chamber of Commerce presented an address of welcome to the Viceroy when he visited Madras on the 14th December. The Chamber wanted a clear policy of the Government towards the future of Railways in India. Replying to the address, H. E. The Viceroy said:

"At this stage I will only refer to the question of the taking over of the administration of Company-managed Railways as their contracts fall due for termination. I note that you recommend such a course though you consider the benefits of State management are still to appear. An indication of our policy on this matter can be found from the fact that until economic causes rendered it necessary to restrict our borrowings as much as possible, every railway, whose contracts fell due for termination, was purchased by the State. Purchase of the Assam-Bengal, the Bengal and North-Western and the Rohilkund and Kumaon Railways was found to be unremunerative at the rate of interest we then had to pay for loans, and was therefore decided against; but, as you know, in the case of the two latter we obtained by negotiation the option of purchase after 5 or 10 years, which option was not admissible under the original contract. It is evident that each case must be considered on its merits with reference to the circumstances prevailing at the time, but I can assure you that the point which you have raised and which is, I know, shared by many in this country, will receive the fullest consideration in any decision which may be reached."

INDIANS IN SUPERIOR RAILWAY SERVICES

In the Legislative Assembly, on November 21, Mr. Gaya Prasad Singh of Bihar asked whether, under the proposed Constitution of the Statutory Railway Board, recruitment to the Superior Railway Services would continue as at present by the Public Services Commission, and whether the present undertaking of 75 per cent. reservation for Indians would be binding on the future Railway authorities. Sir Joseph Bhore replied that neither of these questions had been specifically dealt with in the draft proposals for the future Board, though a recommendation was made that the Public Services Commission should be consulted with regard to the framing of the rules regulating recruitment to the Superior Railway Services.

There was, he added, no reason whatever to anticipate that the percentage of Indian recruitment would be reduced in consequence of the constitution of a Statutory Railway Board.

MUSLIM RAILWAYMEN'S CONFERENCE

A meeting of the Executive Committee of the All-India Muslim Railway Employees' Association was held in New Delhi, on 12th December, under the presidentship of Dr. Ziauddin Ahmed. Resolutions were passed expressing regret that the general retrenchment which commenced in 1931 was still being continued exclusively in the Railway Departments and that the Railway Board's recommendations on Hussain's Report, although falling short of Muslim demands, had been circulated to the Agents of the different railways only, and not to the heads of Railway Central Offices located in Delhi. A further resolution requested the Railway Board to take immediate steps to increase the representation of Muslims in these offices.

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KITTAPPA : THE ADONAIS OF THE STAGE

Kittappa, the darling of the stage, is dead—like Keats—in the prime of life and at the zenith of his glory. For he died at 28 before he was cheated of his great powers by decay or senility, and he will be remembered at his best.

What vivid memories crowd into one's head as one thinks of this supreme artiste under the footlight! Who can rival the classic simplicity of his "Nandanar" or the mystic splendour of his "Valli"? For 20 years he kept the South Indian Stage ring with the magic of his voice

Whose sound was like the sea
Pure as the naked heavens, majestic, free.

He had a voice like the roar of the Atlantic, strong yet supple, capable of the highest pitch as of the most delicate turning. He had all the ease, grace, eloquence and wit of the born artiste and

the tumult of his mighty harmonies

met with quick response in the resounding acclamations of the audience. He was not a great actor, nor a profound scholar. Sometimes in argument with his inseparable partner K. B. S., he even descended to the use of the butt end. But what a rich resounding voice was his and how magnificent his sweep!

It is something that Orr's Columbia House can still regale us with his beautiful interpretation of the masterpieces like *Gitarthamu* and *Evarani*, but where again can we behold the grand manner of the dearly beloved hero of the Royal Theatre! Our hearts go out in sympathy with his young wife and his brothers and, above all, with poor K. B. S. who is now left forlorn without a comrade on the stage!

THE SOUTH INDIAN STAGE

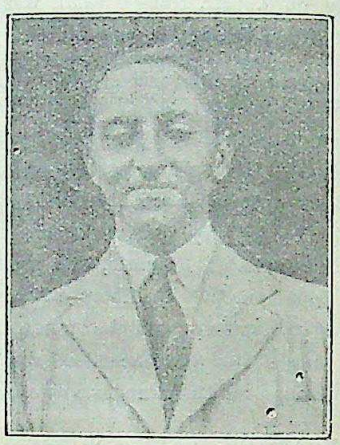
On the 25th of December, the Andhra Nataka Kala Parishat and the Tamil Provincial Actors' Conference met in Madras under the presidentships respectively of Mr. Bellary Raghavachari and Rao Bahadur P. Sambandam Mudaliar. Addressing the audience, Mr. Raghavachari said that in drama, both the material and the spiritual side of human activities were brought together. It was the most sublime art. The stage was considered to be superior to the school and the temple. It was a place of congregational worship. An inspired actor was the only true actor. With a good house, a good equipment and good music, they required a good play, a good actor and a good press to complete the picture of a good stage, which would be a sacred institution for the education of the sub-conscious mind of humanity. The dramas must discuss our life and suggest ways and means for the betterment of our society. Politicians, legislators, social reformers and even philosophers, Mr. Raghavachari said, must utilise the stage in their work of educating the masses.

The Tamil Conference passed a resolution mourning the untimely demise of Mr. S. G. Kittappa. The Chairman, Mr. P. Sambandam, passionately appealed to the audience for giving up the habit of drink which, he said, was the sole cause of ruination of many a professional actor.

SPORT

RETIREMENT OF DULEEP SINGHJI

Prince Duleep Singhji is definitely retiring from international cricket, says a *Reuter's* message dated December 2. The Sussex official whom *Reuter* interviewed further says: "Duleep has been ill for a long time. But he is making wonderful recovery and is gradually regaining strength. He comes downstairs, goes for short walks and rides a car. His present intention is to



PRINCE DULEEP SINGHJI

return to India the moment he has fully recovered, which will probably be in about 6 months. When he is settled down among his own people, he probably will play mild cricket. He wants to settle down to serious work and is very keen on helping his brother, the Maharaja of Jamnagar, to develop the administration of the State. That is now his greatest ambition. But he is a born cricketer and nothing will destroy his love for the great game."

THE FIRST TEST MATCH

The First Test Match played in India has deservedly been staged in Bombay, and it has given us the greatest pleasure to see such unbounded enthusiasm with which the doings of Indians in the field have been followed, especially by the schools and colleges. Major Naidu, at the end of the Test Match, made the following statement:

We have once again learnt a lot from this test and we shall endeavour to make the best use of it early in the New Year when we meet once again in Calcutta.

I congratulate Mr. Jardine and his men on their splendid victory. It has been a great game and thoroughly enjoyed by us all.

MR. G. PARTHASARATHI

Mr. G. Parthasarathi of Madras, who played cricket for Oxford University several times last season, has been awarded 'Occasionals' colours for hockey. He played centreforward for his college at Wadham. Mr. Parthasarathi will again be up next Cricket season and has a good chance of gaining his blue.

GAEKWAR'S PRESENT TO AMARNATH

We learn that Amarnath, hero of India's second innings, has been recipient of a number of presents, including gold cups and cash, the chief among which is Rs. 1,000 from the Maharaja of Baroda, and Rs. 500 from the Maharaja of Kolhapur.

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SIR P. C. RAY ON THE ORIGIN OF CHEMISTRY

Delivering the first of a series of the Annamalai University Extension Lectures last December on the "Antiquity of Hindu Chemistry", Sir P. C. Ray said there was ample evidence to show that in ancient India there had been votaries of physical sciences. Among the 16



SIR P. C. RAY

systems of philosophy, there was one Raseswara, the science of mercury. The importance attached to experimental evidence would be clearly seen by a perusal of a Sanskrit work on Alchemy called "Rasendra Chintamani" wherein, it was written, "they are the real teachers who prove by experiment what they teach and they are the real pupils who can reproduce the experiments they learn". The great physical chemist Arrhenius, Director of the Nobel Institute, Stockholm, who was an authority on the history of chemistry, assigned the palm of priority to the Hindus. He had accepted that Indian teachings had influenced the Greeks through the medium of Persia.

LIMITATIONS OF SCIENCE

"At the present day, the scientific universe is more mysterious than it has ever been in the history of thought," says Mr. Sullivan in his new book the "Limitations of Science."

While the author is enthusiastic about the advance made by Science, he prefers to believe that science has its own limitations.

"That vast extent of the universe," he says, "both in space and in time is, from the human point of view, completely aimless. Those immense lumps of matter, in their millions of millions, incessantly pouring out an inconceivably furious energy for millions of millions of years, seem to be completely pointless. For a fleeting moment man has been permitted to stare at this gigantic and meaningless display.

Long before the process comes to an end, man will have vanished from the scene, and the rest of the performance will take place in the unthinkable night of the absence of all consciousness. This revelation is startling, almost incredible, when we reflect that this amazing panorama sprang suddenly into existence a finite time ago. It emerged full-armed, as it were, out of nothing, apparently for the sole purpose of blazing its way to an eternal death. This is the scientific account.

It seems to be true as far as it goes, but we cannot believe that it is the whole truth. We prefer to believe that the present scientific method has its limitations."

MR. AND MRS. HIMANSUSURAI

The view that the Indian talkie film industry had endless opportunities of coming into contact with the outside world was expressed by Mr. Himansusurai, producer of the first Indian talkie, "Karma", in an interview to the Associated Press on his return to India on December 4 with his wife Devaki Rani after two years of European tour. Mr. Himansurai said that his tour in Europe had convinced him of the possibility of the Indian talkie film if only the producers in India would conform to the technique, the tests of which is the same all the world over. His film "Karma" (its English version) had received international recognition and he thought that the industry is sure to capture the international market.

Devaki Rani, his wife, who played the role of woman star in "Karma" in her characteristically simple yet convincing manner, explained what place Indian womanhood should occupy in the talkie film industry. She also hoped that "Karma" would encourage Indian women, and girls would take more kindly to the talkie profession which, in her opinion, was a honourable profession and there is nothing degrading about it.

CINEMA AND RURAL RECONSTRUCTION

Harnessing the Cinema as an aid to rural reconstruction is under the consideration of the Punjab Government and enquiries are being made from the districts with a view to finding out to what extent the Cinema would be of use to them and to what extent they could assist in making it self-supporting. A Press Note issued to that effect says: "If the full touring programme could be designed in district after district, the cost for each entertainment would be extremely small, as what costs money is not actual entertainment but the time spent between entertainments. It is possible that a joint programme be worked on and organised by the district community councils, whose main function is the co-ordination of local effort and enterprise in rural reconstruction work."

RAJPIPLA'S AID TO FILM INDUSTRY

We understand that an ambitiously planned film is to be made in India. The story is from a French novel, "Under the Shadow of the Tombs", by Jose Gervais. Annabella, the French Star, will play the principal part—that of a girl brought up a boy in order that a dying dynasty may have a succession. We also understand that the Maharaja of Rajpipla has promised his assistance. The film will be made in his State; an English and French cast will go out and the Maharaja will provide the Indian essentials. The production unit for "Under the Shadow of the Tombs" has already left England. The film will be made in silent form over there and the sound work will be undertaken in Paris when the unit returns.

INDIAN TALKIE IN ENGLISH

Their Excellencies the Viceroy and the Countess of Willingdon have been pleased to command that "Karma" or "Nagan-ki-Ragni" the first Indian talkie in English, a production of Himansurai Indo-International Talkies, Limited, be released in Delhi on the 5th February.

"Karma" had a successful run in London and other places in England, and glowing tributes were paid by the Press and critics to the quality of the picture.

Mr. Himansurai, the producer of the film, and Devaki Rani, the leading Star, arrived in Bombay by the *Victoria* on December 4.

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THE ROAD ACCIDENT MENACE

If Great Britain's Road Accident casualty list of 18 a day is high, the situation on American motor highways, where approximately 30,000 are killed and nearly a million injured every year, can only be described as murderous. Public opinion has, however, been at last aroused and a most commendable campaign is reported to have been launched by safety organisations and insurance companies in order to curb this menace. Several organisations, which have been likened to the vigilantes of the old wild west days, have sprung up and with the aid of effective advertising are doing commendable work in making America's road safer for users. Some of the larger Associations, such as the American Highway Protective Association with its membership of 20,000 motorists and the National Highway Safety League are working in co-operation with insurance companies with a view to reduce the present rates.

INDIAN SPEED TRACK

Mr. Nicholas Boonin, who recently completed a solo journey by car from Calcutta to London, claims to have discovered a speed track on Indian soil ideal for Sir Malcolm Campbell's next attempt on the land speed record. Writing in the *Weekly Telegraph* about his journey, Mr. Boonin says that about 200 miles from Quetta he suddenly came upon a vast plain with a surface so uniformly smooth and hard that, at a speed of 65 m.p.h, I seemed scarcely to be moving. Supplies, he claims, could easily be brought up and there were unbroken stretches of plain for many miles. In addition, Mr. Boonin points out that unlike the track available at Miami in the United States of America, or in New Zealand, climatic conditions are constantly favourable for months at a time.

IMPROVING MOTOR DRIVING

Car drivers are given advice on how to be a perfect driver in a series of rules recently published in Paris. They include:

"Slow down for the sake of your own skin, not to please the police.

Prudence invented the brake, Pride invented the accelerator.

An idiot always finds a greater idiot who insists on passing him.

No absent-mindedness at the wheel. Do not think of the death of Louis XVI, think of your own.

Beware of animals going to drink—and men who have just been drinking."

SAFER MOTOR DRIVING

A prominent United States insurance company recently published an attractive leaflet on safe driving, a copy of which accompanies every motor policy issued by the company. On the front page appears the statement—"Just One Rule for Safe Driving: THINK!" This idea is amplified by suggesting 5 ways in which the safe driver thinks about what he is doing. These include alert attention at all times, courtesy and consideration for the rights of others, adapting speed to road, weather and traffic conditions, observation of certain fundamental rules of the road and proper maintenance of car and equipment.

THE LIGHTHOUSE OF THE WORLD

In connection with the plans for the Paris Exhibition of 1937, a startling project has been suggested—the construction of a huge tower of reinforced concrete about 2,300 ft. high to be known as the Phare du Monde, Lighthouse of the World, from the great beacon light at the top. It would be more than double the height of the Eiffel Tower (984 ft.), and nearly twice that of the world's tallest skyscraper—the Empire State Building in New York, 1,248 ft., and would presumably be of great value to aircraft. Besides interior lifts, there would be a spiral motor track outside leading to the first platform, some 1,600 ft. above the ground, with a garage for about 400 cars. Thence a smaller track for light cars would ascend to another platform, about 300 ft. higher, with a restaurant to accommodate about 2,000 people. Higher still would be a solarium for sun-bathing, and, above the lighthouse, a meteorological cabin. The engineer, Mr. Freyssinet, estimates the cost at between £440,000 and £550,000, or less than half that of the Eiffel Tower, and the site he suggests is Mont Valerien.

CALCUTTA TO MADRAS IN 12 HOURS

Calcutta will be brought within 12 hours of Madras shortly when the Madras Air Taxi Service begins its weekly mail and passenger flights between the two cities. Flight-Lieut. H. N. Hawker, the chief pilot of the new service, has just completed a survey flight from Madras, accompanied by Mr. I. V. Bhujanga Rao, the proprietor and manager, and Mr. H. B. Walford of the Burma Shell Company. Flying a Fox Moth, the journey was completed in a little under 12 hours. Three stopping places on the route are to be Gan Nabara, Vizagapatam, and Puri. The arrivals at Dum Dum will be timed to connect with Imperial Airways mail service. The company's present fleet consists of two Fox Moth and one Puss Moth machine, but it is anticipated that these will be replaced by Dragon Moths early.

STRATOSPHERE ASCENT

Lieut.-Commander T. G. Settle, an American airman, in an attempt on the stratosphere record at Akron, Ohio, reached a height of 58,000 feet, as compared with Professor Picard's 53,151 feet and a Soviet balloonist's 59,000 feet.

Lieut-Commander Settle failed in his first attempt to beat the 11-4-5 miles height record established by a Soviet balloon in September of last year.

His balloon has 400 patches covering rents cut in the fabric by souvenir-hunters when he landed last time

MR. CHETTIAR'S FIRST FLIGHT OVER YOMAS

Mr. Avadaiappa Chettiar had a very successful flight from Calcutta to Rangoon on the 11th of December. Piloting his own Pussmoth 'plane, he left Calcutta at 9-20 a.m. and, after half-an-hour's break at Akyab, reached Rangoon landing at 5 p.m. at Mingaladon Aerodrome where he was received by a large crowd of Indians. Mr. Chettiar is the first Indian pilot to cross the Yomas.

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SIR SHADILAL ON AGRICULTURE

That agriculture is the vital industry of India and as such the University of Punjab should also concentrate its attention on this subject, was amongst the many themes placed before the Punjab University Graduates' Convocation on the 22nd December last by Sir Shadilal in his address. Appealing to the Graduates in agriculture, he said that they should make use of their scientific knowledge in improving the quality as well as the quantity of agricultural produce. This would not only help to provide the Graduates with a living, but also serve as a model to the peasant proprietors and agriculturists around them. It may untimately have a beneficial effect upon the methods of agriculture in this country, adding considerably to the wealth of the people.

CAUVERI-METTUR PROJECT

The famous concreting towers of the Mettur Hydro-Electric project will complete their work shortly and their crews are under notice to quit. An official statement issued by the Madras Government, which has invested crores of rupees in this work, says that the dam is now complete to the extent of 97 per cent. out of a total of 54½ millions of cubic feet. The channel leading from the high level sluices has been completed and is now functioning well. The low level supply channel was ready months ago and was recently tested under full supply conditions. A vast area of clearing of site is in progress with a view to the construction of a park and gardens on the islands formed between the high and low level channels. From all indications, Mettur should in a few months' time present a wonderful sight.

AGRICULTURAL RESEARCH COUNCIL'S ACTIVITIES

The Governing Body of the Imperial Council of Agricultural Research decided recently to set up an Indian Sugar Trade Information Service to meet the demands made by sugar factory owners for market information. This Body also sanctioned a grant of Rs. 47,660 for 5 years' research into the possibilities of fish culture in rural areas in the Madras Presidency. Development of such an industry, it was pointed out, would afford occupation for Madrasi peasants during the part of the year when they have no work in the fields.

IMPROVING INDIAN COTTON

It is understood the Indian Agricultural Research Council is elaborating plans whereby ginning and distribution of improved variety of cotton seeds will be supervised by the Government thus facilitating the purchase by Lancashire of Indian cotton and helping the Indian cotton grower to liberate himself in an increasing degree from the present undue dependence on the Japanese market. This plan is strongly supported by Lancashire as a proof of their desire to buy more and more of Indian cotton.

MR. SATYAMURTI'S 10 YEAR PLAN FOR MADRAS

A 10-year plan for villages is suggested by Mr. Satyamurthi. Deshbandhu Chittaranjan Das had a similar plan for his village reconstruction scheme. He got some support but not enough for his purpose. Hence he failed. Though Madras is better placed financially than Bengal, we fear it will not have enough for a big scheme like the one Mr. Satyamurthi envisages.

INTERNATIONAL LABOUR CONFERENCE

An important item of interest to India is on the agenda for the Eighteenth Session of the International Labour Conference to be held this year. This concerns the partial revision of the 1925 Convention concerning workmen's compensation for occupational diseases.

The draft convention actually came into force in 1927, and up to August 1 of last year had been ratified by 22 countries, including India. Under it, lead and mercury poisoning and anthrax infection are considered as occupational diseases. It has been felt for some time that the scope should be extended, and at the next session the inclusion in the general schedule of silicosis and of poisoning by phosphorous, arsenic, benzene and certain halogen derivatives will be mooted.

While the incidence of occupational diseases in India is not so high as in Western countries, observes the Correspondent of the *Times of India*, such diseases are more common than is generally realised. With a factory population of nearly a million and a half, and with industrialism keeping to its present rate of progress, the incidence of industrial diseases is bound to increase.

Feeling that industry cannot afford to ignore this factor, the Royal Commission on Labour recommended that the Government of India should take more active steps to collect accurate information on the subject and in the meantime to save employees from being placed at a disadvantage by the exclusion of certain diseases from the list. Hence it was urged that benzene, poisoning and its consequences and chrome ulceration be added to the list of occupational diseases.

India has so far a good record, for the Workmen's Compensasation Act of 1923 has already included anthrax poisoning, and an Amending Act of 1926 added mercurial poisoning also. And the latest of the three Amending Acts, that of 1933, in accordance with the recommendations of the Royal Commission on Labour, has included benzene poisoning, chrome ulceration and illness due to compressed air.

MR. GANDHI ON THE FUTURE OF LABOUR

"I am connected with Labour since I was in East Africa. I am a labourer and I wish everyone to be a labourer. But there is this difference between me and other labourers that they want to be masters, whereas I do not. I want to live in such a way that there would be no necessity for me to become a master," declared Mahatma Gandhi on November 25 while addressing a large gathering of Railway workers at Bilaspur under the auspices of the B. N. R. Indian Labour Union.

Proceeding, Gandhiji said that labourers were all the same whether they were Hindus, Muslims or Christians. Nobody would get more on account of his religion. He was confident that the labour movement would solve India's problems. Concluding, Gandhiji exhorted the workers to sink their differences and be united.

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SIR FREDERICK SYKES ON PHOTOGRAPHY

A brief but pleasing speech on the art of photography was given by H. E. Sir Frederick Sykes, Governor of Bombay, when he opened the All-India Salon of Photographic Art at Bombay in November last.

"Art has been defined by a writer as 'the production of beauty for the purpose of giving pleaure', and when applied to picture making 'the beautiful representation of Nature for the purpose of giving disinterested pleasure'," the Governor said. "Art thus means a way of feeling and imagining life. It is, so to speak, sympathy, awareness, intensity of life. To be an artist means first to enjoy all the sights and sounds and thrills that are in the world for our delight, and secondly, to feel the impulse to give expression to that joy to the fullest possible extent of our capacity. Those, like you, gentlemen, whose interest in photography is centred mainly on its possibilities as a means of artistic expression and pictorial representation, are artists who are finding in photography a flexible and responsive medium by means of which you can express your pictorial ideas and convey your impressions to others. This impulse to express ideas through the art of photography must, no doubt, be guided by knowledge, training, and much hard work."

TOY BALLOONS

The diversion of sending up small balloons from summer fairgrounds, which has made the German Government suspicious that definite aims are being followed and led it to order that all balloons found should be handed over to the police, has been responsible for some remarkable voyages, says the *Manchester Guardian*. Last summer a toy balloon released at Glasgow travelled 365 miles to Oakford, Devon, within 12 hours. Another released at Ballater one September evening, was picked up at Wismar on the Baltic coast on the following day.

Those were rapid voyages, but there have been many much longer ones. A balloon released at a hospital carnival at Canterbury went to Posen, and another sent up at a village fair near Bury St. Edmunds reached Grasgrad in Sweden, a distance of nearly 1,000 miles. A sporting baby baloon sent up at the annual sports of the Brassey Street Central School in Liverpool a few years ago made a 1,400 mile flight to Rumania.

CULT OF CIGARETTE CARD

The first Cigarette Card Club has been formed in Dublin, and a catalogue of rare and famous cards is already being attempted.

The art or science of cigarette card collecting has been scorned in the past by an adult world as a hobby for children. During the last two years, however, it has become the rival of stamp-collecting as the blameless recreation of the thinking classes. Only recently the first periodical entirely devoted to the new hobby made its bow.

The enthusiasts of cigarette card collecting already include business men, Army and Navy officers, schoolmasters, doctors, and country gentlemen, and they are unanimous that their hobby offers every attraction of stamp-collecting, and more besides.

"I never take my trouble home with me from the office."

"I don't have to, either; mine's also usually there at home waiting for me."

* * * *

JUDGE: "Do you wish to have a defending counsel?"

ACCUSED: "No, sir; but I should be obliged to you if you could get me two reliable witnesses."

* * * *

MAGISTRATE: "You say you lost control of your motor?"

DEFENDANT: "Yes, sir, I couldn't keep up with the instalments."

* * * *

The newly arrived inhabitant of Heaven was boasting, this time about Niagara Falls. A little old man sniggered disdainfully.

"Perhaps," said the new-comer, "you don't think eight million cubic feet a second is a lot of water! Might I ask your name?"

"Certainly," replied the old man, "I'm Noah."

* * * *

"It is very strange," said the vicar, "that the minute morning service is over half the congregation go straight to the public house. I cannot understand it and it is very depressing."

"Perhaps," ventured the bright new curate, "it is what they call the thirst after righteousness."

* * * *

Bad times led a compositor to take a job as a waiter at a restaurant. After serving some soup, the customer called him back and said: "Take this soup away—there is a button in it!"

"Sorry, sir," said the waiter, "it's a printer's error—it should be mutton."

* * * *

"Now, tell the jury, madam," instructed the young lawyer, "just where the prisoner was milking the cow."

The young lady, a trifle embarrassed, smiled sweetly, and replied: "Why, I think it was just a little back of the centre, sir."

* * * *

"How did you compile your great dictionary?" the lexicographer was asked.

"Oh, it was something like having a quarrel with one's wife—one word led to another."

* * * *

"You made rather a lot of visits, doctor," said the convalescent, looking at the bill.

"I had to," said the doctor. "And remember you were in grave danger every time I called."

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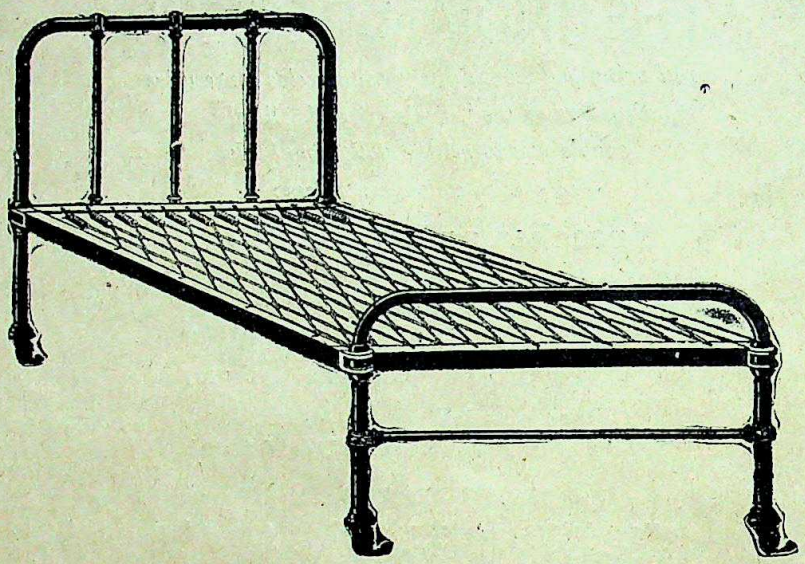
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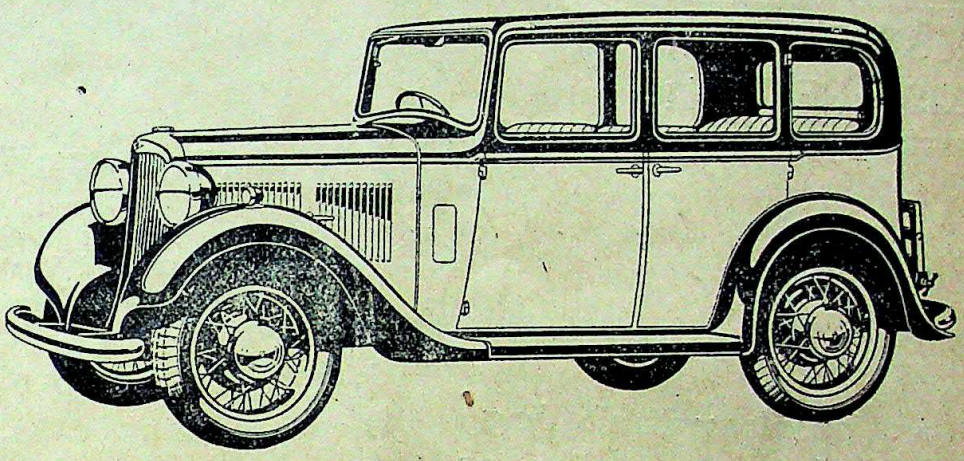
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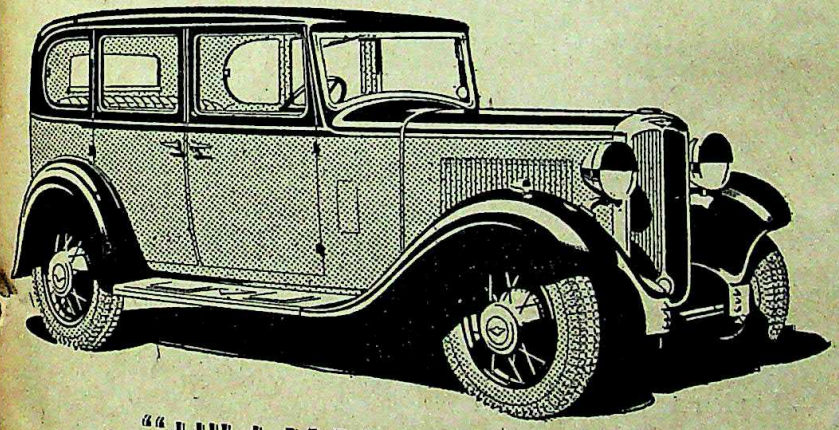
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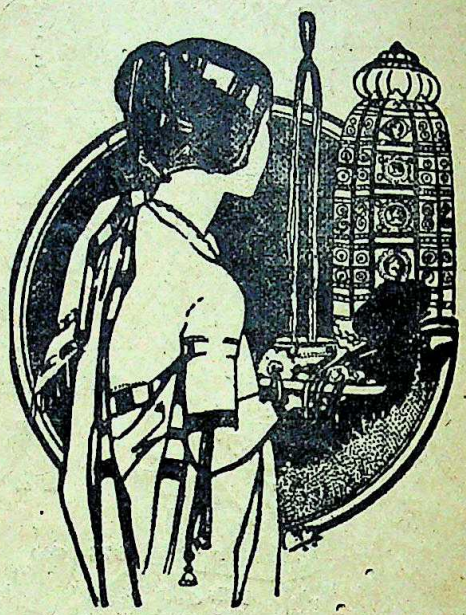
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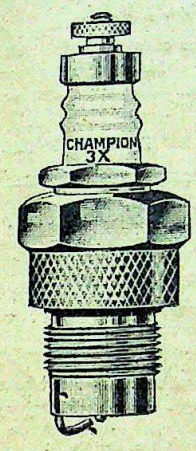
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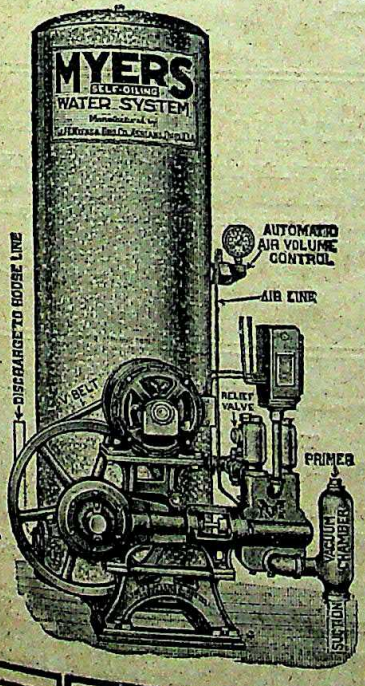
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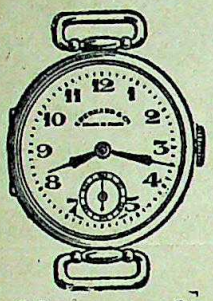
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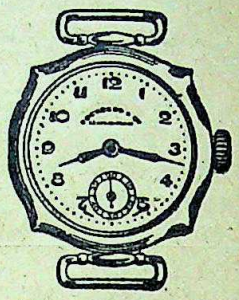
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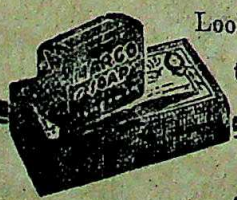
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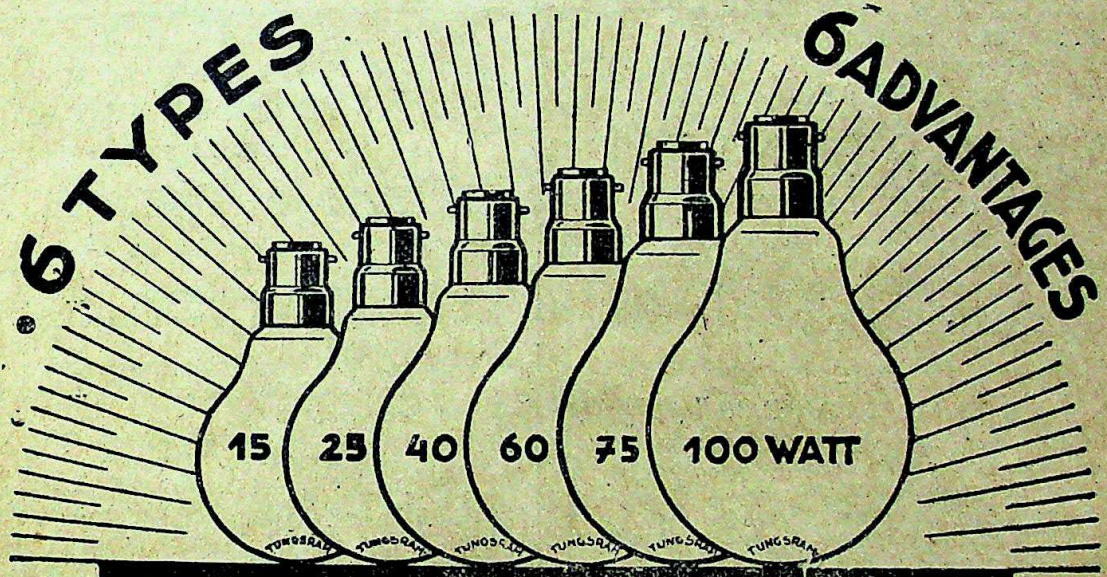
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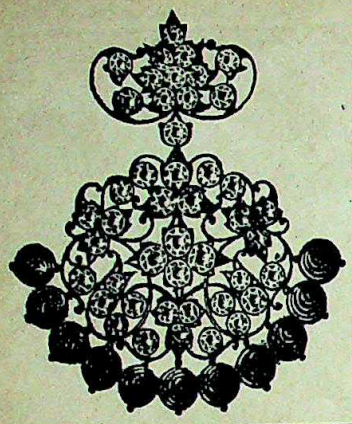
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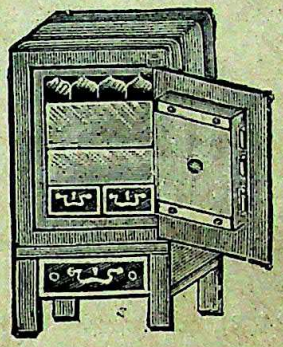
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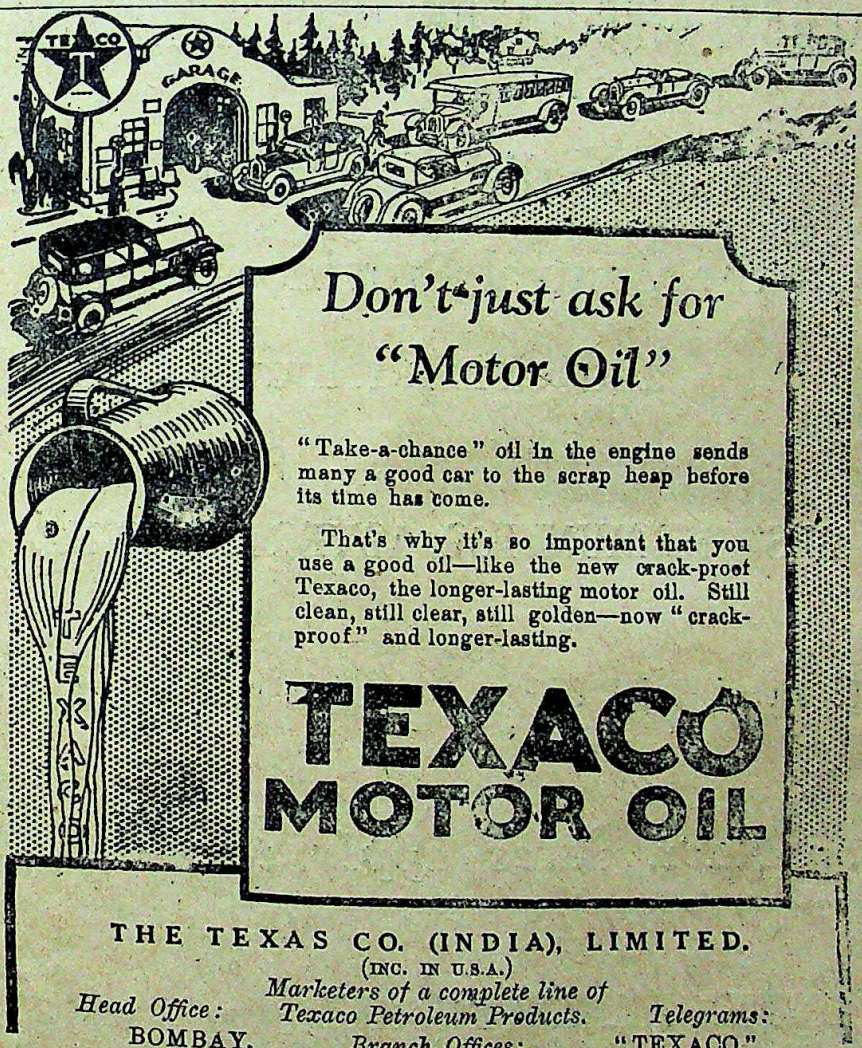
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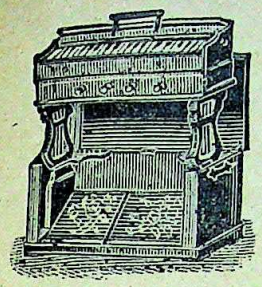
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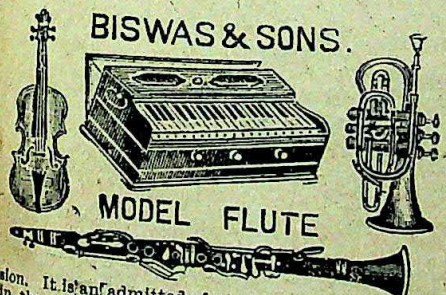
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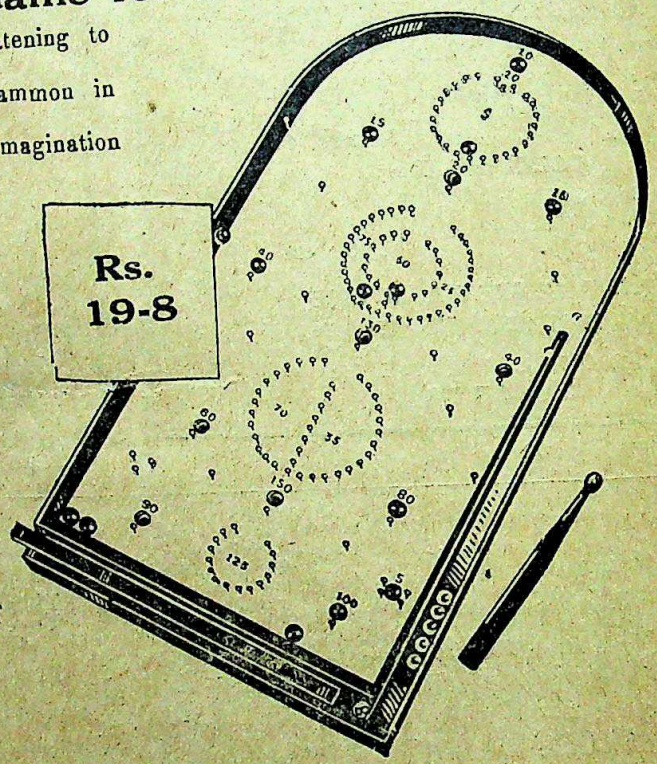
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LIPTONS

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Good Tea

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★ *TIMIR BARAN Bhattacharya, born 1910 in Calcutta, took to the 'Sarod' which gave him the first taste of fame, at the age of 18. He is a disciple of Ustad Amir Khan and Ustad Allauddin Khan. In 1930, he joined Uday Shankar's ballet and travelled all over the United States, Britain and Europe where his talent was fully recognised. His pioneering work in orchestration of Indian music has won him innumerable laurels and wide popularity.*

Timir Baran, Tone Poet

TIMIR BARAN, the renowned musician who has introduced counterpoint into Indian music and has revolutionized the Indian orchestra, says :

'In the creative contemplation of music, I greatly value the aid of tea. It often stirs a note and a rhythm in my fantasy which, lisping on the instruments, culminate in a grand orchestral harmony.'

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THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

Edited By Mr. G. A. NATESAN

Vol. 48.] OCTOBER 1947 [No. 10.

Historical Studies in Independent India*

By Dr. C. C. DAS GUPTA, M.A., P.R.S., Ph.D. (Cal.), Ph.D. (Cantab)

IT has been accepted by all scholars that India is one of the earliest civilised countries in the world. That India was such is known from the study of a number of evidences which we have got of the contemporary civilised world.

India came into close contact with the British from the eighteenth century. From that time there is the beginning of an enquiry into the history of India by a number of well-known British historians and archaeologists. The methods which were then applied for the knowledge of the history of our country were rather quite new even in Europe. Though the Britishers became interested in Indian history and culture, still for want of a proper respect for India because she was conquered, all their studies in this line became vitiated.

Nothing has been uptil now done for the discovery, preservation and study of Indian historical documents in a truly national scale. The result of this is the common saying that India does not possess much historical material for the reconstruction of her history. There cannot be any statement farther from truth than this. India does not lack historical materials; but what she lacks is the suitable arrangement for the discovery, preservation and study of Indian historical documents.

In the 19th century the Indian Archaeological department was founded and the work done by this department, so far as it goes, is quite laudable; but it is regrettable that it does not go very far. In 1904 Lord Curzon passed the Ancient Monuments Preservation Act for the protection of monuments in British India. This Act is quite praiseworthy but as no work has been practically done to serve the inner meaning of this Act, the very purpose for which this Act was passed is not at all fulfilled. It must be accepted that any historical document, however small and insignificant it might appear to the ordinary eye, is to be very carefully protected. If we accept this view, then we must be awestruck by the appalling neglect of historical documents in India. There are thousands of priceless gems of historical documents which are being so much neglected that we must be ashamed of what we are doing in this sphere.

The following are the suggestions which I should like to offer in this connection:—

(1) The proclamation that all historical monuments, whether small or big, are of utmost national importance.

(2) The proclamation that all manuscripts, big or small, are of utmost national importance.

(3) Endeavour must be made to keep all historical documents in tact. It is a shameless thing that throughout the length and breadth of India we find utter neglect of the priceless gems of Indian monuments and manuscripts.

We should now point out the measures by which this can be done. It is not possible for any national government, however sympathetic it might be, to arrange for the discovery, preservation and study of all the historical documents because of the vastness of the problem. What is essentially required is that the people of

* Submitted to Mahatma Gandhi who has taken interest in the scheme.

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the country should themselves understand the importance of these things. If the general people can understand the value of these things, then they will voluntarily come forward to shoulder their responsibility; but the vast illiteracy of India is standing in the way of this understanding. The literacy of India does not go much beyond 12 per cent. of total population and we must be ashamed of this appalling state of education in India. Uptil now there is no general spread of education among the Indian people. On account of the policy of repression followed by the British for a pretty long time education in India could not make much headway. Moreover education which had been imparted to India as yet is not only foreign but also anti-national. Time has certainly come when education should be made indigenous and national. It is absolutely necessary to impart education through the medium of the mother tongue from the lowest to the highest stages, to make one Indian language a compulsory language for study by all and to keep one international language, possibly English, a language for study by only the advanced students and those who will be required to go out of India. With the spread of education every one will gradually realise that it is essential for him to help in the keeping of the historical documents in tact.

The following are the suggestions which I like to throw for the discovery, preservation and study of Indian historical monuments:—

(1) The expansion of the Indian Archaeological department on a truly national basis.

(2) The creation of the Historical and Archaeological societies in each district of India by the national government for the discovery, upkeep and study of Indian historical materials. This is the most important step which the national government should take.

(3) The close co-operation between the Indian universities and the Indian Archaeological department. Uptil now there is absolutely a lack of this important outlook with the result that the Indian universities have practically no material to work upon while in the Indian Archaeological department there are heaps of material remaining unattended for want of sufficient number of suitable men in the department.

(4) The closer co-operation between the Indian Archaeological department and big colleges in some cultural zones of India where there are no universities. In India there are a very few universities and it is for this reason that some Colleges should be treated as universities for this purpose because the few existing universities of India cannot possibly give an idea of the historical materials which are in each district of India.

(5) The establishment of a large number of research institutes to study these historical materials. India is sadly in want of them and unless these are founded, there is no chance of the proper study of the historical materials of India.

It is well-known that from time immemorial India was known to the outside civilised contries; but nothing has as yet been done to study this phenomenon in all details. Uptil now in India the history of other countries has been studied in the most abnormal manner. History of other countries has been studied with the help of only secondary text-books and no attempt has been made to study the history of other countries with the help of original sources. So the study of the history of other countries in India has been uninteresting and unproductive. It is, therefore, necessary to make a thorough revision of the whole syllabus of history as prescribed for study in Indian universities. Secondly, suitable and proper arrangement should be made for the study of the history of other countries in the proper manner with the help of original sources. Thirdly, it is necessary to establish a number of museums of foreign antiquities in India. This can easily be done by purchase as well as by exchange of antiquities which are duplicates. Lastly, it is necessary to send a number of suitable candidates abroad for the proper training in the line.

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A NEW DEFENCE POLICY

By Mr. P. S. NAIR

FOR the last two centuries, India has been depending upon Britain for her defence, although her Military expenditure was exorbitantly high. Her Army was only a part of the British Army of occupation, her Navy and Air Force were negligently small. The people were so much emasculated by the policy of disarmament and systematic suppression of all sorts of resistance that she had nothing to show by way of armament independent of the British. Indian soldiers had won renown in the great wars, but the Nationalists dubbed them as mercenaries. British policy considered India only a Unit in the Imperial defence and the Army was used for the purpose of quelling internal disorders and utilising it in furtherence of her Imperial designs.

Now that Britain has quit India due to compulsion of circumstances, it is high time for the leaders of India to bury deep some of their old ideas of defence and to shape a new policy in consonance with the world situation. India is already divided, so also the armed forces between Pakistan and Indian Union. The separation of Burma did not make any fundamental change in India's defence policy. Similarly even if a portion of India, North and East, secede from the Union, her defence will be exclusively her own concern and it is imperative for her to be prepared before it is too late. Whether the Indian Union remains in the Commonwealth or not, any help from Britain in respect of India's defence or protection is unthinkable. Britain has become so weak economically and militarily that now she neither rules the waves nor her legions control 1/5th of the globe. Her withdrawal from India is more a helpless withdrawal like the withdrawal of the ancient Romans from Britain than a strategic withdrawal in which she has been an expert.

Upto this time, we were constantly hearing of the cry of retrenchment in Military expenditure as one of the plans in Nationalist opposition to British Imperialism. Now that the oppositionists are going to become the Government, the old cry must be replaced by one of expansion of the Army, Navy and Air Force. India was considered to be so impregnable by the old standard of strategy that one writer called this Sub-Continent *A Great Fortress*. But æroplanes and atom bombs have revolutionised warfare and no place, however gifted by natural defence, can be considered invulnerable. If Japan could ravage the borders of India after conquering 2000 miles of U. S. A., British, Dutch and French Territories and oceans, is it impossible in the next war for Russia or any other nation to bring the horrors of war into the heart of India after crossing and conquering a few miles of Afghan Territory? The Pakistan scheme will only complicate the situation. The Pathans and Punjabis may prove to be good fighters in infantry, but the financial and economic resources of Pakistan will be so weak that a division of Russian soldiers will be able to conquer it within a few days. Pakistan, I fear, may prove to be the Belgium of the Middle East. The future wars will be more of an industrial and economic nature than even of purely Military. In the push button wars we can visualise, more will depend upon success on industrial and economic mobilisation than on personal gallantry or heroism.

The greatest tragic feature of the Drama of Partition of India is the division of the Army. This is a calamity too deep for tears. I doubt whether there is a parallel to this event in World-history. The Army which helped Britain to win the fairest jewel in the British Crown,—the fighting machine which was best in Asia with the possible exception of Japan and helped Britain to win the World Wars, this was wantonly divided and disintegrated while the Country looked on helplessly. Although the division of the Army weakened both Pakistan and the Indian Union resulting in the immediate defensive position still more

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dangerous, the Indian Union apparently gets 2/3rd of the Army in all its branches, although she is eligible for three-fourths of the whole in view of her size and proportion of her population. This has been sacrificed on the altar of making Pakistan a workable proposition, but I cannot understand on what justification the Indian Union is asked to sacrifice her due share for the execution of a policy which she does not approve. This is nothing but paying a premium on the anti-national policy of the League which is not a good augury for the future. The Congress should take a firmer and stronger stand in the matter of division assets. Those who do not want to be in India can go, but they should not get more than what is their due. Any way this weakening should be made up by an increased attention on our defences by reserving a part of our Sterling balances to make up the deficiency. India has definitely entered the arena of power politics and there is no use ignoring the realities facing us.

The possibility of Pakistan allying with the Arab League for defence cannot be ruled out. In fact that will be the logical outcome of the two Nations theory of Mr. Jinnah. Mr. Jinnah's refusal to have one Governor-General confirms this suspicion. How the advanced states of Punjab, Sind and North Western Frontier can ally with the backward countries in the Middle East simply because they are Muslims and to feel at home will have to be seen. If this happens the Middle East countries will turn into a replica of South American States with the controlling influence of Russia in the place of U. S. S. Anyhow, the future of Pakistan does not seem to be as rosy as its protagonists dream, if they have no idea of swallowing the whole of India through intrigue. The leaders of India should be careful that they are not caught napping. The Muslim National Guards is becoming stronger and stronger day by day and this menace cannot be ignored.

Anyhow, India will have to maintain a ring of Military fortification from Kutch to the Himalayas and the strength of this Army will have to be greater due to the loss of India's Scientific Frontier and control of the Khyber. Similarly in the Eastern Frontier, we will have to maintain a Military alliance with Burma and the other countries of the Far East by passing, if necessary, the Eastern Pakistan.

India's oceanic defence will loom large in the future as it was through the ocean that her recent conquerors reached the country. The hopeless and helpless condition of India's Navy calls for urgent attention. If the invaders get a foothold on Indian soil without opposition, no Army, however strong it may be, will be able to drive them away easily. The Europeans were able to conquer India easily because they succeeded in getting foot-holds in India as trading stations before embarking upon their career of expansion.

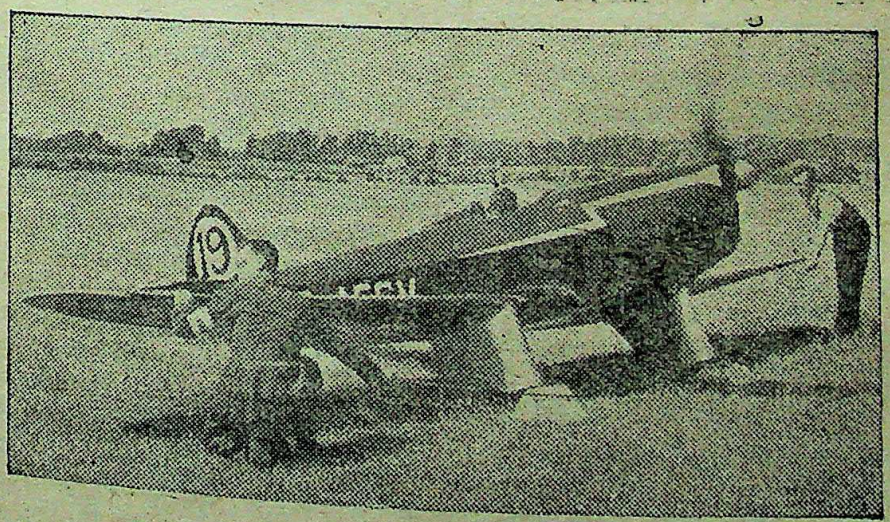
If Britain with her insular position was practically bombed to partial destruction through sheer strength of air power, what would be India's fate in the further wars beggars description. Neither the Himalayas nor the Seas will be a barrier to this most destructive of weapons. Hence the immediate problem of India to be tackled on the dawn of independance is the expansion of her fighting arms. Have the leaders of India thought over it? Have they arrived at any conclusion? The public should be taken into confidence regarding this matter of life and death. The principle of non-violence on which our struggle for freedom was based has no application so far as our defence policy is concerned. A State is based on Force and once it is withdrawn the State will disintegrate due to internal disorder or external pressure. No State can exist without police or Military Forces and India is no exception, but India will not and shall not have any design against her neighbours. India's great leaders like Sri Ramachandra, Chandragupta Vikramaditya, Asoka, Krishna Devaraya, Akbar and Shivaji waged wars only for bringing India "Under one Umbrella" and did not

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cherish any design against the freedom of the neighbours. India's past had been a striking example of honest intentions meeting with underserving treatment. Nobody wants that India's past should be forgotten, but no nation can live under high ideals of spirituality alone. Even spirit cannot thrive in slavery. Therefore no idea of non-violence should stand in the way of India preserving herself with sufficient Military strength against invaders either from the North or from the Ocean. The recent spectacle of a part of India separated and the country mutilated at the sight of three hundred Millions show how helpless we are in spite of our numerical majority in the face of a strong and organised physical strength. The success of Pakistan movement should open the eyes of all Indians to perceive the glaring fact that high ideals will not have much value without material strength to back them up. That Sardar Baldev Singh, our Defence Member, had advocated in a recent statement a programme of Military training for the youths of the country to counteract the inferiority complex is encouraging and augurs well for our National existence. A new, vigorous, youthful spirit should be inculcated in the Nation without which no nation can survive the struggle for existence. If our youths cannot withstand the hooligans and Goondas as revealed in the recent riots, how can they fight their tougher enemies? A sturdy race can build up only with a little of that Spartan discipline and organisation. A programme of mass physical education and Military training can bring about this desired result in our National character. The work of Babu Purushotham Das Tandon in North India and Sri Prakasam in Madras, deserve active encouragement and support in the public. Congressmen in particular would do well to concentrate on this question instead of wasting their energy in pelting stones at each other in the rivalry of Ministry making and faction warfare.

When moulding a new defence policy the necessity of a strong Central Government capable of mobilising our resources in cases of emergency cannot be over emphasised. Mir Jaffars and Jayachands will not be found wanting in the future India as they were plenty in the past. We should be on guard against such fifth columnists.



SMALLEST PLANE IN ENGLAND

The smallest plane in England, a Chilton, on show at the Southend Air Display and Race recently held at the Southend-on-Sea municipal ærodrome.

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SOVEREIGNTY TO-DAY

By RUSSI LALA

THE British Foreign Secretary, Mr. Ernest Bevin, in his recent address to the Transport and General Workers' Union said that the world needed to learn the desirability of surrendering sovereignty in favour of a "great sovereignty." Mr. Bevin went on to recall that the Transport and General Workers' Union was formed through the merger of many smaller Unions. He added: "They surrendered their sovereignty for a greater sovereignty. That is the lesson that needs learning in the world of today."

Mr. Bevin, after two years as Foreign Secretary has come to realise that what really hinders the march to peace is not a single nation like Russia, but an outdated idea—the idea of absolute national sovereignty.

This idea of sovereignty is a medieval concept first expressed by the French writer Bodin in the seventeenth century. Europe, disorganised after the feudal ages, needed law and order. A strong Central power was alone capable of creating order out of chaos. The power of the government passed through different stages of despotism, enlightened despotism, Napoleonic despotism, and after that, colonial despotism. Today we live in the midst of National despotism.

Each nation believes that whatever suits its narrow interests should suit the interests of every other nation. If it does not that nation is its enemy. This leads to wars.

The only modern contribution of sovereignty is that it inspired subject nations to assert their independence. To-day, independence has been recognised as a human right. The best proof of this recognition is the Indian Independence Act. Now, the mission of the sovereign nation state is over. If it persists in our midst any longer, the results may be very disastrous. For at present, in a small world, there are about seventy separate sources of law—seventy separate and often conflicting sovereignties.

The more powerful the nation, the more will it adhere to its sovereignty. But even these powerful states are unable to prevent the outbreak of a world war. In spite of holding to their sovereignty, they have to pay with the lives of their citizens and large public debts. A sovereign U. S. A. could not prevent a sovereign Japan from attacking, but is just a shuttle-cock in the hands of an international law-breaker. Politically therefore, national sovereignty is an illusion.

In all ages, whether among tribes or cities or religions or nations or 'blocs', war has been the result of contact between non-integrated sovereign units. Whenever a part of their sovereignty was transferred to a higher power, like the Crown in the case of Indian states, these wars ceased. No treaties have ever prevented wars. More often they have been made an excuse for it. But, whenever law has been introduced, wars cease. The problem of peace is the problem of sovereignty. Historically therefore, national sovereignty is the cause of all wars.

In spite of the outdated idea of national sovereignty, every political manifestation of the Second World War like the Atlantic Charter and the San Francisco Charter applauded the idea of national sovereignty. The reason is that President Roosevelt was aware that the U. S. Senate would not ratify any transfer of American sovereignty to a world organisation. Hence, the constant introduction of the clause of national sovereignty. The young and powerful Soviet Union eagerly grasped this clause. At their insistence was introduced the Veto. The United Nations Charter declares in Article Two: The organisation is based on the principle of *sovereign* equality of all its members.

In the last couple of years, a reaction has set in about sovereignty. The reaction was first presented in writing by

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Emery Reeves in his epoch-making book "The Anatomy of Peace." After a vigorous attack on the sovereign nation state, the author calls for a World Government as the first step to peace.

Amongst the foremost statesmen of the world to scent the danger of unlimited sovereignty was Mr. Antony Eden, the former British Foreign Secretary. In the Foreign affairs debate of the House of Commons in November 1945, he warned: "I have been unable to see any solution which will make the world safe from atomic power save that we all *abate our present ideas of sovereignty*."

Within two years of this warning, the Emergency Committee of Atomic Energy Scientists under the chairmanship of Dr. Einstein declared the failure of the United Nations to plan for atomic control. The statement said: "Once stock piles of atom bombs have been accumulated by two *national* blocs of a divided world, it will be no longer possible to maintain peace." Like Mr. Reeves the scientists felt that the only alternative to another war is the creation of the World Government to enforce peace.

Among the other statesmen may be included Mr. Mackenzie King who, speaking in December 1945, urged every country to recognise that "above all nations is humanity." He called for an effective *world sovereignty*. Mr. Bevin has expressed his opinion that a World Assembly be created, elected directly from the people of the world and to whom the United Nations Governments will be responsible. Mr. Reeves suggests a universal legislature, a universal executive and a universal judiciary along with our present national legislature, executive and judiciary.

In practice however, the transfer of sovereignty will mainly concern the Big Five. Britain has been more than agreeable to this idea. China through its spokesman Mr. T. V. Soong has agreed to yield, if necessary, a part of her sovereignty to the United Nations, "in the interest of collective Security." France may follow the line taken by Britain and China. The strongest opposition to the transfer of sovereignty will come from the two most powerful nations, the U. S. A. and U. S. S. R. These two have reached the pinnacle of their power and their politicians believe that any transfer of sovereignty will mean an end of their present leading role in world affairs.

The U. S. A. and the U. S. S. R. may well cherish their national soverignty in this world of power politics, but when total war is the price of total sovereignty, the price is too high.

If these two mighty nations willingly yield a part of their sovereignty to a higher organisation like the United Nations, the United Nations can be greatly strengthened. Moreover, the world will be saved from the crushing burden of armaments and all the people of the world can live without fear of an impending war.

REMEMBRANCE

BY MR. V. DHURANDHAR

Mem'ries like hazy waking dream
Float in the misty horizon
Of my heart. Light and shadows team
In fleeting order, while the one
Beloved form sways midst the stream
Of Remembrance like a forlorn, sweet
Apparition. With tearful gleam,
Those weary wistful eyes replete
With anguish of unrealised Hope,
Gaze the Ocean of Life between
Us from another shore where grope
The Dead in quest of Love, unseen,

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WHITHER TEXTILE PRODUCTION?

By Mr. RAMCHANDRA SHARMA, M.A.

WITH the end of war the consumers expected a rise in textile production for their consumption, but their hopes have been belied in the absence of any set post-war plans. Not to speak of an increase in the cloth quota, the fear of a reduction in the existing quota has but proved a blatant reality.

On the eve of World War II, almost the entire demand (4,500 millions yards) of the home market was being met by the Indian textile industry. During the war, due to non-availability of adequate amount of cloth for civil consumption, the consumers were put to considerable privations and hardships. Even in the Post-war period textile production continues to decline. From 4,688 million yards in 1945, our textile production declined to 4,082 million yards in 1946—a fall of 13 per cent.—thereby reducing the per capita quota to 9 yards only. The decline in handloom cloth output, too, has been estimated at 350 million yards. Import of foreign cloth is also negligible at present, while the near future does not encourage optimism. For 1947, it is estimated that about 15 million yards of English cloth will be imported, whereas the pre-war import was in the vicinity of 750 million yards. Besides, in order to save the teeming millions from starvation and death, India has been and will be exporting cloth to foreigners specially Argentine, Burma, Ceylon, Java, Australia, and South—East Asiatic countries. In 1946, the "distress" cloth thus imported came to 400 million yards. Thus, India's textile production has fallen, her cloth exports have increased, while her imports have been almost negligible.

Many factors have contributed to the fall in home production of cloth. Firstly, in the post-war years, labour unrest has been increasing in geometrical progression: strikes and hartals have been the scourge of the day. This is so partly because industrial wages have not kept a measured pace with the cost of living, which continues to swell unabated, thus denying even the pre-war standard of living to the labourers, and partly because the reins of administration being taken up by popular ministries whose sympathies are pronouncedly pro-labour; partly because of the employers' tendency to reduction in labour-force and their wages, and partly because of the pro-labour flow of public opinion.

Production has also suffered on account of an increased frequency of communal riots which seem to have received a further stimulus since the Partition of the country.

Besides, labour absenteeism is also on the increase in all industries. In textile industry, absenteeism has gone up from 10·5 per cent. in 1939 to 17·55 per cent. in 1946 in Bombay; from 3·3 per cent. to 8·06 per cent. in Ahmedabad; from 10·77 per cent. to 23·51 per cent. in Sholapur; and from 4·33 per cent. (1943) to 7·16 per cent. in Cawnpore. "Higher absenteeism means more work for supervisors, more damage to product and machine, more wastage of raw materials, more accidents, more work in the time-keeping and wage payment departments, and more alterations in factory records, discontentment among conscientious and regular workers", and a consequent fall in industrial production. The greatest factor at the root of labour absenteeism was the bad effect of war on industrial health—sickness born out of malnutrition, neglect of welfare activities, longer hours of work, overtime engagement, housing congestion and insanitary conditions. Other factors responsible for it were the psychology of the new entrants who were unaccustomed to industrial work, and the migratory character of Indian labour.

Further, the introduction of a 48 hours week instead of 54 hours week since 1st August 1946, has aggravated the malady. It is estimated to have led to a 12½ per cent. fall in cloth production,

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since there has been no parallel increase in efficiency. The wage-level has been stationary, hence we have a higher cost of production, and consequent thinner profits. Again, a mere wage increase or a reduced number of working hours, unaccompanied by increased productivity merely serves to set in motion, indeed to accentuate, the tiresomely familiar inflationary spiral.

The demon of non-co-operation is still another stumbling block to textile production. The Trade Unions and labourers have not been whole-heartedly co-operating with the producers in order to continue the three-shift system in textile mills. The employers themselves seem to be unwilling to encourage three shifts, perhaps, due to scarcity of skilled labour and absence of huge profits incentive.

Coal shortage renders the matter worse confounded. Many mills had to be temporarily closed down due to coal shortage while others did not work to the fullest capacity. India's industrial requirements come to about 35 million tons of coal while the present output is only 29 million tons. In July and August, 1946, there was a 12·5 per cent. fall in the average despatch of coal per mensem as compared with 1945.

Again, there has been an abnormal wear and tear and depreciation of machinery and plants due to war over-work thereby making replacement an immediate necessity. But due to non-availability of machinery and foreign exchange, it is not so easy at present.

Lastly, production has fallen on account of a slender profit margin. There has been a continuous rise in the wage-level and the raw materials index number, while the number of working hours has increased without any parallel rise in efficiency. All this has led to higher cost of production, whereas, great considerations for the consumers' interests have compelled the government not to budge an inch from the November, '45 level of controlled cloth prices. A consequent fall in profits has brought the industrial activity at a very low ebb: most of the mills have been working below capacity while others have actually stopped production. Mills producing coarse yarn and cloth have suffered more on this account.

The distribution machinery has further worsened the cloth situation. It appears that the history of cloth control has been one of increasing failure to deliver the goods except to the black-market operators' godown. There has been no correspondence between a person's income and habit of consumption and the kind of cloth allotted to him. Thus, on the whole, rationing of cloth has been no success.

THE WAY OUT

The way out of the tangle is not so easy as the arm-chair thinkers might think. What is needed is not only a social and economic reconstruction, but a complete mental and moral overhaul, too. Individual efforts are always futile. It is only a co-operative spirit on the part of the consumers and producers, the labourers and the capitalists and the government and people alike that can better the situation. The mill owners should do their best to work their mills at the maximum capacity. In the wider interest of the nation they may rest content with leaner profits for the time being, and thus relieve that poor consumer, who ever since the break-out of hostilities, has been groaning under the borden of scarcity. At the same time they should not neglect the claims of the labourers, who may be allowed to 'live' and not only to 'exist'.

The labour force and Trade Union leaders should also not fail to rise to the occasion; without their co-operation it is not possible to reintroduce the three-shift system and the 54 hours week for a short-term period. 'The have-nots' should abandon their hostile attitude towards the 'haves' and thus help the country sail smoothly over troubled waters.

The responsibility of the government is the greatest. It has to do its best to create and further harmonious employer-employee relations. The government should

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have a control over the supply of raw cotton. which may be sold to the mill at controlled prices. The appointment of a Commodity Prices Board to fix fair and resonable prices of yarn and cloth of all kinds is a welcome move in this direction. Immediate steps should be taken to reintroduce the three-shifts system and the 54 hours week. No doubt, this question has already been referred to the Labour Conference and its Standing Labour Committee, but looking to the gravity of the situation a quicker decision is required. At the same time, plant and machinery should be purchased from foreigners at the earliest stage. The situation will ease to some extent by the encouragement of hand spinning and handlooms, but a retrograde policy like that of the Prakasam government in Madras, which, it appeared, intended to liquidate large-scale textile production just to encourage 'Khaddar,' would be like killing the goose that laid the golden eggs. Cottage industries may be used only to supplement but not to supplant large scale industries. Side by side, the resources of foreign cloth, especially Japan, should also be tackled. As regards cloth control, it would be better if the government could overhaul the system and thus remove it bottlenecks, rather than depict a defeatist tendency by a move to de-control when the supply of cloth is not sufficient to meet the present demand.

Looking at the situation from a long period angle of vision we can say that only planning on sound and systematic lines can help us. A rapid iudustrialisation of the country is the urgent need of the hour, if India no longer wants to remain the Cinderella of the civilized world. In the earlier stages capital goods and production units should be imported from abroad, while the quickest steps must be taken to establish the textile manufacturing industry in India itself. A greater number of engineers and technicians should also receive training abroad. The central Government's scheme of adding up 125 new textile mills to the existing 417 mills is a wise step.

The political situation in the country is no doubt discouraging to any constructive scheme, but bold government policy, aided by the active co-operation of the producers and the consumers, will not fail to ease the situation at an early date.

NEHRU'S LATEST*

BY MR. K. BALASUBRAMANIA AIYAR

LORD Mountbatten spoke of Pandit Nehru as a world-renowned figure of courage and vision. Undoubtedly, he is the authentic voice of India now. The history of the struggle for Indian freedom in recent times is, largely, his own life-history. In the course of this struggle, he was imprisoned nine times. It is remarkable how he made the prison yield the maximum good. 'The Discovery of India'* was born in the Ahmednagar Prison. So were 'The Glimpses of World History' and 'The Autobiography" born also. It is there, he says, that he had leisure; there was no sense of hurry or of completing a task within an allotted period of time 'It gave him, therefore, opportunity to let his mind wander or take root for a while, keeping in tune with his mood, allowing impressions to sink in and fill the dry bones of the past with flesh and blood.' Even at the time of the publication of the book in 1945 Pandit Nehru felt that some parts of it were already somewhat out of date and that much had happened since he wrote it.' Much more so now, many parts of the book will have become out of date and may have to be re-written. But he says he resisted the temptation to revise it. Nevertheless, as the product of the

* THE DISCOVERY OF INDIA. By Pandit Jawaharlal Nehru. Published by Signet Press, Calcutta.

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robust and virile thinking of an original mind, the book will be found to be fascinating and profitable reading. In fact, it may be said without exaggeration that it is one of the greatest books of this age written by one of the makers of New India.

'The Discovery of India' is also the author's adventure to discover himself. In the epilogue to the book he asks with a certain touch of sadness "The Discovery of India", "what have I discovered"? "It was presumptuous of me to imagine that I could unveil her and find out what she is to-day and what she was in the long past. About her there is the elusive quality of a legend of long age; some enchantment seems to have held her mind. But she is very lovable and none of her children can forget her, wherever they go or whatever strange fate bafalls them". In this fascinating book, we are led through swiftly moving perspectives of Indian history and before our mind's eye there unrolls the glorious vision of a series of scenes of the long panorama of India's past. We have, gathered together here, beautiful autobiographical touches, colourful reminiscences, pregnant observations, weighty reflections, and fine phrases that will stick to the memory, apt quotations and poetic descriptions of great men and great events. In places, we are led into the secret of the inner workings of a massive mind that has launched forth into the quest for truth and spirituality. All through the work, however, there runs the emotion of intense love and devotion to our motherland, aglow with a deep sense of her high spiritual values and her great undying culture.

We find here an amazing wealth of facts and information culled from various sources interspersed with reffection on their significance. In short, the book is fascinating reading. Once you take it on hand, you cannot lay it down until you have finished. Even afterwards, you will be tempted to come to it, again and again, to ponder over the beautiful sentences, quotations and phrases scattered throughout the pages. In fact, this is the real test of a great book from the pen of a great author.

The work is fittingly dedicated to his 'colleagues and co-prisoners in the Ahmednagar Fort prison camp.' Most of us are generally acquainted with Pandit Nehru's views on political questions and with his ideals of a socialistic state with economic equality and freedom. But we will be eager to know his attitude towards life, religion and philosophy. In the Chapters on 'Life and Philosophy' and on 'Religion, Philosophy and Science' he says: 'My early approach to life's problems had been more or less scientific, with something of the easy optimism of the science of the nineteenth and early twentieth century'. Yet he felt that religion supplied some deeply-felt inner need of human nature, though religion, as he saw it practised, did not attract him. He owns that Metaphysics and Philosophy have a greater appeal to his mind. But he frankly states that he is interested in this life, not in some other world of future life. He says: "Intellectually, I can appreciate, to some extent, the conception of monism and I have been attracted towards the Advaita Philosophy of the Vedanta, though I did not understand it in all its depth and intricacy. I realize that merely an intellectual appreciation of such matters does not carry one far". Some kind of ethical approach to life had a strong appeal for him. He says: 'I have been attracted by Gandhiji's stress on right means and I think one of his greatest contributions to our public life has been this emphasis. He admits that he had always hesitated to read books on religion, but he feels that ignorance of them is often a severe drawback. He says: "The sheer beauty of some passages would hold me. A phrase or a sentence would suddenly leap up and electrify and make me feel the presence of really the great." There was a compelling reality about

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them, a permanence, which time and space could not touch." He further observes: 'I find myself incapable of thinking of a deity or of any unknown supreme power in anthropomorphic terms.' But he feels it is impossible not to believe in something whether we call it a creative life-giving force, or vital energy inherent in matter which gives it its capacity for self-movement and change and growth or by some other means; something that is as real as life is real when contrasted with death. In fact, he says with Voltaire, 'Even if God did not exist, it would be necessary to invent Him'. He concludes by saying 'Whatever gods there be, there is something godlike in man."

According to him, the central idea of ancient Indian civilisation was that of Dharma which was something more than religion or creed. It was a conception of obligations, of the discharge of one's duties to oneself and to others. Rights as such were not emphasised. It stands out in marked contrast with the modern assertion of rights of individuals, of groups and of nations. Writing about the Upanishads, he says: "They are instinct with a spirit of enquiry, of mental adventure: of a passion for finding out the truth about things. I like the vigour of the thought in questioning, the rationalistic background".

About our national epics, the Ramayana and Mahabharata, he observes that they are still a living force in the life of our people and they represent the typical Indian method of catering all together for various degrees of cultural development from the highest individual to the simple, un-read and un-taught villager. He says: "The Mahabharata is one of the outstanding books of the world. It is a colossal work, an encyclopaedia of legend and religion, of political and social institutions of ancient India." Of the Gita he truly remarks as follows: "The message of the Gita is not sectarian or addressed to any particular school of thought.' "During the 2500 years since it was written, Indian humanity always found something living in the Gita, something that fitted into its developing thought and had a freshness and applicability to the spiritual problems that afflict the mind".

In this work Pandit Nehru gives a splendid analysis of the effects of British rule upon India and its social and economic structure and a revealing account of the genesis and growth of the freedom movement in India. He rightly observes that the establishment of British rule in India was an entirely novel phenomenon for her, not comparable with any other invasion or political or economic change. India became for the first time an appendage of another country and now racialism became the acknowledged creed. The self-sufficient village community of the old was entirely disintegrated and the destruction of village industries was a powerful blow to these communities. The balance between industry and agriculture was upset. The landlord system was newly introduced which struck at the whole Indian conception of a co-operative group of social structure. The big land owners or farmers of revenue were created and British rule consolidated itself by establishing new classes and vested interests, who were tied up with that rule, and one of the major problems in India *viz.*, that of the Princes or of the Indian States was also created. Thus, there were three basic vested interests created and encouraged by British rule *viz.*, the Princes, the big landlords and the Indian Members of the Services.

Writing eloquently about the advent of the Gandhian era he says: "And then Gandhi came. He was like a powerful current of fresh air that made us stretch ourselves and take deep breath; like a beam of light that pierced the darkness and removed the scales from our eyes; like a whirlwind that upset many things, most of all the working of people's minds. Political freedom took new shape then and acquired a new content. The essence of his teaching was fearlessness and truth and

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action allied to these, always keeping the welfare of the massess in view." Gandhi influenced millions of people in India in varying degrees. Some changed the whole texture of their lives; others were only partly affeced.

Pandit Nehru truly observes that the Indian habit of mind is essentially one of quietism. A long tradition of philosophy also leads to it and yet Gandhi, a typical product of India, represents the very antithesis of quietism. He has been a demon of energy and action, a hustler, and a man who not only drives himself, but drives others. In fact, the Congress was and is dominated by him.

The present age is, according to him, the age of the Atom Bomb. The highest ideals of the age may be classed under two heads, humanism and the scientific spirit. He fears that in India there are alternating tendencies for self-glorification and self-pity. Both are undesirable and ignoble. We cannot lose ourselves in aimless and romantic quests, unconnected with life's problems. Nor can we concern ourselves with externals only, forgetting the significance of the inner life of man. In our individual lives we have to discover a balance between the body and the spirit and between man as a part of nature and man as a part of society. The great Chinese philosopher, Lao'tze says:" Oftentimes one stripes oneself of passion, in order to see the secrets of life; oftentimes one regards life with passion, in order to see its manifold results". This is also the meaning of the two-fold division of Dharma, into Pravritti and Nivritti, enjoined on us by our ancient rishis.

In the successful way in which we solve this will depend the realisation of the fruits of the freedom which we have won. The 'Discovery of India' is a great book. Everyone ought to read it and should be proud to possess a copy of it.

THE EMERGING AMERICA

BY MR. LAWRENCE C. BURR

IN an effort to understand the direction in which the people of the United States are moving today, it is valuable to examine the history of the nation at four significant points; (1) The Revolutionary War, 1775—1781; (2) The Civil War, 1861—1865; (3) World War I, 1914—1918; (4) the period following World War II. These periods are chosen, not that the progress of the nation is to be measured in terms of the number of wars fought, but rather the aspirations to be free come to focus more sharply here and reflect the role of the United States in the eternal struggle for universal human freedom. Each of these periods made its own contribution to the achievement of an increased degree of liberty for more and more Americans.

THE FIRST PERIOD

The agitation that eventually culminated in the Revolutionary War was the desire of the colonists to effect a reduction in the taxes imposed by England in various forms. These taxes and other forms of economic restrictions resulted from (a) the Navigation Acts of 1660, 1673, and 1696; (b) the Stamp Act of 1765; (c) the Townshend Acts of 1767; (d) the Tea Tax. Up to 1775 the immediate concern of the colonists was economic. However, at this point they realised that relief from these measures could not be obtained in a system of mercantilism or imperialism; consequently, the emphasis shifted from their immediate goal to a concern for political independence. Fleeing from the spectre of persecution in Europe, especially at the point of religious worship and expression, the colonists were not conscious of the fact that individual freedom was inherent in their fight. Even though the price of freedom was exceedingly high in human depravations, even to the point of life itself, this victory is the cornerstone of the

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way of life America has come to value so highly down through the years. The American Declaration of Independence announced the intentions of these early Americans to be free citizens in a nation which was also free and sovereign. Popular government is the important concern of the declaration. It establishes individual political rights based on political freedom and political equality. But it must be remembered that freedom and equality for the slaves was not implied nor was any reference made to the social and industrial ills of the nation. At these points independence and freedom were inchoate, leading to the renewal of this struggle in the Civil War. The Declaration of Independence is based on the political philosophy of Thomas Jefferson, an outstanding American statesman and later President of the United States for two terms, and John Locke, an eminent English philosopher.

THE SECOND PERIOD

The Emancipation Proclamation of the Civil War extended these same rights to American Negroes by lifting them from the level of chattel slaves to the status of citizens in a theoretical sense. The acceptance of all Americans as equal citizens did not come automatically; it only marked the beginning of a process that is still under way at a rate much slower than many desire. However, with this much achieved, America was prepared to move ahead in the area of human relations. In passing it might be pointed out that the polical, social and economic issues involved in this internal conflict were much broader than the efforts of the eleven states to secede from the Union imply.

THE THIRD PERIOD

The events of this period really began at the turn of the century when the United States launched a campaign of hemispheric imperialism directed against the islands and nations to the south of the States. This move was viewed with great alarm by the nations of both Latin and South America because of the poltical and military implications. It became necessary for the United States to study its foreign policy at the point of American relations and re-orient these relations in terms of the principle of self-determination for all nations in the Western hemisphere. As time passed this re-orientation was achieved through the development of the "Good Neighbor" Policy advocated by a recent Secretary of State, Mr. Cordell Hull, and supported wholeheartedly by the late President Franklin D. Roosevelt. With this problem being settled Germany challenged the right of individual freedom and the sovereignty of certain European nations by seeking to determine and control the political and economic politics of continental Europe based on an undesirable form of collectivism. As a result of this effort on the part of Germany, coupled with the political, social and economic ills of Europe, a struggle for world domination broke out. It can be safely stated that the United States entered World War I to defend the principle of national sovereignty for both large and small nations. Certain economic considerations were related to each country's participation, not only in World War I, but in all other armed conflicts. The validity of these considerations were related to each country's participation, not only in World war I; but in all other armed conflicts. The validity of these considerations is not a point to be discussed here. At the end of the war Woodrow Wilson, wartime President of the United States, offered fourteen points on which a tribunal of international government could be built and because these were rejected, the United States withdrew from world affairs and shut itself off from the evils of Europe by high tariffs and other forms of economic isolation.

THE FOURTH PERIOD

During the interval between the two world wars, we learned that no nation, regardless to the degree of self-sufficiency, could survive outside the family of free nations. This lesson has been a costly one and now we have come to accept the principle of a world community and are seeking security through international co-operation. In spite

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of the ideological differences among the government it is this realization that motivates the life of our nation today. With certain qualifications America is prepared to try to establish peace again in the world to-day. The America that we are building to-day is based on first class citizenship for each of its citizens without respect for race, creed, class, and other considerations; a fuller and richer life for all through industrial co-operation and expansion; the continued practice of freedom in worship, expression and thought; an education that will equip each person to make his contribution to our way of life; a society in which our relations are ordered by a belief in the efficiency of spiritual values. Internationally we seek to relate ourselves to other nations on the basis of national sovereignty without that sovereignty being used to persecute sections of the population for selfish reasons; the freedom of all nations of colonial peoples who should be self-governing; the principle of international co-operation for collective security without regard for ideological differences; the integration of the world's material and human resources in promoting a higher standard of living throughout the world; implementing the brotherhood of man through association and the free exchange of news and ideas *via* the radio, the press, and other media; the progressive abolition of illiteracy in national populations. These ideals are not shared among the total population as goals to be achieved; but the evidence of their acceptance is increasing to the point that they might represent the highest aspirations of the emerging America.

THE EASTERN STATES FEDERAL UNION

BY PROF. K. V. RAO, M.A., M.Litt., M L A. (Patna State)

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AMIDST the spectacular and dramatic changes that are taking place on the political map of India, an average Indian finds it difficult to bestow any attention on the minor happenings in the hitherto unknown regions of this country. Perhaps the average reader would be surprised to know that a new experiment at constitutional development is being attempted and thirtynine Independent Rulers of the Eastern States Agency are now forming a Federal Union of all their States by surrendering a part of their 'sovereignty' unto themselves.

A little background would be useful. What used to be called Eastern States Agency till yesterday consisted of 42 States under one Resident living at Calcutta, divided into three Agencies called the Bengal, Orissa and Chhattisgarh Agencies. With the lapse of Paramountcy these States till now under one residency would become independent. Now none of these States is big enough taking either area or revenue into consideration, though some of the States like Mayurbhanj and Patna are progressive and advanced both economically and culturally. Meanwhile pressing problems arose with the declaration of H.M G. that they would 'quit' India by August 15th; and something should be done by these States to cope with the new situation. It is for this reason and for the underlying desire that the close association artificially brought about by the British by grouping all these States under one Residency should be continued in one form or the other that these 39 States have now decided to join together in close association under a Federal Union. Look at the reasons given by the Maharaja of Patna, a leading figure among the Rulers of Eastern States Agency. He says: "The Eastern States have been steadily preparing themselves for the coming changes and have declared

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in unequivocal terms their earnest desire of forming a Federal Union, in order to fit in with the All-India Constitutional set-up. It goes without saying that a Union of the States of this Agency is absolutely necessary not only to overcome the intrinsic disadvantages of small units, but also in order to undertake the newer and graver responsibilities that will assuredly devolve on the States with the revertion of Paramountcy". The three States that are not joining belong to the Bengal Agency.

The 39 States belonging to the Orissa and Chhatisgarh Agencies between them cover a total area that is equal to that of Bihar and have a population almost equal to that of Orissa. Of these the State of Keonjhar is the biggest in area while Patna is the most industrialised and has the largest revenue. Though nominally under the autocratic rule of a Ruler, many of the leading States like Patna, Kalahandi, Baudh etc., have already got Legislative Assemblies and elected Ministers. These States are richest in India in their natural resources, specially in their forest and mineral wealth. The graphite deposits of Patna State and the Bauxite mines of Kalahandi are the richest in India, while the only copper belt of India passes through the Serikella State, another member of this proposed Union whose illustrious Ruler has played a magnificent part in bringing about the present constitutional set-up. It is the Eastern States Agency that has all the time been supplying iron ore and coal to the Tatas; while there are very fine waterfalls which can be harnessed for supplying cheap power. The Mahanadi, the biggest river of the Deccan with its serpent-like movement passes through many of the States and the proposed damming of the river at Hirakud benefits these States as much as Orissa. Thus Nature has bestowed her natural resources in plenty on this yet neglected part of India and the proposed Constitution should be judged mainly from this point of view—to what extent it helps to exploit the natural resources to the fullest extent for the benefit of the Common man.

The principal authorities of the proposed Union are, (i) A Council of Rulers, (ii) a Board of Rulers consisting of a President, Vice-President and seven Members, (iii) a Council of Ministers (iv) a Bicameral Legislature and a High Court. The Constitution Act provides for each Ruler to accede to the Union by signing an Instrument of Accession. Once joined, no Ruler *ie.*, member State can secede from the Union within a period of ten years. A Press note says that the present Constitution Act would be submitted to the first Legislative Assembly to be set up under this Act, to examine and amend, as it is pleases, according to the procedure laid down.

A few more details of the Constitution Act. The Executive Authority of the Union is vested in a Board of Rulers consisting of a President and Vice-President and seven members, the Board itself being elected by the Rulers arranged in certain electoral College for this purpose. There is a Council of Ministers "to aid and advise the Board and the President in the excercise of their functions". The actual mode of selecting the Ministers is not stated but a newspaper report says that one of the four Ministers would be a non-official representative of the people. The precise functions of the Council of Rulers are not known and it is difficult to visualise the exact scope in terms of the present constitutional systems at present in existence. The actual executive authority itself is vested in a number of bodies, the Council of Ministers, the President (who presides over the meeting of the Board of Rulers and can preside if he chooses, over the meetings of the Council of Ministers), the Board of Rulers, and the Council of Rulers. The respective functions of these bodies are not well-defined and it is difficult to say which body exactly corresponds to what we call a "Cabinet" and what exactly the relations of these bodies are to each other. After all, even

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in the best of constitutions, it is the actual working that has to say the last word and we can only imagine certain possibilities. My own forecast is that till full responsible government is established the Union is pledged to the goal of responsible government one day—the actual functions of a modern 'Cabinet' would devolve on the Board of Rulers with the Ministers corresponding to departmental Secretaries and the Council of Rulers corresponding to the functions now being carried out by the party executives. One interesting point in the Act is that while the Ministers are responsible to the President and the members of the Board of Rulers, the ultimate 'Executive Authority' of the Union, are 'responsible' to none at all; probably they are answerable to the Council of Rulers but there is no provision in the Act for a 'vote of no-confidence' or 'recall' of the members of the Board; so that even in case the Council of Rulers want to influence or guide the Board, there is no constitutional provision for discharging that function. In course of time, the Council of Rulers would become ornamental only and absolutely functionless, whatever may be the original intentions of the authors may be.

The Act provides for a bicameral legislature on the American model. The upper house called the Senate gives equal representation to all the member States, each State nominating one member. In all there will be 65 members including ministers and experts, all nominated. The lower house called the Legislative Assembly has got 120 members, all elected by the people of the States on a population basis. Both the Houses have equal powers, except that finance bills could emanate only in the Assembly; in case of disagreement, there is provision for a joint sitting of both the Houses.

The Legislative list of the Union covers 52 items and includes such subjects as Electricity, Factories, Trade Unions, Major Rivers etc, and, though the list is not by itself unattractive, yet ample scope is left for the individual States to develop their conveniences and financial condition.

The Act provides for a High Court that is the highest Civil and Criminal Court of appeal and at the same time it has got the right to interpret the Act. The Judges of the High Court are appointed by the Board and can be removed by the Board for bad behaviour on the recommendations of the Committee to be appointed by him. Nowhere it is stated as to who should first move in the matter. The corresponding provision in England and in the new constitution of India is that the Judges are removed by the King on a prayer from the Legislature. Such a provision would better be included in this Act, as otherwise the Judges cannot be expected to be impartial in case of disputes between big and small member-States.

One of the important provisions of the Act is that it insists on the Member-States to guarantee certain fundamental rights and civil liberties to the people and also set up "a representative form of the government best suited to the conditions of the States". Another important provision relates to the right of the Union to interfere and even to remove a Ruler in cases of misrule etc.

The Union has no power of taxation, its finances being raised by contributions from member States. However, the Union has got the power to borrow both internally and externally. It can also make loans to Member-States.

Thus a new constitution has come into existence—a new Union that will take its legitimate place on the political map of India and will play its proud part. Critics are not wanting who say that the Union Constitution does not go far and does not satisfy the legitimate aspirations of the people. But they have to realise the peculiar conditions prevailing in these parts, the level of education and the lack of tradition for a full democratic form of government. Moreover the Union had to be brought into existence in a hurry.

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There was not much time for deliberation. As the Press Note issued by the Chairman of the Council of Rulers says, "while full responsible government remains the goal of the Union, the great rapidity with which the political situation in India is now changing, ..." compelled the authorities to prepare this scheme in a hurry. Again the scheme contains germs of full responsible government and can easily be adapted to suit the purpose. Thus, the Act says nothing about the mode of selecting the minister, and a convention may be established that they would be chosen by the Legislature. Again by another convention, the question of nomination to the Senate by individual States may be left to the popular legislatures to be established in these individual States. The Board of Rulers can become the constitutional head of the Union. Every thing therefore depends upon the spirit in which the Act is worked and it is hoped that the people of these States wholeheartedly welcome this Union and work the Act for the betterment of all.

UNITED STATES' TRADE WITH INDIA

BY MR. V. G. RAMAKRISHNAN, M.A.

(Annamalai University, Annamalai Nagar)

UNITED States' trade with India has shown marked increase during the war years. Total exports increased from an annual average of about 35 million dollars in the pre-war period 1936-38 to 777 million dollars in 1944 pimarily as a result of large shipment of lend-lease supplies. Similarly exports from India rose from the average value of about 75 million dollars in 1936-38 to about 145 million dollars in 1944.

The trade between U.S. and India during the war has constituted an increased part of the total international trade of both countries. In pre-war years U.S. exports to India comprised about one per cent. of the U.S. exports and 6 to 7 per cent. of India's total imports and they increased to 5 to 17 per cent. respectively of total trade in the three year period 1942-44.

Imports of Indian goods likewise showed increases rising from 3 per cent. of total U.S. imports before the war to 4 per cent. in 1942-44 and from an average of 8·5 per cent. of India's total exports to 18 per cent.

For many years before the war U.S. purchases from India in terms of value have exceeded India's purchases from U.S. trade with India has shown an excess of imports in each war year.

An analysis of U.S. export and imports will show that there has been considerable commodity shifts. As regards exports military equipment comprised the main exports to India from 1942-44 representing 52 per cent. of total exports to India—machinery, motor trucks, heavy iron steel, food-stuffs etc. figured largely in the export lists.

As regards imports, jute bags, unmanufactured jute comprised 45 per cent. of the total value of imports from India into U.S. Other commodities are Indian tea, shellac, mica, etc. It would be interesting to consider the various types of equipment for which there might be a good market in India for U.S. machinary. First of all, there is the textile industry; India's largest industry in cotton textile and textile machinery has long been imported. Before World War I it accounted for 40 per cent. of total machinery imports followed by electrical machinery which made up 6 per cent. Through a twenty year period following the war, textile machinery, much of which was for cotton goods, manufactures accounted for from 20 to 25 per cent. of total machinery imports and electrical equipment for about 15 to 18 per cent. The U.S.A. has had only a small fraction of Indian market for textile

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machinery. Before the first world war almost all the machinery used in Indian textile mills was of British make. But by the end of this period, Germany had about 7 per cent. of this business and made large gains of this business after 1935.

Today one of the primary demands of India is for textile machinery. It is estimated that about 50 per cent. of the entire spinning and weaving plant will require replacement within 10 years. In the first five years, it is estimated that 3,300,000 spindles and 50,000 looms will have to be replaced along with dyeing, bleaching, printing and finishing machinery, if the annual needs of 12 yards of cotton cloth *per capita* are to be met. If the annual per capita requirements are to be increased to 18 yards, it will be necessary to procure an additional 2,400,000 spindles and 68,000 looms. In the case of other machinery apart 24,000 flat revolving cards, 20,000 draw and speed frames and 22,000 ring spindles are considered to be necessary. According to the Bombay plan the annual target is 30 yards per capita and its fulfilment would mean an importation of still greater quantities of most types of textile machinery.

Indian purchasers of textile machinery are, no doubt, interested in procuring textile machinery from the U.S. manufacturers. But the U.S. has already large orders from old customers to carry out and further could not manufacture goods for all potential buyers in a short time and further Indian firms require textile machinery with specifications suited to existing units. The U.S. manufacture is accustomed to designing machinery to meet needs of particular types of cloth and if Indian textile equipment is slightly altered, the U.S.A. might be able to meet Indian needs. It is also in the interests of U. S. manufacturers to capture the Indian market by supplying the necessary textile machinery.

The next important type of goods for which there is an Indian market for U. S. machinery is electrical equipment. In the years to come India will require a good deal of expanded electrical power production. The present per capita consumption of electricity is the lowest being less than one hundredth of the U. S. A. Already plans for development of electric power are being formulated and a central Technical Power Board has been set up. Between 1933-38 imports of electrical machinery showed an increase, but 70 per cent. of the business was held by Britain. In 1938 U.S.A's sixth most important export to India was electrical machinery. It is expected that there may be a large demand for electrical machinery over a period of some years and if it is possible to settle terms suitable to both the Indian buyers and U.S. manufacturers, the Indian market for American electrical equipment may be developed to a considerable extent.

A third type of goods for which there is a potential Indian market for U. S. manufactures is refrigerating machinery. Considerations of climate and weather require that in India refrigerating and air-conditioning equipment should be greatly augmented. Imports of refrigerating machinery into India increased nine times. Between 1914-18 and U. S. has had a large share *i.e.* about 80 to 90 per cent of the refrigeration equipment in the last few years before the recent war came. From the U.S. a large market for U.S. refrigeration machinery is likely to develop in the near future.

As regards air-conditioning equipment as early as 1937, the Indian railways began to use such equipment and it is estimated that 3,000,000 dollars of such equipment were imported into India from U.S. in 1937. Many theatres in India were now using mechanical refrigeration and would like to instal air conditioning equipment when it becomes available. Office buildings, dining rooms, buses and automobiles, radios, and telephones and a number of other miscellaneous items—whatever be the size of the Indian markets in the coming years, there is a greater possibility of U.S. participation in it, even though the American equipment in certain cases is relatively of higher costs.

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In India, U. S. products are already gaining ground and during the war period greater quantities of U.S. equipment reached India than in any other comparable period. For the present the question of payment for U. S. goods looms large but it may be overcome if Indian businessmen are determined to buy American goods and if American manufacturers adapt to the needs of the Indian market. Textile mills, tea and coffee estates are potential users of this equipment.

As regards tractors between 1933 and 1938 the U. S. had about 70 per cent. of the Indian tractor market, the entire market for tractors for agricultural purposes and of farm machinery in general will be small. In 1937-38 tractors imported were valued at 187,000 dollars. In some provinces and states tractors have been purchased by co-operative groups and it is just possible that there will be increased use of tractors for agricultural purposes. The U.S. exports of tractors to India in 1944 including lend lease were valued at 11,000,000 dollars.

The majority of these tractors are not adaptable for use in agriculture, but suitable for excavations and road buildings work. If expanded road consideration is undertaken as also flood control development and irrigation, there might be need for this kind of equipment in India.

India has already chalked out the post-war needs in respect of machine tools, chemical manufacture equipment, replacement and repair for sugar producing equipment, facilities to increase cement production to the level of 6,000,000 tons a year, equipment for fertilizers manufacture, industrial machinery of all kinds, office equipment, trucks.

So long as American economy depends more and more upon export trade, India will be no negligible market for American goods.

THE BRITISH INDUSTRIES FAIR

BY MR. N. V. ESWAR

THE British Industries Fair, got up recently by the British Government, literally exhibited at the world's show-window what all things Britain can make and sell to the world, apart from demonstrating to the world the vitality of the British people, as Sir Stafford Cripps said at the Inauguration.

Of course, the world had to come to the showcase. And it did. Buyers from almost every country in the world visited the Fair to see what Britain can sell them and what they can sell of British goods in their own countries at a margin to themselves. The visitors represented over 90 countries, totalling 16,710 persons—all prospective Overseas buyers. The overall total number of those who visited the Fair stood at 500,000. Certainly a record for a purely Industrial exhibition, with accent on commerce.

Though the 16,710 overseas buyers could buy anything they wanted, Trade restrictions prevailing in their own countries and currency difficulties prevented them from transacting any business. So, at the Fair, larger number of orders for British goods were registered from South America, Switzerland, Belgium and India than any other countries.

On the opening day of the Fair itself, South America placed an order for domestic aluminium hollow-ware amounting to £100,000. Australia placed an order for 2,000 cricket bats. One dealer in Kashmere and Shetland wodlies took an order to the tune of £100,000, while a leading manufacturer of high-grade women's clothing registered substantial orders from 37 overseas countries for his wares. South America, France, Belgium, India, Ceylon, Canada and New Zealand placed pretty

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good orders for rubber moulded flooring. Similarly, the Glove trade found good buyers in Scandinavian and Argentine buyers.

On the other hand, substantial orders for scientific and optical instruments, pottery, rayon, engineers' tools, auxiliary motors, gearing and intricate machining equipments, as also heavy engineering and hardware goods had to be turned down for the reason that the orders already booked were far too heavy a demand on the production capacity of the manufacturers. The same story was repeated in the light industries section, representing cutlery, jewellery, silverware, watches, clocks, office appliances, chemicals, druggists' sundries, toys and fancy goods.

The Fair, however, gave an opportunity for the prospective British exporters—both in established and new lines—to discuss agency terms with overseas Interests, when they could not make a spot sale. Consequently, a number of firms represented in the Fair were able to find Agents and Agencies in more than 20 overseas markets where they had no representation whatsoever.

The Fair also emphasised the vast progress British manufacture has made in all branches within the short time it had after the ending of World War II. There was a great lee-way to be made, due to the interruption in unrestricted progress caused by World War II. The Industries Fair demonstrated to the world the fact that British manufacture has not only swung back to the normal pre-war level but that it has also made rapid progress in the shortest possible time.

Remarkable progress has been registered, especially in the electrical trade with regard to switchgear, rectifier, high-frequency equipmemt, electro-magnetic apparatus and electronic equipment. The progress towards smooth design in heavy engineering equipments has been particularly noteworthy.

Above all, the Industries Fair imparted a new confidence into the minds of British manufacturers that their goods have a ready overseas market, as long as they do everything to maintain the standard and perfection they have attained and also try to make things new, commensurate with efficiency and utility. Looked at from this point of view, the British Industries Fair has been a great moral success for Britain, apart from its being an industrial and commercial success.

RECOLLECTIONS OF DR. BESANT

BY MR. G. A. NATESAN

MY acquaintance with Dr. Besant began almost within a few years after her arrival at Adyar. As I think of her, many memories crowd into my mind. The first thing that I recall is her invitation to me to visit the Olcott Panchama school at Adyar. After completing a round of the institution, we sat together for a conversation, in the course of which she told me that our treatment of the Panchamas was shameful and that Hindus, particularly of the higher classes should leave no stone unturned to improve their lot. She did not at all like our way of addressing them as 'pariahs'. According to her, there was semething inhuman in it; and if I mistake not, she was the first to use the word 'panchama' when talking and writing about the depressed classes. Her noble soul revolted against the very idea of asking them to scurry off the road if a Hindu of a superior class came along, or forcing them to speak to one from a distance. Among the many workmen at Adyar were several panchamas. Mrs. Besant had noticed on one occasion that a Hindu official who was in charge of the distribution of pay to the workmen month after

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month was calling out each man by name; and in the case of the panchama, he was asked to stand at a respectable distance, the amount due to him was thrown on the ground and he was made to pick it up. Mrs. Besant felt keenly the barbarity of the treatment meted out to this class. She informed the clerk concerned that she would like to be present when the pay for the next month was to be distributed. On the due date, Mrs. Besant took charge of the cash, had the amount for each man packed up in a sheet of paper, called each one in turn, and handed over the amount in person. Needless to say it had the desired effect and from that moment onward, the panchamas at Adyar began to be treated with consideration.

I remember too her mentioning to me with emotion how gentle, docile and as a rule industrious, these panchamas were and yet despite our treatment of them, "they were clinging with pathetic affection to the Hinduism which flouts and outrages them." It was left to Mahatma Gandhi to take up this question in right earnest in later years and denounce untouchability as a blot on Hinduism. Mrs. Besant was not content with showing them mere lip sympathy. She interested herself keenly in the problem of educating them and she was instrumental in starting not only the well-known Olcott Panchama School at Adyar, but a few other institutions as well.

NATIONAL EDUCATION

The next thing which comes vividly to my mind is her great campaign for national education. According to her, education could never be a success in India until and unless the problem was tackled by Indians themselves in the right spirit. I rememler very well the great public meeting which she addressed at the Pachayappa's College, Madras, in which she pleaded for reforming our educational system and in particular appealed for funds for starting the Central Hindu College at Benares. Her recital of the ancient glories of Hinduism and the special features of our educational ideals roused the patriotism of the audience. Her moving eloquence was responsible for the many handsome donations that were promised on the spot and for the zeal with which many took it up. My late lamented friend Mr. V. Krishnaswami Aiyar who was present at the meeting was so deeply moved that within a few days after it, he made a special tour of the land of the Nagarathars, and collected substantial funds for the College. The Central Hindu College, I need hardly remind the readers, afterwards became the nucleus of the Hindu University at Benares.

CONVENTION LECTURES

More vivid still is my recollection of the crowd that used to throng at Adyar daily to hear her famous morning lectures at the Annual Conventions. I used to attend them as a student and continued to do so for a long time afterwards. The range of subjects touched upon by her was really marvellous and there was a ring of sincerity and personal conviction in her utterance that made a deep impression on the audience. I must here be content with mentioning the lectures on various phases of Hinduism which afterwards were published in book form. The story of the Avatars, the story of the Great War, and the story of Sri Ramachandra, the ideal king, have, among others, become permanent additions to our classical literature. Above all, her tranalation of our sacred song, the Bhagavad Gita, which she permitted me to bring out in a pocket edition, has been circulated in hundreds of thousands. How well her lectures and these publications of hers have helped the spread of true Hinduism is common knowledge.

HOME RULE CAMPAIGN

I have reserved to the last the most important phase of her activities, *viz.*, the political. When the history of Indian freedom comes to be written, Mrs. Besant's name

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will find an honoured place in it. She was one of the few Englishmen and women who condemned, and condemned strongly, the way in which India was being treated by England, the denial of the freedom to which she was entitled. Her famous Home Rule campaign is responsible not a little for stirring up political agitation in India to a high degree. By her forceful contributions to the Press, by her inimitable eloquence, by her books and her numerous brochures and pamphlets, she made the country, from one end to the other, ring with the cry of Home Rule for India. The attitude adopted by some of the Provincial Governments towards her and particularly by the Madras Government which ordered her internment and that of two of her colleagues, served only to give a fresh stimulus to the cause she was advocating. And even those politicians and journalists who had differences with her, banded themselves together to protest against the fettering of her speech and writing, the liberty she had loved from the beginning of her life, the liberty for which she fought and suffered. It would be but bare justice to say that the Home Rule movement inaugurated by her gave a tremendous momentum to India's claim for self-government for which the Congress had been agitating for years. Since the days of Burke, of Bright, of Fawcett, of Bradlaugh and of that saint among civil servants, Sir William Wedderburn, every English friend of India who pleaded for her cause has been the subject of contempt and ridicule at the hands of Anglo-Indian administrators here and of their representatives at home. Mrs. Besant was the victim of much obloquy and calumny, but undaunted, she pursued her campaign with increased vigour and enthusiasm. I can never forget the great and stirring speech she made at the Lucknow Congress pleading for Self-government for India; and when she said,

"England at her peril calls on Indian soldiers to fight for the liberty of Belgium and the sacredness of treaties, and then sends these soldiers back home to find their people still in bondage,"

the whole Congress cheered her. The audience was greatly moved when she further went on:

India has still love for England. India does not want to break the British connection, but the England she loves is not the steel-framed England of the Press Act, the Defence of India Act, the Seditious Meetings Act and the Criminal Law Amendment Act, and all those horrible enactments of 1918 and 1927. It is not the England of those things that we love; it is the England of Cromwell, of Hampden and Pym, of Milton and Shelley. It is the England that sheltered the threatened life of Mazzini, the England that welcomed Garibaldi by thousands in her streets as the liberator of Italy, the England that has been sheltering every political refugee, it is that England that we love.

How true are these words to-day as when they were uttered thirty years ago!

A GREAT LEADER

This tribute to Mrs. Besant will be incomplete if I do not mention the great human qualities which made men and women cling to her and be ready to do anything at her beck and call. She was singularly free from malice; her attachment to friends and her consideration to political opponents were well known; her love and kind treatment of her servants have been proverbial; and her last will recording her dying wishes that all her servants should be paid for the remainder of their lives the wages they were receiving when she died, testifies to her nobility and generosity.

CONTRIBUTIONS

THE Editor solicits contributions on all topics of general interest, and in particular on subjects bearing on the political, commercial, industrial and economic condition of India. Short articles on topical subjects are preferred. Contributions accepted and published will be duly paid for.

It may be stated that a page of the Review takes in about 700 words.

All contributions and books for Review should be addressed to Mr. G. A. Natesan, Editor, *The Indian Review*, G. T., Madras.

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PROHIBITION IN MADRAS

By Hon. Mr. DANIEL THOMAS

Minister for Prohibition & Transport, Madras

—:o:—

The Government of Madras have launched upon a high experiment for the general and social uplift of the people of this Province by their Prohibition policy. On the 1st of this month the Government took steps to implement Prohibition in 8 new districts—Tanjore, Trichinopoly, Madura, Nellore, Guntur, Malabar, South Canara and the Nilgiris—with appropriate demonstrations, including public meetings, processions and free distribution of tea and sweets at the respective centres, so as to enlist the enthusiastic support of all the people of the area. It is hoped that the success of the programme will mean increased health, happiness and prosperity to the people concerned.—[Ed. *I.R.*]

READERS of this journal know very well that some years ago an attempt was made in the United States of America to prohibit the manufacture of liquor and thereby prevent the people of the States from indulging in strong drink. This was tried for some years but the regulation was so widely defied that it practically became a dead letter and finally it had to be given up altogether. The reasons for the failure are given out differently by different people. Some people say that it was not possible to enforce prohibition as public opinion was unfavourable and therefore it failed, others say that at least in some of the States of America it was a definite success, but it was abolished because of the manipulations of vested interests connected with the drink trade.

In India, the Congress Party is pledged to a policy of prohibition. Mahatma Gandhi is vitally interested in the welfare of the people in all villages and he is convinced with a burning conviction that in order to uplift their lives and to rescue them from the grips of poverty, destitution, dirt and disease it is absolutely essential that we should implement a policy of prohibition throughout the length and breadh of the country. Shortly after the Congress assumed office in the Madras Province in 1937, Sri C. Rajagopala Chariar, the Premier was keen and enthusiastic in introducing prohibition in the province. As a beginning it was introduced in the District of Salem and it was subsequently implemented in Chittoor, North Arcot and Cuddapah. The scheme was planned to be extended to the other districts of the Province as quickly as may be possible, from the point of view of finance and administration. The General Sales Tax was introduced by the Congress Ministry specially for the purpose of meeting the deficit which would be caused by the abolition of excise revenue. After the outbreak of the war, the Congress Ministry resigned in 1939. The Advisers' regime went back on this programme and gave it up in 1944. After the recent elections, the Congress Party again came into power and shortly after the assumption of office by the last Ministry in April 1946, both the Ministry and the Legislative Council Party as well as the Congress Party throughout the province were keen and eager to resume the introduction of the prohibition programme. This feeling was so keen and high that there were even proposals that prohibition should be introduced in all the 24 districts simultaneously. This was found financially and administratively impossible and prohibition was introduced in 8 districts in October 1946. The programme is to introduce prohibition in 8 other districts in October 1947 and to complete the introduction of prohibition all over the province by October 1948.

The programme of prohibition has been in actual working in our province in the 8 districts of North Arcot, Chittoor, Salem, Coimbatore, Cuddapah, Kurnool, Anantapur and Bellary for the last 9 months. It may be useful now to review the general working of prohibition during six months.

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The total revenue for the province of Madras from excise is 17 crores. But the excise revenue of 17 crores is only a fraction of the actual money spent by the people on drink The total expenditure on drink may roughly be estimated to be 4 times the revenue, namely 68 crores of rupees. The total population of the province is about 50 millions and we may roughly estimate about 10 per cent of the people to be addicted to drink. This works out that 5 million people spend nearly 70 crores of rupees on drink and the majority of these 5 millions are the people belonging to the working classes who are least able to afford to spend money on drink and throw away on this evil of drink money which is necessary for the better living of themselves and their families.

At the outset it may be said with fair certainty that as a result of the introduction of prohibition in these 8 districts, between 75 and 90 per cent of the people who had been addicted to toddy are now free from this evil and are thereby enabled to live more decent and more happy lives, spend more money for food and clothing and generally rise to a higher level of living. Side by side with the introduction of prohibition, the Government have also introduced various activities in these villages to improve the general level of the life of the villagers. In these 8 districts about 5,800 gramasangams have been formed and the activities of these sangams are directed to various aspects of the life of the village communities. Village games like Chudugudu and folk dancing and singing are played by selected groups of the young men of the villages drawn from all classes and communities. Co-operative societies for various purposes are also formed to improve the economic life of the village communities. Thrift societies have been formed to help people to save money for building houses for buying cattle and such useful and necessary purposes. Prohibition is, after all, a negative programme and side by side with prohibition there should be a positive programme for all round village uplift. This is being carried out under the guidance and direction of special ameliorative officers who have been appointed in all these 8 districts.

It must be admitted that we are face to face with a number of real problems as regards the successful working of the prohibition policy. The first problem is the problem of securing wide-spread public co-operation. Unless every man and every woman in villages and towns of the prohibition areas makes himself or herself personally interested in this policy, prohibition cannot be worked with complete success. There are men who are out to make money out of the present situation and who are manufacturing illicit liquor and selling it to the ex-addicts at very high prices. This problem is intensified by the contiguity of wide areas, such as Mysore, Hyderabad and some minor States in the Rayalaseema area; but Mysore has already adopted a gradual policy for implementing prohibition and I believe that in the course of a few years not only the Province of Madras but all the adjoining Indian States will also go completely dry. The difficulty therefore of checking illicit distillation and sale is more or less a temporary difficulty which we could overcome in course of time. The prohibition laws are also being tightened up in order to make drunkenness by itself an offence under the Law. This will greatly help the suppression of illicit manufacture and sale of liquor, but greater co-operation between the people, the village officials and Government servants is necessary for the complete eradication of illicit distillation.

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INDIAN AFFAIRS

BY MR. B. NATESAN

Britain as India's Ally

SINCE the 15th August last when India became free with British assistance there has been a sudden and very perceptible swing of public goodwill towards Britain. This, inspite of the fact that in carrying out her old "divide and rule" policy to the bitter end she has done lasting injury to this country. It will be recalled that only a couple of years ago Dr. Sapru declared that never had Britain's prestige in India fallen so low as then and British *bonafides* were still suspect. And now, by a stroke of statesmanship, in leaving India without bloodshed and bitterness, Britain has overnight become a true and faithful ally.

If only Britain had left the country intact without tampering with its integrity we would have been spared the ugly incidence of bloodshed and carnage that has followed her withdrawal. But then, it is the price we have paid for our independence, and that is past history.

Yet it is just possible that our successors will speak with tender regard, not unmingled with a certain touch of regret, of the spacious days of the Georges!

Goonda Rule in West Punjab

The *Civil and Military Gazette* of Lahore is not a pro-Congress paper; it is decidedly not anti-League. But the utter chaos in West Punjab and the incompetence and curruption so rampant in that new Province of Pakistan have urged it to some plain-speaking. News of cold-blooded murder and arson have streaked out in the press in-spite of the iron curtain raised by the new Government. "At the moment," writes the *Gazette*:

> The Province is being ruled not by Khan Iftikhar Hussain Khan of Mamdot and his colleagues, but by police constables and goondas. New heads of departments find that the organisation has collapsed and discipline is non-existent. Magistrates and petty officials are discovering in the absence of broad lines of policy, that it is impossible to implement orders which are ill-conceived and not unoften mutually contradictory. And the public is being ground between the upper mill-stone of ignorance and incompetence and the lower one of corruption and self-aggrandisement.
>
> Meanwhile, the Ministers do not know how to do things or how to get them done. . . At the moment, West Punjab Ministers are doing little in public either to allay disorder or to rehabilitate morale which is at its lowest ebb in recent history.

The paper candidly asks these "pretenders to their portfolios" to "govern or get out".

It is evidently to cover up this incompetence that Pakistan has started the "atrocity stunt" and appealed to Britain and the Dominions for help. It is so difficult to shake off the old subject-nation mentality! We can now understand the threat to ask the U.N.A. to intervene, in affairs which must be settled between India and Pakistan. That is perhaps the first fruit of India's courteous effort to sponsor Pakistan's entry into the U.N.O. But it is too late in the day to attempt to throw dust in the eyes of a world which is very much alive.

The Muslim Minority in India

One of the strangest and saddest of our experiences is the fact that it was the Muslims in Hindu majority provinces even more than in the Punjab or the Frontier that were loudest in their clamour for division—a division too which cannot possibly affect them or their fortunes in the slightest degree. One wonders if it was all such altruism or a mere itch for mischief making. Now that they have had their hearts' desire it is for them to make up their mind to choose between India and Pakistan. For generations India has been the home of Muslims and others, and not all the clamour of the communalists is going to change our national outlook. The children of the soil have a right to citizenship and we welcome them with open arms. But their loyalty to the State of their choice must be above suspicion. India would no more tolerate fifth columnists working for alien interests from within and sabotaging the constitution from underground. They will deserve the fate of all traitors.

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Sir Zafrullah Khan's Outburst

Sir Zafrullah Khan, leader of the Pakistan delegation to U. N. A. has quickly learnt the technique of the League language. He is reported to have told pressmen in New York that killing of Muslims had been "going on for more than a month in the Province of the East Punjab and latterly in the Province of Delhi."

If this deliberate and planned extermination of a people continues unchecked by India, Pakistan as a last resort must seek satisfaction through U.N. and if it fails to get that satisfaction, it may have to resort to direct measures.

Yes; the U. N. will afford Sir Zafrullah and his ilk an international stage to strut about and fiddle while the country is burning!

And then he said that "the horrible and ruthless killing in that part of India put the whole Delegation of Pakistan in a very depressed and mournful mood".

Responsibility for this rests entirely on the Government of India which so far has utterly failed to discharge its responsibility or even face it squarely.

When one realises all that the leaders of the Indian Government have done to pour oil on troubled waters, and all that League leaders have done to incite violence and hatred, language of this kind stands self condemned. The late Lord Balfour would have called it "frigid and calculated lie." And yet the speaker was once Judge of the Federal Court, the highest judicial authority in the late British Government. How facilely the learned Judge has learnt to adjust himself to the new situation? Such are the specimens on whom the late Government showered their honours and offices!

Sir Zafrullah has no regrets for the tragic happenings in West Punjab. The whole thing is a vicious propaganda for the consumption of foreigners.

Liaquat's Provocative Statement

League leaders now enjoying positions of power and authority in their new State still continue to rant and talk glibly in the old irresponsible way. It was to appease them that India accepted division, hoping that thereby at any rate, we could live in peace and amity as befits friends and neighbours. Yet a man in the responsible position of a Prime Minister does not hesitate to make provocative charges. Speaking at the Punjab League Council, Mr. Liaquat Ali hinted darkly at an "unholy plan chalked out by the enemies of Pakistan to sabotage it at the very birth." Who are the enemies?

'(1) To-day we (Pakistan) are surrounded on all sides by forces which are out to destroy us. They (these forces) feel that with the consolidation of Pakistan their cherished dream to rule all over the sub-continent of India will not be realised.'

(2) The Muslims in East Punjab were roused only by the bullets and bayonets of the forces of law and order.

(3) The Government of India and East Punjab had not honoured and implemented the decisions jointly taken by the Governments of the two Dominions in Lahore some days ago.'

Notice the studied avoidance of any mention of Muslim atrocities in West Punjab. We have again the old familiar lamentations and the atrocity stunt which have served them so well in the past. No wonder that Pandit Nehru is both surprised and pained at this hit below the belt. Why, only the other day the two Premiers toured the affected areas in East as in West Punjab and tackled the problem of the million and odd refugees together! And yet to indulge in this tub thumping by a person in a responsible position only shows his incapacity to shed the old vulgar craze for propaganda of the worst kind which will do positive harm to all concerned. Is there not a touch of the old tragi-comic cry of the Fascist dictator in Germany when he wailed "we are encircled!" Psychiatrists said that Hitler was not quite sane.

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Gandhiji's Peace Mission

Mahatma Gandhi has brought peace and succour to the afflicted. His method of approach to the grave problems facing the country has been unique but everyone who has come in contact with the situation has borne testimony to what is called the "miracle" that has been wrought on the people by Gandhiji's presence in the midst of suffering humanity. His talks and prayers and fasts have had a wonderful effect no less on the wrong-doers than on the innocent victims. So it was in Noakhali and Bihar and Calcutta and now in the heart of afflicted Delhi he is again face to face with the Hindu, Sikh and Muslim sufferers, bringing comfort to the heart of the afflicted in the way that only *he* can do. No wonder members of Muslim no less than Hindu families who have lost their all, flock to him for support and solace. It is something that some at any rate among the League leaders and papers are not insensible to the remarkable results of Gandhiji's activity in their midst.

Addressing a prayer meeting at Delhi on September 19 he said:

> God would fulfil my dream of Hindus and Muslims living together as brothers and friends, or take me away and save me from witnessing the awful tragedy of one part of India being inhabited by Muslims only and the other part by Hindus.

Gandhiji has always been against the division of the country as also of the Provinces, and though circumstances have forced him to accept the inevitable he refuses to think in terms of India and Pakistan as distinct entities as he refuses to differentiate between Hindu and Muslim, among citizens of a common motherland. Answering a question at a Prayer meeting, Mahatma Gandhi said that

> he could not associate himself with the contention that India should drive out all its Muslim population to Pakistan as the Muslims of Pakistan were driving out all non-Muslims. "Two wrongs will not make one right."

And so he exhorted the Muslims to stick to their houses whatever happens, and prove their loyalty to India as true and faithful citizens. For, he declared,

> if India and Pakistan were to be perpetual enemies and go to war against each other, it would ruin the Dominions and their hard-won freedom would be soon lost.

Dr. Ananda K. Coomaraswamy

The passing away of Dr. Ananda K. Coomaraswamy at Boston, U.S.A. removes from the field of art one of the best known savants of our time. Scholar and artist he was a writer of encyclopædic range, who wielded the resources of the English language with consummate ability. For 30 years Curator of the Boston Museum of Fine arts he specialised in Indian, Persian and Mahomedan art and the results of his researches have found fitting expression in such books as the "History of Indian and Indonesian Art", "The Indian Craftsman," "The Dance of Shiva, "Vidyapathi" and "Rajput Painting." One of our own earliest publications was his "Essays in National Idealism"—a book that reminds us, at every turn, of our glorious heritage of art and culture. Indeed his writings have done not a little to the revival of the spirit of pride in our national heritage, and he remained to the end one of the architects of Indian nationalism. Only in August last, on the completion of his seventieth year, he was felicitated by scholars from all parts of the world. And it is of melancholy interest to recall his wish to return to India to spend his last days in a hermitage, at the foot of the Himalayas. That last wish of his was denied to him.

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FOREIGN AFFAIRS

BY "CHRONICLER"

Interim Government for Palestine

THE Arabs and the Jews who have never agreed on the qustion of Palestine's future, seem strangely enough, completely agreed on the necessity for Britain's withdrawal from Palestine. Singularly enough both sections welcome the British decision!

An Arab-Jewish Interim Government was one of the suggestions made by Dr. Khalidi, Secretary of the Palestine Arab Higher Executive, following the announcement of Britain's policy by Mr. Creech Jones to bridge the gap between the withdrawal of Britain and the attainment of independence by Palestine.

The interim Government, it was proposed, should consist of five Palestinian Arabs and two Palestinian Jews with a High Commissioner nominated by the Arab League.

Prof. Einstein's Warning

Professor Albert Einstein, the famous mathematician and scientist, warned the chiefs of delegations to the United Nations that "threat of extinction hangs over humanity."

The peace-loving countries have a potential instrument to prevent a war of extinction, provided the General Assembly of the United Nations became a World Parliament and had the final say over the "veto-paralysed Security Council," he declared in a letter published in the *United Nations World*.

He proposed that the General Assembly should increase its authority and subordinate the Security Council to it, that delegates should be chosen by popular election rather than by Government appointment, and that the General Assembly should stay in permanent session during the present "crisis".

The World, he said, faced "the gravest crisis in the history of Mankind" and the General Assembly was the only capable of ending the threat to humanity.

The Case against South Africa

Neither the United Nations General Assembly nor the Trusteeship Committee should allow the South African Government to by-pass the United Nations resolution on Trusteeship Agreement for South-West Africa, declared the Russian delegate, Prof. Boris Stein, in the U.N. Trusteeship Committee at Lake Success, on September 26, during the debate on S.-W. Africa's future. India's stand, outlined at the beginning of the debate, received further support in the Committee, notably from Syrian, Byelo-Russian, Ukrainian and Egyptian delegates.

The Russian delegate Prof. Boris Stein accused South Africa of intending to annex South-West Africa. South Africa had stated that it had plans for inviting some of the territory's population to take part in the Union Legislature. This would "merely simplify the annexation of South-West Africa," said the Russian delegate.

Transfer of Power to Burma

Burma will assume her full, sovereign independence outside the British Commonwealth of Nations in January, 1948. This was made finally clear by Lord Listowel, Secretary of State for Burma, at a Press conference in London on September 18.

Lord Listowel, who has just returned to England from a goodwill visit to Burma, also announced that upon Burma's assumption of independence, Britain would appoint an Ambassador, and would withdraw all British troops as soon as possible after the transfer of power.

To speed the transfer of power, a Bill will be introduced in Parliament at the beginning of the new session in the latter part of October.

Lord Listowel gave the assurance that this Bill would be hastened through both Houses of Parliament to become law before the end of the year.

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The WORLD of BOOKS

(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

A PILGRIM'S PROGRESS. BY C. F. ANDREWS. Shiva Lal Agarwala & Co., Ltd, Agra.

The writer belongs easily to the ranks of the ageless spirits who have toiled incessantly for the good, gain and welfare of humanity. 'Deenabandhu' and 'Charlie' as C. F. Andrews was more familiarly known to many of his friends and admirers all the world over, had a past which is full of lessons for eagerly watching posterity.

C. F. Andrews was born of very religious parents who believed in the Second Coming of the Lord. The atmosphere of the home added to his early education, strongly supplied his young mind with a great zest to follow the path of service. As a devout Christian he had his share in the trials born of conflicts of the mind, torn between the persistence of a blind faith in God and a growing disbelief in an age of advancing scientific knowledge. But the truth remains that the conquest of spiritual consciousness over intellectual alertness paved the way which finally brought him near the two master-spirits of our times, Mahatma Gandhi and Rabindranath Tagore.

No doubt the inquisitive reader cannot stifle his curiosity to know more details of the early contact that 'Charlie' had with the two important sons of India. The writer is very brief here, perhaps inexcusably brief too; and the reader's patience seems much tried. May be Andrews did not dwell at length on those details that would otherwise have enhanced the value of an autobiographical sketch as this, because of his having elsewhere dealt with them. Still the reader of this volume appears unconsoled.

LINGUA FRANCA FOR HINDUSTAN AND THE HINDUSTANI MOVEMENT. By Ravi Shankar Shukla, Oudh Publishing House, Lucknow.

With the declaration of independence for India, the time has now come for finally settling the problem of a national language for the country. The subject is already being discussed unofficially by the members of the Constituent Assembly; and the well-known writer of the book under review has already dealt with the subject with a learning and authority that should command respect for his conclusions. The tussle now is between Hindi and Hindustani. In this book Mr. Shukla examines at some length the merits of this tussle against the background of the Hindustani movement bringing the story down to the latest phase of political development *viz.*, the division of India. In view of the urgency of the problem, Mr. Shukla's thesis deserves the deepest consideration of all thoughtful readers—particularly those whose decision on the subject is bound to make a difference in the fortunes of the country.

THE CHARM OF ENGLISH PROSE. Ed. by Prof. R. K. Lagu and Prof. N. P. Gune, Venus Book Stall, Poona.

Here is a collection of well-known passages from English Essayists. It is easy to call attention to glaring omissions, but then there must be a limit to the size of such a volume. Selections from Carlyle or Ruskin would obviously swell the volume. The Indian reader may, however, be interested to find selections from Gandhi and Gokhale and Sastri and Radhakrishnan in a volume of English Essays from Joseph Addison to Quiller Couch! The notes at the end of the book may prove useful and helpful to students.

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FAMOUS URDU POETS AND WRITERS. By Sir Abdul Qadir. New Book Society, Lahore.

Sir Abdul Qadir has devoted a life-time to the pursuit and study of Urdu literature, and as Dr. Sachchidananda Sinha has remarked in his foreword, the author is neither laudatory, nor hypercritical in his criticism of Urdu writers. This book is a collection of his lectures on the lives and works of famous Urdu writers in the post-Ghalib period. Hali is the most sympathetic admirer of Ghalib among his critics; and the latter is held to be superior to Zank as a genius and a thinker. Ghalib does not show from his prose-writing any large traces of contact with the English tongue which was seen only in the writings of Sir Syed Ahmad Khan and his co-workers like Hali and Nazir Ahmad. Maulvi Zaka Ullah of Delhi wrote the *Tarikh-i-Hindustan*, a most exhaustive compilation; and Maulana Shibli Numani wrote many political poems and the *Sirat-i-Nabi*. (Life of the Prophet) as well as a life of Jalaluddin Rumi. Abdul Halim Sharar and Pandit Rattan Nath share the honour of being the best Urdu novelists. All the sketches are eminently, readable and contain much of biographical detail.

FRONTIER SPEAKS. By Mohammad Yunus. With a Foreword by Pandit Jawaharlal Nehru: and a Preface by Khan Abdul Gaffar Khan—2nd Ed. Hind Kitabs—Bombay.

Pandit Jawaharlal Nehru writes that the conversion of the Pathan to non-violence, though far from complete, is still very real, and according to the Frontier Gandhi the Pathan's freedom can well harmonise with the conception of Indian's freedom and it will not tolerate any isolationism any more. According to Yunus, Pathan history from the 12th to the 15th centuries was really the history of India and it has created problems that have not been solved even now. The idea of a united Pathan nationality was first conceived by Khushal Khan Khattak, a contemporary of Aurangzib. Ahmad Shah Afghani, Jamaluddin Afghani and Amir Abdur Rahman form a succession of creative leaders and at the present moment, the Afghani Premier, Sardar Shah Mahmud Khan is the best force for good.

The various frontier tribes are next described and the failure of the British policy towards them is shown to have been caused by a wrong approach, a false perspective and corrupt methods.

Abdul Ghaffar Khan and his movement are described. He is no politician in the technical sense of the word and his services to Indian nationalism have been prominently brought out. The last part of the book brings the narrative of the political movement up-to-date.

BOOKS RECEIVED

ECHO OF THE HIMALAYAS. By G. C. Akbar Khan Oriental Books, 26 Great James Street, Bedford Row, London W.C.1.

GERMANY'S UNDERGROUND. By Allen Welsh Dulls. Macmillan & Co., London.

SOCIAL AND RELIGIOUS MOVEMENTS IN THE NINETEENTH CENTURY. By Prof. C. S. Srinivasachari. The National Information & Publications Ld., Apollo Bunder, Bombay.

LEAVES IN THE AUGUST WIND: A Novel with the Indian upheaval of August 1942 for its background. By N. S. Phadke, Hind Kitab Ld, Bombay.

OUR HERITAGE AND ITS SIGNIFICANCE. By Shripad Rama Sharma, Hind Kitab Ld., Bombay.

INDIA OF MY DREAMS. By M. K. Gandhi. Compiled by R. K. Prabhu. Foreword by Dr. Rajendra Prasad. Hind Kitabs, Bombay.

THE AYAH AND OTHER STORIES. By Gertrude Murray. Hind Kitabs Ld., Bombay.

ON EDUCATION. By Mulk Raj Anand. Hind Kitabs Ld., Bombay.

ECONOMIC PROBLEMS of To-day. By C. A. Saldanah. Codialbail Press, Mangalore.

THREE STORIES. By Humayun Kabir. Hind Kitabs Ld., Bombay.

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DIARY OF THE MONTH

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September 1. Gandhiji goes on fast at Calcutta.

—Satyagraha started in Mysore.

September 2. Mass evacuation from West Punjab.

—Joint Committee set up for exchange of population and safe conduct of refugees.

September 3. India submits memorandum to U. N. A. calling on S.A. to implement the Charter.

September 4. Gandhiji breaks fast after 75 hours.

—Travancore Maharaja issues Proclamation conferring complete Responsible Government to his people.

September 5. Committee appointed to tackle food problem.

September 6. Mr. Mr. K. C. Neogy appointed Minister in charge of special department to deal with refugees.

September 7. Gandhiji leaves Calcutta for Delhi.

—Mysore Railway strike.

September 8. Arrests and lathi charge on Satyagrahis in Hyderabad State.

—Delhi declared disturbed area.

September 9. Gandhiji in Delhi: Appeal to Delhi citizens.

September 10. Death is reported of Dr. Ananda Coomaraswami at Boston.

September 11. Crisis over Persian oil: Military movements on Soviet Frontier.

September 12. Sardar Patel's call to citizens.
—Police firing in Mysore areas.

September 13. Madras Zamindari Abolition Bill published.

September 14. Sarat Bose opens All India Industrial, Khadi and Art Exhibition in Madras.

—Gandhi's call to Delhi people to end this mad fratricide.

September 15. Gandhiji deplores transfer of population.

—Madras Assembly discusses food situation.

September 16. Pandit Nehru replies to Mr. Liaquat Ali Khan's charges.

—Discovery of bomb factory in Muslim house in Subzi Mandi area in New Delhi.

September 17. 42 mile long non-Muslim convoy attacked in West Punjab.

September 18. Refugee train attacked near Mian Wali.

—Lord Listowel reveals H. M. G's plan for Burma.

September 19. Mrs. Pandit confers with South African delegate to U.N.A.

—Marshall plan opposed by Soviet delegate.

September 20. Delhi Muslims surrender arms to Gandhiji and affirm loyalty to Indian Union.

September 21. Sir Sultan Ahmed included in Hyderabad Committee to negotiate with Union Govt.

September 22. Textile strike in Bombay; 28 mills affected.

—U. N. A. sets up special Palestine committee.

September 23. Sir John Colville, Governor of Bombay returns from London.

September 24. Mysore Maharaja announces scheme of Responsible Government.

—Mr. N. Gopalaswami Iyengar joins India Cabinet as Minister without portfolio.

September 25. Kathiawar States protest against Junagadh's accession to Pakistan.

September 26. Gandhiji warns Pakistan.

September 27. Interim Government for Palestine suggested.

September 28. Gandhiji replies to Churchill's criticism of "fearful massacres" in India.

September 29. Pakistan appeals to Britain and the Dominions to help solve communal troubles.

September 30. Pakistan is admitted to membership of the United Nations.

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TOPICS From PERIODICALS

THE NATIONAL FLAG OF INDIA

The national flag of India is a thing of beauty of which any country may justly be proud, writes Dr. T. M. P. Mahadevan, in *Sunday Times*. The juxtaposition of saffron, white and green, and the blue wheel adorning the centre of the flag on the white band produce an æsthetic effect pleasing to the eye and the mind alike.

A flag is what it is and becomes a thing of value by virtue of the meaning that is attached to it, the ideals and aspirations of which it is a symbol. The original designer of our flag, Mahatma Gandhi, the architect of India's freedom through non-violence, in the words of of Lord Mountbatten, has given a meaning to the flag which is unique in the history of the world. He has made the flag stand for the values of the Spirit, for *satya* and *ahimsa*, sacrifice and service, communal concord and world-peace.

In the three colours are represented all the communities of this ancient land which has followed on the whole from the dawn of history the path of racial harmony and not the way of extermination of the weaker by the stronger groups of people. "It was during the periods when this rule was not honoured that India has lain low, losing her glory and freedom. If she has to regain her great status, as she must, it will be possible only through the re-establishment of communal concord. That is what the juxtaposition of the three colours (*varnas*) stands for."

The three colours also symbolise the fundamental virtues that must characterise the life and conduct of individuals and nations. "The saffron signifies sacrifice and service; the white is symbolic of purity and peace; and the green connotes prosperity and progress. The world has for too long been under the influence of the profit-motive that it is time to re-build it on the foundations of sacrifice and service. Renunciation is, no doubt, difficult. But it is an ideal worthy to be striven after. Real joy comes through renunciation. It is for this ideal that the saffron, the colour of the sannyasin's robe, stands in India. Purity and peace are painted white. Spotless cleanliness we associate with the white colour. Purity of body, speech and mind has been stressed upon by the Mahatma. Even political ends are to be secured, not by the unclean methods of violence and secret diplomacy, but by the straight and open road of non-violence and truth. Only the peace that is achieved by this road will be abiding and worth having, and not the pseudo-peace that is won through violence and war. This is the lesson that the middle horizontal band of white has for us. The green which occupies the nether end of the flag signifies prosperity and progress.

The association of the wheel on Asoka's pillar with the *chakra* gives added significance to the flag. The great Emperor sought to build his state on the foundation of *Dharma*. The rivers of blood that flowed in the Kalinga war caused in him a disgust for all violence and physical force; and he resolved never to use the sword again. This historic event is matched only by the Gandhian way of *satyagraha*. While *Devanampriya*, the beloved of the gods, as Asoka was known, adopted the method of love for the governance of a vast realm, Mahatma Gandhi has shown the way of using the same weapon for melting the heart of the enemy and turning him into a friend."

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ENGLISH OR HINDUSTANI?

Unless the Governments and their secretariats take care, the English language is likely to usurp the place of Hindustani, says Gandhiji in an article in the *Harijan* under the caption "Take care." This must do infinite harm to the millions of India who would never be able to understand English. "Surely, it must be quite easy for the Provincial Governments to have a staff which would carry on all transactions in the Provincial languages and the inter-provincial language, which, in my opinion, can only be Hindustani written in Nagari or Urdu script."

Every day lost in making this necessary change is so much cultural loss to the nation, he says. "The first and foremost thing is to revive the rich provincial languages with which India is blessed. It is nothing short of mental sluggishness to plead that in our courts, in our schools and even in the Secretariats, some time, probably a few years, must lapse before the change is made. No doubt a little difficulty will be felt in multi-lingual Provinces, as in Bombay and Madras, until redistribution of Provinces takes place on the linguistic basis. Provincial Governments can devise a method in order to enable the people in those Provinces to feel that they have come into their own. Nor need the Provinces wait for the Union for solving the question, whether for inter-provincial speech it shall be Hindustani written in either Nagari or Urdu script or mere Hindi written in Nagari. This should not detain them in making the desired reform. It is a wholly unnecessary controversy likely to be the door through which English may enter to the eternal disgrace of India. If the first step, that is, revival of provincial speech in all public Departments takes place immediately, that of inter-provincial speech will follow in quick succession."

The Provinces will have to deal with the Centre. "They dare not do so through English, if the Centre is wise enough quickly to realise that they must not tax the nation culturally for the sake of a handful of Indians who are too lazy to pick up the speech which can be easily common to the whole of India without offending any party or section. My plea is for banishing English as cultural usurper as we successfully banished the political rule of the English usurper. The rich English language will ever retain its natural place as the international speech of commerce and diplomacy."

THE BRITISH PRESS AND PUBLIC

"A deliberate Press compaign designed to convince the British public that the end of British rule in India has thrown the whole country into a state of anarchy is as wicked as it is misleading," observes the *New Statesman* editorially.

The Weekly adds: "The review of every incident in the Punjab tragedy as indicative of local breakdowns in the administration is exaggerated and distorted to give the impression of a nation-wide collapse."

Saying that as a whole 400,000,000 inhabitants of India have accepted "sudden and most tremendous changes in their long history with tranquillity and remarkable restraint," the journal points out: "There is no justification for the silly suggestion in some British newspapers that the Indian settlement was a mistake.

"The present massacres are a ghastly by-product of the painful re-birth of India but they are much less serious than, say, the 1943 Bengal famine—barely reported in Britain—when 1,590,000 died.

"In Bengal today outbreaks have been curbed by the patient efforts of Mahatma Gandhi. In the Punjab the Congress and League High Commands are equally well-intentioned and once they have had time to bring the necessary force into action, there is no reason to doubt that they will pass the first test of their rule."

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THE RADCLIFFE AWARD

Criticising the Boundary Commission's Award, the *Modern Review* caustically remarks:

British Awards are familiar to us. The Meston Award had placed unwarranted financial burden on Bengal which she had to bear for nearly two decades. The MacDonald Award is at the root of all the evils and degradations in the national and political life of the country. Now comes the Radcliffe Award apparently with the same objective—to hit the Nationalist and to support reaction.

The Radcliffe Award has come as an insult to India, particularly to Bengal. Under terms of the June 3 plan, two Boundary Commissions were set up, one for the Punjab and another for Bengal, with equal number of Hindu and Muslim members and a common Chairman, Sir Cyril Radcliffe. When the Commission heard the parties, the Chairman was absent. So far as Bengal is concerned, the Chairman never even held a joint sitting of the Commission and never tried to come to an agreed solution of all the members of the Commission. He took full advantage of the different notes submitted by the Hindu and Muslim Judges. From the very start, the Chairman assumed the role of an arbitrator and never opened his mind to the members of the Commission. In the Independence Act, a last minute change was made to give statutory recognition to the Chairman's award which in no sense can be termed a Report of the Boundary Commission.

The Radcliffe Award reminds us about the Imperialist game in fixing boundaries for the Succession States in Eastern Europe after the termination of the first World War. In the name of minority protection great care was taken to introduce large blocs of minorities in every new-born State so that they might remain perpetual thorns on their side. Minority disputes were thus sought to be kept alive and the door was left open for Big Powers to come in and interfere on the plea of minority protection.

BRITAIN'S RECORD IN INDIA

In an article in the current *Foreign Affairs Quarterly Review* Lord Halifax, former Viceroy of India, strongly defends Britain's record in India by declaring, "The decision of the British Government to relinquish its control over the Government of India is no arbitrary decision in haste and emphatically it is not the outcome of weakness or abandonment of any of the ideals through which the British Commonwealth of Nations has grown and for which it stands today.

"On the contary, this decision of H.M.G. is the natural fruit of a century and a half of political, social and economic developments in India, and so far from being alien to the present spirit and purpose of the British Commonwealth, it may in fact prove to be the most striking realisation of them which has so far been achieved."

Insisting that British influence, speech and culture would remain an important factor in the two nations whether or not they decide to stay on in the British Commonwealth, Lord Halifax says: "I would not hesitate to make two assertions. First, that on any impartial appraisement the British record in India is something of which the British people may rightly be proud, and secondly, that greater than anything which they have done or have not done in India is, the fact that they, by their contact with India, introduced to that immense portion of Asia principles of freedom and justice which are the foundation of life shared by the English-speaking world."

Lord Halifax expresses the hope that the present partition would not continue indefinitely. "Friends of India the world over, British and Foreign alike, may well hope that both new Indias will walk together along this path (of full autonomous membership of the British Commonwealth of Nations)."

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THE KIDNAPPED WOMEN

Public feeling in India has been deeply stirred by the tragic details of the fate of women victims of hooliganism. There is no doubt that top ranking leaders in India are busy fighting the evil but resentment and indignation against atrocities find vent in wholesale attacks on the much worried leaders whose lot is unenviable. The plight of the victims is so heart-rending that a writer in the *Indian Social Reformer*—Mr. J. M. Ganguli— is provoked to make these scathing remarks.

"God knows how many women torn from their children, parents, husbands, brothers and sisters are rotting in the captivity of those whom our national leaders fear, in so many hidden places in Bengal, Punjab and other places too, while Independence celebrations are going on merrily with even childish pomp and show. Independence indeed not perhaps so much from the British yoke to which perhaps the country had got used to even though the tight-fitting yoke was choking and chuckling the marrow from the bones, as from the knife-in-the-hand peace breakers, who were over-awing the brave national leaders. Nervously yielding to their bluff about the imminence of a terrible civil war and threats of more stabbings from behind, our gallant leaders struck a glorious bargain with them.

This is the policy of *ahimsa*, we are told. . . To-day my mind is too full as it turns with lively imagination to the horrible existence of those women, who have their bodies outraged, their religion dishonoured and their souls mutilated by unamenable sorrows, and who have to live in captivity in the dwellings of perhaps those who have murdered their husbands, little children and others. The boisterous crowds in the streets have forgotten them, the leaders pitched in their high offices do not worry, but all the same many a crushed soul weeps in dark corners counting in impatience the days that will still dawn for them."

NATIONAL SELF RESPECT

If our nationals should get that measure of esteem and respect which other nationals enjoy in foreign lands, says *People's Health*, we should first rouse the sanitary conscience of our people, not by giving class-room lectures or by distributing broadcast propaganda pamphlets in tons; but by providing facilities to inculcate in them sanitary habits and ideals. The journal goes on to add that, much mischievous propaganda has already been done that we as a nation, have no regard for sanitation. For instance, "Miss Mayo, in her notorious book, referred to the banks of the sacred Ganges being littered with solid filth and her waters containing but liquid sewage. In truth, our other sacred rivers such as the Cauvery, the Godavari and the Kistna are maintained in no better condition. Our ideas of sacredness of these rivers reduce themselves to mere mockery! We use them for draining the cities and towns dotted along their banks!"

In South Africa, our nationals are segregated somewhat on the lines in which patients suffering from infectious diseases are segregated in isolation hospitals! We are thus treated as though we are sub-human. "Apparently, the white settlers there feel that we Indians, with our sub-human and sub-normal standards of sanitation, would contaminate their surroundings, should we be permitted to live in their midst! This is an additional reason why we should first develop the sanitary conscience in our people. When this is done, a sense of self-respect is kindled in the masses and this in its turn reflects on the self-respect of the nation. It is only then, the self-respect of our nationals would be recognized abroad."

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INDIAN STATES

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Hyderabad

HYDERABAD'S TALKS WITH DELHI

It is understood that Sir Sultan Ahmed, former constitutional adviser to the Chamber of Princes, is also a member of the Committee to negotiate with the Indian Dominion regarding Hyderabad's constitutional affairs. The other members of the delegation as already reported are the Nawab of Chhattari, Sir Walter Monckton and Nawab Ali Nawaz Jung Bahadur.

THE MAJLIS' STAND

The Hyderabad State Congress has passed resolutions that Hyderabad should accede to the Indian Dominion and Responsible Government should be established as early as possible.

The Majlis Ithehadul Muslimin is opposed to both these resolutions. They would not depend upon the Government of the day to support them, but develop their own strength organisationally, says a prominent state congressman of Hyderabad.

"The Majlis demanded the dismissal of Sir Mirza Ismail and his resignation was accepted by His Exalted Highness. It has now passed a resolution of no confidence in the President and members of the Cabinet alleging that they have betrayed the cause of the State by agreeing to join the Indian Dominion. His Exalted Highness has three times expressed his confidence in these Ministers and warned the Majlis with a mild rebuke advising its leaders to exercise great care and circumspection, but in spite of this warning, the Standing Committee of the Majlis has ratified the resolution of the Working Committee expressing want of confidence in these Ministers. It has thus become quite evident that His Exalted Highness and his Government are inclined toward accession to the Indian Dominion and the Majlis is quite opposed to it. . . The Government should not be afraid of the threats of the Majlis regarding 'direct action.'

Mysore

RESPONSIBLE GOVT. FOR MYSORE

As we go to Press (September 24) His Highness the Maharaja of Mysore has issued a proclamation announcing the grant of Responsible Government to the State based on the recommendations of the Consultative Committee.

A Council of Ministers is to be appointed and the Legislature is to elect a Committee to help in the drafting of the Constitution Bill. Representatives of the minority communities will, as far as possible, find a place in the Council.

LEADERS' APPEAL TO MYSORE RULER

Messrs. D. V. Gundappa, M. P. Somasekhara Rao, P. R. Ramiah and Nittoor Srinivasa Rao have addressed the following telegram to the Private Secretary to H. H. the Maharaja of Mysore:

"We are amazed to learn that the Dewan is rushing his scheme of Reforms, ignoring public opinion and not even consulting the Congress which is the largest political organisation in the State. The Consultative Committee's proposals are reactionary in some respects and make a travesty of Responsible Government. The public have no confidence that the present Government will faithfully implement the Maharaja's promise. We pray that police frightfulness be stopped forthwith, that political prisoners be immediately released unconditionally, that all repressive measures be withdrawn, and that an Interim Government responsible to the present Legislature be immediately installed, with instructions to set up a constitution-making body representative of public opinion. Nothing short of this can restore peace and good relations between the Ruler and the people."

Since the above appeal was made H. H. the Maharaja has issued a Proclamation announcing responsible Government.

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Baroda

INTERIM GOVT. FOR BARODA

The Working Committee of the Baroda State Praja Mandal, which concluded its two-day session, at Baroda on September 21 urged the Maharaja of Baroda to grant Responsible Government to the people.

The Committee also requested the establishment of an Interim Government "within a month of His Highness' arrival in India" in which the Prime Minister and his Council would be responsible to and enjoy the confidence of the State Dara Sabha.

The Committee put forth the following demands:

(1) That the Dara Sabha be given an elected President immediately.

(2) That His Highness the Maharaja as soon as he returns to India should take up the question of internal reforms and should make a declaration establishing a constitution body elected on the principle of adult franchise to work out a constitution.

(3) That an Interim Government be established in the meantime (within a month of His Highness' arrival in India) in which the Prime Minister and his Council will be responsible to and enjoy the confidence of the Dara Sabha.

BARODA'S HELP TO REFUGEES

About 10,000 refugees from Sind are shortly arriving in Okha Port in Baroda State, it is learnt.

The Baroda State authorities, it is understood, have agreed to make temporary arrangements for providing food and shelter for these refugees. They have, however, pleaded their inability to the Government of India to settle the refugees permanently in the State in view of the critical food situation and the non-availability of cultivable lands where these refugees could be settled.

Travancore

MAHARAJA'S PROCLAMATION

In a proclamation issued on September 4 H.H. the Maharaja of Travancore has conferred on his subjects complete Resposible Government, of wide scope, and of a character such as not been attempted so far, in any other Indian State.

It authorises the establishment of a body elected on the basis of universal adult franchise, to consider and submit a draft for the revision, or modification, of the present constitution with a view to the establishment of responsible Government.

The proclamation, which ranks with the historic temple entry proclamation, issued by Maharaja in November 1936, is hailed by all sections of Travancoreans as their great charter of political emancipation.

REFORMS COMMITTEE

On September 17 the Government of Travancore announced the personnel of the preliminary Constitutional Committee to frame rules and allied matters envisaged in the Royal Proclamation.

The Government have accepted the following names for constituing a small committee announced in the Press communique dated September 4, 1947:

Messrs. T. M. Varghese, A. J. John, C. Kesaven, P. S. Nataraja Pillai, A. Thanu Pillai (all State Congress), M. Govindan, (President S.N.D.P. Yogam), T. A. Abdulla, G. Ravi Varma, P. Vivekananda (President, All-Travancore Hindu Mahasabha), A. P. Varghese, T. M. Chidambaranatha Pillai (President, Nanjinad Agriculturists' Association, Travancore Vellala Association and South Travancore Chamber of Commerce) and the Legal Remembrancer to the Government.

The first seven names are State Congress and the succeeding seven are from communal and other interests, and the Legal Remembrancer is the Constitutional Expert with no vote.

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Cochin

FULL RESPONSIBLE GOVERNMENT

The Maharaja of Cochin has announced the establishment of full responsible government in the State with effect from August 29 under the Premiership of Mr. Panampalli Govinda Menon. Onam Day—a great Malabar festival day—was chosen for the inauguration of the new reforms.

The Maharaja promulgated an act entitled, the Government of Cochin (Amendment) Act, under which for the first time all administrative control has been transferred to a council of elected ministers. These powers were hitherto exercised by the Dewan.

The portfolios have also been re-allocated.

Patiala

PATIALA STATE'S OFFER TO SIKHS

The Patiala Government have announced in a communique that they are prepared to absorb two lakhs of refugees from Western Punjab.

Announcing this, the Government say that as agriculture is the primary occupation of the people in the State, they would be able to take mostly agriculturists and, therefore, invite Sikhs to take advantage of this offer. Sikhs from Bahawalpur State are also invited to settle down in Patiala. Those State subjects who may have previously migrated are now welcome to return to their homes.

Rewa

REWA RULER'S OFFER

The Rewa Ruler, Maharaja Martandsinghji, has made an offer to the Government of India to accommodate 10,000 Punjab refugees in the State, in addition to 300 already sheltered. The Maharaja has appointed a Special Officer to look after the refugees and has agreed to absorb as many refugees as possible in Industries and Public Works Department.

Kashmir

STANDSTILL PACT WITH PAKISTAN

A "standstill" agreement has been reached between the Pakistan Government and the States of Kashmir and Bahawalpur for the continuance of all administrative arrangements and agreements previously in force.

Junagadh

JUNAGADH'S ATTITUDE

Declaring that Junagadh's accession to Pakistan was a "danger to the peace of India", His Highness the Jam Saheb of Nawanagar demanded that on such a vital issue the Nawab of Junagadh should abide by his people's wishes. A plebiscite should be held, the sooner the better—within a fortnight at the most.

The Jam Saheb alleges that Junagadh forces have already violated Indian sovereignty and territory by going into Babariawad, which State had after detachment from Junagadh, acceded to and whose accession had been accepted by the Dominion of India. "If a similar encroachment takes place in Mangrol, which is another State which has acceded to India, we shall have two cases in which Junagadh forces will have taken the offensive and violated the sovereignty of India. If in spite of these encroachments the Indian Dominion keeps quiet, then further encroachments will be made and there will be no end to this process.

General

STATES' PLEDGE TO THE UNION

The Ministry of States has received numerous telegrams from the Governments of the acceding States pledging their solid support to the Dominion Government in the checking of lawlessness and the rehabilitation of the refugees from Pakistan. The offer of support, it is learnt, includes the placing of troops at the disposal of the Dominion Government, arrangements to receive evacuees and the patrolling of the lines of communications in the disturbed area.

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INDIANS OVERSEAS

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South Africa

MRS. PANDIT ON INDO-SOUTH AFRICAN DISPUTE

A warning that unless the Indo-South African dispute regarding the treatment of Indians in the Union is settled by the General Assembly, "the conflict may spread to a wider sphere," was given by Mrs. V. L Pundit, to the General Assembly of the United Nations at Flushing, Meadows, on September 19.

Addressing the crowded Assembly Hall she asserted, "A denial that discrimination had been practised against Indians in South Arica is not a serious or covincing reply to the General Assembly."

"The recent correspondence between the Prime Ministers of the two Dominions reveals India's anxiety to reach a fair and honourable settlement on this issue. It concerns not only the relations between the two Dominions. Unresolved, it may spread misrepresentation and conflict over a much wider sphere, because of its basically racial character."

U. N. DEBATE ON SOUTH AFRICA

On September 21 Justice Fazli Ali (India) served notice in the United Nations Steering Committee that India would move that the Indian-South African dispute should go straight to the General Assembly without further discussion in the Political Committee.

Justice Fazli Ali asked that the item should bypass the Political Committee and be debated in the General Assembly, but M. Trygva Lie Secretary-General of U.N. pointed out that no item could go straight to the Assembly without passing through the Committee stage.

Justice Ali asked: "Are we entitled to raise the point that there should be no further discussion in Committee?"

The President of the General Assembly, Senor Aranha said: "Yes."

Canada

CITIZENSHIP FOR INDIANS

Dr. D. P. Pandia told the U.P.A. that Canada's action in granting citizenship to 210 Indians in British Columbia who had entered Canada illegally established Canada as a leader among the nations actively fighting world discrimination against Indian nationals.

Dr. Pandia, who has been working throughout the Western Hemisphere on behalf of Indian nationals, said: "The action of the Canadian Government comes as a generous gesture at a time when the people of India are achieving the full status of nationhood. Indian Government leaders as well as the Indians in Canada will view the action as strengthening the present happy relations between the senior Dominion and the two new Dominions of Pakistan and India. The action serves as an example to the Government of the Union of South Africa which at the present time denies the elementary rights of domicile to a quarter-million Indians."

Dr. Pandia said Canada's action will also serve to strengthen India's case before the United Nations Assembly.

Malaya

INDIAN LABOUR IN MALAYA

Malayan rubber circles stated that they were "quite unconcerned" at the warning that no more Indian labourers would be allowed to emigrate if their wages were not increased.

The serious financial situation of the industry, for which they blamed the United States synthetic rubber subsidy, made it impossible to meet Indian demands for increased wages at present.

About 100,000 Indian, Chinese and Malay workers in the plantations controlled by the United Planting Association of Malaya staged an one-day strike against a proposal to cut contractual rates by 20 per cent and the failure to meet Indian wage demands.

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Questions of Importance

DELHI LEADERS' APPEAL

The surrender of some unlicensed arms by Muslims on September 20 was the first sign of response to Mahatma Gandhi's untiring efforts to restore amity between the communities in Delhi. Sikhs and Hindus were steeped in distrust against Mnslims, who, they feared, possessed large quantities of such arms.

Leaflets in Urdu appealing for surrender of illegal arms have been widely distributed in the city. Sixty Muslim elders have signed the appeal, which states:

(1) We shall leave no stone unturned for effecting surrender of unlicensed arms; (2) We are loyal citizens of the Indian Union; (3) We shall combat all attempts to disturb our Union; (4) We expect our Government to put down all lawlessness.

Joint appeals signed by leaders of various communities have also been distributed.

MINISTERS AND THEIR CRITICS

Under the caption "Task Before Ministers" Mahatma Gandhi writes in *Harijan*:

I have before me quite a number of letters fiercely criticising what they consider to be their luxurious life. They accuse them too of favouritism, even nepotism, I know that much criticism comes from ignorance. Ministers should not be sensitive. They should take in good part even carping criticism. They would be surprised if I were to send them the letters I receive; probably, they received worse. Be that as it may, the moral I draw from them that the critics expect much more from these chosen servants of the people than from others in the way of simplicity, courage, honesty and industry. In this matter we cannot imitate the English rulers of the past, except perhaps in industry and discipline. The whole purpose of this note will be served if on the one hand the Ministers profit by valid criticism and the critics learn to be sober and precise about their facts.

Inaccuracy or exaggeration spoils a good case.

FOODGRAINS COMMITTEE

The Government of India have appointed a Committee to examine the present position in regard to foodgrains in India, and the prospective position in the next five years, in the light of consideration of production, procurement, imports, distribution and controls and advise the Government on (1) the measures which can be taken to increase domestic procurement and production, (2) the extent to which reliance can and should be placed on imports and in the light of the above, (3) the modifications which may be necessary in the foodgrains policy so far pursued.

BOUNDARY AWARD

The Government of India intend to seek to modify the terms of the award of the Bengal and Punjab Boundary Commission by such methods as may be found suitable, says a notification in the Gazette of India extraordinary.

The Government state that though they consider the awards unsatisfactory and unreasonable in certain parts, it was only because there was an agreement between the parties to abide by the decisions of the Commission that they propesed for the present to accept the boundary determined by them.

WITHDRAWAL OF BRITISH FORCES

It remains the firm intention of the British Government to withdraw all British armed forces from the two Dominions of India and Pakistan by the end of the year, says *Reuter*. The speed of the withdrawal of the forces from India, we are told, is conditioned largely by the transport position.

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Utterances of the Day

MAHATMA GANDHI'S WARNING

Addressing a Prayer meeting in Delhi, Mahatma Gandhi made a feeling reference to the sad plight of the refugees.

He had heard that convoys of Hindus and Sikhs were pouring in from West Punjab into the East—57 miles in length. It made his brain reel to think how this could be.

Such a happening was unparalleled in the history of the world, and it made him, as it should make all, hang their heads in shame. This was no time to ask who had done more wrong and who less. It was time to put a stop to this madness.

Some said to Mahatma Gandhi that every Muslim in the Indian Union was loyal to Pakistan and not to India. He would deny the charge.

Muslim after Muslim had come and said the contrary to him. In any event the majority here need not be frightened of the minority. After all four and half crores of Muslims in India were spread over the length and breadth of the land. Muslims in villages were harmless and poor, as in Sevagram. They had no concern with Pakistan. Why turn them out ? he asked.

As for the traitors, Mahatma Gandhi, continuing said, if there were any, they could always be dealt with by the law. Traitors were always shot, as happened in the case even of Mr. Amery's son, though Mahatma Gandhi admitted that was not his law.

Others said that some Muslim officials were being kept here in order to keep all Muslims in India loyal to Pakistan. Some said that Muslims looked upon all Hindus as kaffirs. Learned Muslims had told Mahatma Gandhi that this was wholly incorrect. Hindus were as much followers of inspired scriptures as Muslims, Christians and Jews. In any event, he appealed to Hindus and Sikhs to shed all fear of Muslims from their hearts. to be kind to them, to invite them to return and settle in their old homes and to guarantee them protection from hurt. He was sure that in this way they would get the desired response from the Muslims of Pakistan, even from the border tribes across the frontier.

This, Mahatma Gandhi emphasised, was the way to peace and life for India. He said :

"To drive every Muslim from India and to drive every Hindu and Sikh from Pakistan would mean war and eternal ruin for the country. If such a suicidal policy is followed in both the States, it will spell the ruin of Islam and Hinduism in Pakistan and the Union. Good alone can beget good, love befreeds love. As for revenge, it behoves man to leave the evil-door in God's hands. I know no other way."

NEHRU'S CALL TO THE TROOPS

Broadcasting to the Armed Forces on Sept. 18 the Prime Minister, Pandit Nehru, said Indian soldiers who had fought with great gallantry in the past in many parts of the world, had now assumed a new role as soldiers of a free State. That was a fact of profound significance, for, while freedom had brought a new sense of dignity, and given the people a new sense of pride it had also laid upon them, and particularly upon the Armed Forces, many new responsibilities.

The Prime Minister asked every soldier to bear in mind that he was no longer merely a member of the Armed Forces, but a soldier of free India, who had it in his power to increase or lower the prestige of his country.

Pandit Nehru continued : "We should all remember that service of the country comes first. If the country is strong and prosperous, then the people also will be strong and prosperous. But who lives if India dies ?" . . .

He emphasised that, the only test was that they lived in the country and served it, and did not look to any other country.

He asked the soldiers to discharge their duties impartially, bearing in mind that it was their function to maintain peace, to protect the people, and to defend the country when it was in danger.

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SIR MIRZA ON EXCHANGE OF POPULATION

Sir Mirza Ismail, former Dewan of Mysore, in a statement issued on September 14, expressed the view that "the exchange of population is the most disastrous thing possible—ruinous and unjust to individuals and also politically and economically ruinous both to India and Pakistan."

Referring to the partition of India, Sir Mirza said: "It has been hoped that partition of India, accepted by many of us so reluctently and unhappily out of necessity, might take place in peace. That has not been so as some of us feared. In certain parts of India there has been savagery, bloodshed and destruction that could never have been thought possible in our country. History will, in emphatic terms, condemn the blood-guiltiness of those who have long educated their followers in ideas of violence and contempt for law and order.

"The recent massacre and destruction has aroused such bitterness in various communities as cannot easily pass away. Perhaps the only hope of reconciliation and beginning of a new unity, social and political, lies in such an appeal to the feelings as can be made by the greatest of men, Mahatma Gandhi. It may be that this will be the crowning achievement of Mahatma Gandhi's life."

Referring to the immediate problem Sir Mirza said: "The first problem in the disturbed parts of India now is to restore and make more secure than before harmony between the different communities. The minorities must be enabled to stay where they are with confidence. In every place the existence of these minorities and their co-operation is essential to the prosperity of the State. Only the spirit of justice and friendliness on the part of the majority leaders can bring about contentment and co-operation."

CONGRESS AND MINORITIES

An assurance to the minorities that the Congress Government will continue to protect to the best of its ability their citizen rights against aggression is given by the Congress Working Committee in a statement issued on September 24. At the same time, it is emphasised that the Government expects from the minorities the same allegiance and loyalty to the State as from the majority community.

The Working Committee reiterated that the present disaster had not made any difference to the fundamental nationalist character of the Congress.

JOINT ELECTORATES FOR LOCAL BODIES

All elections to the local bodies in the Province of Bombay will, in future, be held on the basis of joint electorates, says an official announcement.

The Government of Bombay is undertaking the necessary legislation, which will be introduced in the current session of the Bombay Legislative Assembly and will be given top priority.

All elections to municipalities having separate electorates and to local boards, due in the near future, will be postponed.

ARMS AMONG RECORDS

An A. P. I. message from Delhi reveals that about noon on September 18,

a truck containing official records arrived at Block C-2 opposite the south block of the Secretariat where an office of the Pakistan Defence Department is situated. Before unloading his vehicle, the driver reported that the but end of a gun was visible from one of the damaged boxes in the truck.

The police on being informed, arrived on the scene and examined the box. Besides official records it was found to contain one shot gun, 75 cartridge and a dagger. A routine check of other boxes in Block C-2 followed and in one of them cartridges, empty shells, gun-powder and other material used for filling cartridges were found. The police seized all these arms.

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Educational

UNIVERSITY IN FREE INDIA

In his last convocation address to the graduates of the Bombay University, Sir John Colville, Governor, welcomed the transfer of power to India. He laid emphasis on the new responsibilities of the university that the dawn of Independence has brought upon them.

The university should, he said, become the nurseries of leadership and contribute towards the reconciliation to eastern and western thought and promote the peace of the world.

PRIVATE CANDIDATES

A correspondent complains that the newly established Rajputana University does not allow private candidates within its jurisdiction to appear in University examinations. Ordinarily it is an unhealthy practice to allow private candidates to appear in such examinations except when a student has undergone his course but failed in the examination. Educationists are almost unanimous that it is the study and training in the colleges that really matters. The examination is merely a method of ascertaining that the students have acquired a minimum degree of proficiency during the course of training.

It is the contention of the correspondent that Rajputana is a very backward province and the colleges are not sufficient to accommodate a large number of students. To stimulate private study in these circumstances is desirable.

INDIA AND WORLD EDUCATIONAL CONFERENCE

Mr. K. G. Saiyedain, Educational Adviser to the Bombay Government, has been deputed by the Government of India to attend the Conference on Fundamental Education in China organised under the auspices of United Nations Educational, Scientific and Cultural Organisation.

SIND UNIVERSITY

For the protection of Hindu culture and religion, the Sind University has constituted a special Board of Studies distinct from the one set up for Islamic Studies.

The Board consists of Sadhu T. L. Vaswani, Swami Ranganathananda, Prof. Phonwani, Dr. Hemandas Wadhwani and Mr. Tuljeram.

Two other boards of studies, one for Sanskrit and Marathi and another for Gujerati, have also been formed for the same purpose.

Besides these boards, the Sind University has appointed three committees to advise it on safeguards on matters affecting Hindus, Parsis and Christians.

SEPARATE UNIVERSITY FOR ASSAM

The Assam Legislative Assembly last month unanimously passed the Gauhati University Bill, which proposes to establish a teaching, residential and affiliating University at Gauhati. Under the provisions of the Bill the Government shall contribute annually to the University a sum of not less than Rs. 5,00,000 to meet the recurring expenses of the University.

The Premier, Mr. Gopinath Bardoloi who moved the passing of the Bill, assured the minorities that the University would safeguard their interests. Muslim culture would receive due consideration. He discouraged the tendency to bring in the question of communal representation and said that he considered it to be sinful to divide the proposed University into numerous communal compartments.

DISMISSED MADURA TEACHERS

The Director of Public Instruction, Madras, has allowed the appeals for reinstatement filed by the teachers of the Municipal Elementary Schools in Madura, who were dismissed from service when they went on strike recently. All the 575 teachers are reinstated immediately.

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HIGH COURT'S ROLE IN FREE INDIA

Mr. M. C. Chagla, acting Chief Justice of Bombay, speaking at a reception held in his honour by the Progressive Group, on September 14 declared that the High Court of Bombay stood as the palladium for the liberty of the subjects, where even the poorest man could feel confident that justice would be done.

Replying to the tributes paid by a galaxy of legal luminaries which included, Dr. M. R. Jayakar, Mr. K. M. Munshi, he said that he was fully aware of the onerous responsibilities of his new office of Chief Justice during the period of transition, when a political party had become the governing body of the country. "We are launching upon a democratic spirit where there will not be concentration, but distribution of power, distribuiion between the Judiciary and Executive too so that there shall be no encroachments upon the rights and liberties of subjects."

"We are passing through a time when lawlessness is abroad," Mr. Chagla added, "and it is essential that at a time like this, there should be an institution like the High Court in the Province, which will be above all communal considerations and be able to maintain detachment and administer law without fear or favour."

Dr. Jayakar said that he had no doubt that the first Indian Chief Justice of Bombay would hold the balance between popular rights and encroachments of executive authority.

"In these days of transition, when a political party becomes the Government of the country, its works more and more enerous. It has to realise that it is no more a political party but a governing body responsible for the well-being of the entire country, including its political enemies", he said.

HIGH COURT FOR ASSAM

The Assam Legislative Assembly unanimously accepted a resolution moved by the Premier, Mr. Gopinath Bardoloi, for the early establishment of a High Court for Assam.

The Premier said that the scheme was prepared by the Advocate-General. The recurring expenditure would be Rs. 50,000 annually and the provisional estimate of non-recurring expenditure for the construction of a library and building was five lakhs of rupees. It was proposed to locate the High Court at Gauhati.

The Leader of the Opposition, Mr. Muhammad Saadullah, said that the establishment of the High Court would not be a burden on the Provincial Exchequer, but would bring additional revenue to the province.

BOMBAY ORDINANCE AGAINST BLACK MARKET

The Governor-General of India has given sanction to the Bombay Government's new measure to deal with black market operations in the province of Bombay.

A five-clause Ordinannce, the measure prescribes a minimum of six months' imprisonment and a maximum of seven years for offences of black-marketing and allied anti-social activities. A fine of an "unlimited amount" is also prescribed under the Ordinance.

ARREST OF BRITISH MILITARY OFFICERS

Two high-ranking British military officers were arrested on September 20 in Jubbulpore following a surprise search of their residences and reported recovery of several unlicensed firearms and a large quantity of ammunition.

The arrested officers were to leave for Pakistan shortly.

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Insurance

SETH VITHALDAS KANJI ON INSURANCE

Presiding over the sixteenth Annual General Meeting of the Indian Globe Insurance Co., Ltd., the Chairman, Seth Vithaldas Kanji, leading city business magnate echoed the aspiration of Indian Insurance companies in free India: "Insurance, as you are aware, is a part of our invisible imports today which requires to be converted into an invisible export to aid our balance of trade, and if proper assistance is forthcoming from the Central Government, I have every hope that our Indian Insurance companies will now be in a position to cater for the insurance requirements of the neighbouring countries and thus achieve this end." This is the programme which free, or better say united, India is capable of discharging with efficiency and care in the future, that is after she has attained a high degree of self-sufficiency in the economic field to improve the standard to help promote the progress of both industry and agriculture, making the common man recognise the importance of insurance as a social necessity; and the popularisation of insurance business depends not only on the financial strength of the community but also on the availability of quick service as active-co-operation from both private enterprise and the State. The creation of an institution, similar to the Chartered Insurance Institute in the U.K., is an urgent need.

RIOT RISK INSURANCE SCHEME

The Government of India, it is understood, do not propose to proceed with the compulsory riot risk insurance for the present.

Representations were made to the Government of India some time ago by a number of trade associations stressing the need of formulating a scheme to cover riot risks. They have been informed that it is not proposed to put into effect the scheme for the present.

INSURANCE PROSPECTS

Insurance Companies in India, particularly those with Head Offices in Bengal, passed through a difficult year in 1946, on account of the political uncertainty and the prevalence of riots, says *Capital*. The accounts for the year ended 31st December, 1946, of the *Hindusthan Co-operative Insurance Society Ltd.*, show that the Society, which has underwritten progressively increasing new business for the last several years, suffered a comparative check and the new business was Rs. 12·40 crores which is only slightly higher than the previous year's Rs. 12·10 crores. It is however clear that business cannot indefinitely go on increasing particularly in these post-war years when inflationary conditions are fast disappearing. It is however a matter of satisfaction that though big policies have become much less frequent, insurance has permeated among the small income groups, where the protection afforded by insurance is much more needed.

INSURANCE IN INDIA

Of all the civilized countries of the world, India has the lowest *per capita* "insurance", states the Post-War Sub-Committee of the Insurance Advisory Committee. It urges concerted measures to make the public acquainted with the benefits of insurance, and more "insurance minded." For this purpose the setting up of an organisation jointly by all associations of insurers in India and supported by a levy from them is recommended. Insurers who are not members of any of the associations should also be invited to join the organisation and contribute to its expenses.

In a minute of dissent, one of the members of the Sub-Committee suggests that as insurance is a social service, the State should bear the expenses of publicity work.

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ALLOCATION OF FINANCES

An Expert Committee to draft the financial provisions of the Indian Constitution, it is understood, is to be appointed. This Committee will have to report before the next session of the Constituent Assembly when the draft constitution will be presented for adoption.

A committee, it is learnt, will have to take into consideration the complex problems of financial reations between the Centre on the one hand and the Provincial Governments and the Indian States which acceded to the Indian Union on the other. Memoranda are to be invited from the Central Government as well as Provincial and State Governments on the existing system and suggestions for a modification of the Government of India Act (1935) to suit the new constitution. It is pointed out that the financial requirements of both Provincial and State Governments are likely to be much larger than in the past in order to promote schemes of national economic development. At the same time, it is also considered imperative that the Central Government should have a strong financial basis in keeping with the desire to have a strong Centre.

Under the new constitution, residuary powers vest in the Centre so far as only the Provinces are concerned. In view of this, the question arises whether the provincial lists should be strengthened by the addition of any specific taxes.

In order to fit the States into the general picture, existing agreements between them and the Centre as, for example, those with regard to excise and customs, will have to be taken into consideration. The Committee will also have to examine the question of federal grants to the units, made either by way of subvention, sharing of the proceeds of particular taxes or *ex gratia* grants.

TAXATION IN NEW DOMINIONS

The Governments of India and Pakistan have entered into an agreement for the avoidance of double taxation of income chargeable in the two Dominions according to their respective laws, says a Press *communique*.

The main feature of this agreement is that an assessee, to whom the taxation acts of both the Dominions apply, will not have to pay tax on his entire income in both Dominions, and then apply for relief, or refund in each of the two Dominions. Instead, each Dominion Government will assess only such part of the income as accrues, or is deemed to accrue, in its own area, as specified in the schedule to the agreement. Where a Dominion, under the operation of its laws, assesses any income in excess of what is specified in the schedule, that Dominion would allow an abatement of tax equal to the low amount of tax payable in either Dominion on such excess.

As regards the refund, or adjustment of the excess profits tax deposit, and advance payment of income-tax and excess profits tax it has been agreed between the two Governments that the liability for repaying the amount to the assessee would rest on the Government with whom the file of the assessee was on August 15, 1947, or to whom the file may be transferred by agreement after that date.

SIR C. DESHMUKH ON ECONOMIC UNITY OF INDIA

Sir Chintaman Deshmukh, Governor of the Reserve Bank of India, told the annual general meeting of the Bank at Calcutta that it was not unlikely that until a final settlement was reached between the Indian Union and Pakistan and the two Dominions were in a position to take over complete responsibilities in economic matters, a standstill agreement for the continuance of the existing economic relations and machinery would be arrived at between the successor Governments.

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Women's Page

WOMEN IN FREE INDIA

"In no country in the world had such honour been bestowed on womanhood as was done in India recently by the appointment of three women to most responsible key positions of Governor, Minister of Health in the Central Government, and Ambassador", observed Begum Mir Amiruddin, M.L.A. addressing the members of the Lady Willingdon Training College Union Madras, last month.

Begum Mir. Amiruddin added that while in Great Britain the question of equal pay for equal work created an uproar in Government circles some years ago, the then Prime Minister, Mr. Churchill, even threatening to resign on that issue and while in the United States the Senate rejected last year the proposed constitutional amendment to establish equal rights for women, the principle of equal pay for equal work was being incorporated as one of the fundamental principles of governance in our country. All this advance here was due to the fact that our men had come to realise that the whole nation would gain strength by granting to the women their legitimate rights.

Begum Amiruddin pointed out that the independent India offered to women tremendous opportunities and possibilities in every field of activity. Time had arrived when women should no longer look forward to favour and privileges and to being pushed up to places of importance when they did not deserve them. They should remember that the freedom that had been achieved carried with it great responsibilities and every woman should help in solving the problems of illiteracy, disease and distress now prevalent. The speaker suggested that the women of the leisured classes should be conscripted for social service, just as a portion of one's wealth was taken away by the State in the shape of income-tax for furthering national welfare.

DR. MISS JYOTIRMOYEE

Passing Junior Cambridge from St. Theresa's High School, Calcutta, Miss Jyotirmoyee, says, the *Modern Review*, entered the University of Chicago in 1937. Receiving B.A., in Sociology in August, 1937, she continued for M.A., in Sociology with a minor in Anthropolgy, her M.A., dissertation (thesis) being "The Hindu System of Caste in the Province of Bengal in India." She received M.A., in 1942 and continued for the degree of Doctor of Philosophy in Sociology with a minor in Anthropology. She got the Ph.D. for her dissertation on "The Social Categories of Friendship," a comparative study of friendship as related to the social grouping in six societies on a range of simple to complex. She did field work in Chicago and in a small middle western town of the U.S.A. and received the Ph.D., degree in June 1946.

She was on the staff as a paid employee in several research projects in the University from 1943 to 1945. Further, she was a Reader and a Teaching Assistant in the Department of Sociology from 1944 to March 1947, and also taught a course in Social Anthropology for three months in 1945.

Born on September 14, 1922, in a progressive family in Calcutta, she is the grand-daughter of Kaviraj Satish Chandra Sarma of Behala and a daughter of the late Dr. Jagajyoti Sarma, M.B., of Sahapur, Behala.

MARGARAT TRUMAN

Margarat Truman, the U. S. President's daughter, who has taken up a career as a concert singer will earn £20,000 a year—£5,000 more than her father!

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ENGLISH: A WORLD LANGUAGE

English is now by far the most widely used language in the world. It is the current tongue of more than 200,000,000 people in the British Empire and the United States, and probably several more millions know it slightly. It is known to most educated Germans, Dutch and Scandinavians. In its pidgin form ("pidgin" being the Chinese corruption of "business") it is *lingua franca* of all Malaysia and the China Coast.

Yet a hundred and fifty years ago English ran fourth in list to Russian, French and German, in that order. In 1600 there were only about 5,500,000 English speakers: and as recently as 1850 no more than 51,000,000.

CALCUTTA EDITORS' RESOLVE

Twenty-four prominent newspapermen of Calcutta on September 3, issued a statement placing on record their emphatic condemnation of the rioting which was taking place in the city and which, they had no doubt, was hooliganism, pure and simple. In the name of Mahatma Gandhi, whose precious life was at stake, and in the name of humanity appealed to the citizens of Calcutta to make it a point that goondas, wire-pullers and rumour-mongers were silenced and overpowered in every ward and mohalla of the city.

FOLK SONGS IN TAMIL

Inaugurating a series of weekly lectures on "Folk Songs in Tamil" by Mr. K. V. Jagannathan, under the auspices of the Y.M.I.A., Madras Mr. A. Srinivasaraghavan explained that folk Songs really expressed the soul of a nation, since they were the spontaneous out-pourings of the finer instinct of the people from generation to generation. Mr. K. V. Jagannathan speaking in Tamil, said the folk songs were the natural inner voice of the masses, picturing to us in all simplicity their innate artistic sense and culture.

LEAGUE PAPER'S TRIBUTE TO GANDHIJI

"All Calcutta citizens, Muslims especially, will salute Gandhiji for his unimaginably great efforts to stop the carnage in the city," observed the *Morning News* (Muslim League) in an editorial. In Calcutta Gandhiji rose to heights of immortal greatness. He demonstrated there that he was as much concerned with the welfare of Muslims as of Hindus; that his heart beats equally in the matter of the sufferings of Muslims as of Hindus.

Calcutta's Muslims who constitute a minority of 23 per cent. of the city's population, will ever remain indebted to this great humanitarian for the personal interest he took in their welfare and safety. He was ready to die so that they may live peacefully in the city. Calcutta must now prove worthy of Gandhiji.

GANDHIJI'S WARNING

Mahatma Gandhi told friends who were making themselves responsible for the break of his fast that if communal frenzy broke out in Calcutta again, he might have to go on an irrevocable fast. This has been revealed in an account of the fast, issued by Mahatma Gandhi's Secretary, Professor Nirmal Kumar Bose.

Mahatma Gandhi also told them that the present fast was meant to activise the better, peace-loving and wise elements in society, to rescue them from mental sluggishness and make goodness active.

DR. T. R. CHINTAMANI

Dr. T. R. Chintamani whose death occurred last month was appointed Sanskrit lecturer of the Madras University in 1930. His work was appreciated in all centres of research in and outside India. He was also connected with the Sanskrit Academy and the Kuppuswami Research Institute, Madras, and with the All-India Oriental Conference.

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MRS. NAIDU'S ADDRESS TO MEDICAL STUDENTS

An advice to future doctors to start on their professional career with faith, hope and charity was given by Mrs. Sarojini Naidu, Governor of the United Province.

Addressing the students of the King George Medical College at Lucknow, Mrs. Naidu said that politics was the last thing to be desired in nation building, and for that, she said, they did not want to create new problems but to solve the old ones. The future doctors should consider themselves indispensable to free India and should start on their professional career with faith, hope and charity.

CURE FOR SUDDEN DEAFNESS

A new treatment which restores hearing to victims of sudden deafness has been discovered by Drs. Olav E. Hallberg and Bayard T. Horton of the Mayo Clinic.

The treatment consists of daily injections into the veins of a chemical called histamine. First use of the chemical to relieve deafness was made two years ago. This was in the case of a 45 year old man who came to the Mayo Clinic the day after he had suddenly gone completely deaf in his right ear.

He was given histamine injections daily for 12 days. On the seventh day, when there still had been no change in his hearing, the doctors were about to give up. They continued the treatment, however, and on the ninth day the man was able to hear with his previously deafened ear. After the twelfth treatment, his hearing was normal. An examination 18 months later showed he still could hear normally.

CURE FOR EPILEPTIC FITS

Leningrad scientists have discovered that epileptic fits can be controlled by æsthetics. They experimented with cats using epilepsy-inducing agents such as camphor oil and concentrated bile. They found that anæsthetised cats were unaffected by the injection of epilepsy-inducing agents.

VANASPATI : IS IT INJURIOUS TO HEALTH?

"It is surprising why the research on Vanaspati conducted at Izatnagar should show adverse effects contrary to all previous researches. There should be a thorough research and investigation before it can be finally decided whether Vanaspati is injurious to human health or not," say Mr. S. M. Dahanukar, B.E., S. H. (U.S.A.), and Mr. S. M. Mistry, M.Sc., A.I., I Sc. in a statement to the Press.

They add: "Vanaspati is made by hydrogenating vegetable seed oils such as groundnut oil, cotton seed oil, mustard oil, etc. This process converts the unsaturated fractions of liquid into saturated compounds of solid which may be detected in pure ghee on analysis. It shows that as far as the saturated composition is concerned there is very little difference between hydrogenated oil and pure ghee although the latter contains in addition some other saturated fatty acids.

ORANGE JUICE—A BREAKFAST "CHASER"

Americans who take orange juice as a breakfast appetizer are advised to take their citrus or other fruits after the morning meal if they expect the juices to benefit their teeth.

"Research has shown," said Dr. Joseph F. Folker of Tuffs College Dental School, "that fomentable carbohydrates such as starches and sugars are most likely to cause tooth decay, unless promptly removed from tooth surfaces, while citrus fruits, apples, and raw vegetables are efficient mouth cleaners and tend to curb decay. These should be served at the end of the meal as salads or desserts whenever feasible."

WORLD HEALTH CONFERENCE

The fourth session of the World Health Organisation (Interim Commission) opened at Geneva on August 30. India was represented by Lieut.-Colonel C. Mani from the office of the Director-General of Health Services.

DR. JIVARAJ MEHTA

Dr. Jiva Raj Mehta has been appointed Secretary, Ministry for Health, in addition to his duties as Director-General of Health Services.

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LOANS TO BANKS IN EMERGENCIES

The Reserve Bank of India has been authorised to advance loans to all banks in India, scheduled and non-scheduled alike, in times of difficulty against any form of securities, which it may deem sufficient, says a Press Note.

An ordinance amending the Reserve Bank of India Act for this purpose, was published in a Gazette of India Extra-ordinary on September 20.

WORLD BANK

The Governor of the Central Bank of China, Mr. O. K. Yui, has been elected Chairman of the International Bank and the International Monetary Fund.

Four Vice-Chairmen of the Boards of Governors also elected were Mr. N. Sundaresan, Financial Adviser to the Indian Embassy in Washington, French Finance Minister Robert Schuman, British Chancellor of the Exchequer Dalton, and Mr. John Snyder, Secretary of the U. S. Treasury.

FREEZING ORDER ON BANKS

The West Punjab Governor, by the issue of a fresh Ordinance on September 16 has repealed his previous Ordinance of September 4 imposing restrictions on the removal of assets by banks from the West Punjab and providing for the requisitioning of ownerless houses and utilisation of locked-up stocks of commodities and foodstuffs.

The old Ordinance is replaced by two new Ordinances.

SIR C. V. RAMAN FOR ADVISORY COUNCIL

The World Bank Advisory Council has recommended that nine persons representing various international industrial, scientific and agricultural organisations be selected to form the Advisory Council of the Bank to serve as Councillors for a period of two years. They included Sir C. V. Raman of India, and S. K. Alfred Sze, of China.

PROTECTION OF RAILWAY PASSENGERS

An Ordinance called the Railways (Protection by Armed Forces) Ordinance, 1947 has been issued to provide enhanced punishments for derelictions of duty by members of the armed forces.

The Ordinance came into force on September 10, the day it was promulgated and extends to all the provinces of India.

By this Ordinance, if any person subject to the Indian Army Act 1911 or the Indian Air Force Act, 1932, whose duty for the time being is to protect from acts of violence any passengers or goods being conveyed upon any railway, fails in the proper performance of that duty, he will be liable, on conviction for such offence by a summary general court martial or a field general court martial, as the case may be, to be punished with rigorous imprisonment for a term extending to ten years, or with death if on the occasion of his offence any loss of human life occurs.

NEW MEMBER OF RAILWAY BOARD

Mr. F. C. Badhwar, now General Manager of the Oudh has been appointed a Member (Staff), of the Railway Board. Mr. B. B. Varma, Additional Superintendent, East Indian Railway, at Allahabad, has been appointed General Manager of the O. T. Railway.

Mr. Badhwar, who joined the E. I. R., on the engineering side in 1925, was the first Indian Secretary to the Railway Board during the years of war. He is the youngest member of the Railway Board.

CHIEF COMMISSIONER OF RAILWAYS

Mr. K. C. Bakhle, General Manager of the B. B. and C. I. Railway, has been appointed Chief Commissioner of Railways in place of Col. R. B. Emerson who has proceeded on leave prior to retirement.

In order to deal with the problems arising out of the evacuation of refugees, an additional post of Member has been created in the Railway Board.

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Art and Drama

ART EXHIBITION IN MADRAS

Declaring open the art exhibition organised in connection with the All-India Industrial, Khadi and Art Exhibition at the Victoria Public Hall, Madras on September 20, Dr. S. Radhakrishnan said that the essential function of art was to soothe and lift the soul of man. Art cut across all frontiers, healed all wounds and represented what might be regarded as the universal in man. Mr. Bulusu Sambamurti presided.

Mr. S. N. Chamkur welcomed Dr. Radhakrishnan and the gathering.

A good collection of oil paintings and works in water colour, chalk and Indian ink, as also some collections of historical interest were on show.

As one entered the Exhibition Hall, one was greeted by *Swatantra Bharati*, a picture of a mother with a child in arm beautifully painted by Mr. S. N. Chamkur. The picture depicts the birth of *Free India*, the mother symbolising Mother India and the child the new-born freedom.

INDIAN ART

Interest in Indian art has been whetted in London by the news of the coming exhibition at Burlington House and curators of many museums and picture-galleries had lately to answer increasing number of queries about Indian exhibits. In order to satisfy this demand, the keeper of the Oriental antiquities at the British Museum, Basil Gray has planned a small but beautiful exhibition of Indian paintings.

Among the exhibits are Moghul paintings which have been favourites with the British public for many years. Visitors return to view them repeatedly and reproduction for use as Christmas cards are eagerly sought, their bright colours and gay domestic detail giving them the festive touch required. Visitors are also delighted by the portrayal by Indian artists of seventeenth-century British traders looking fat and hot in clothes of the period.

Sport

INDIANISATION OF CALCUTTA TURF CLUB

The Stewards of the Royal Calcutta Turf Club are taking immediate steps for Indianisation of the Club in its various aspects, says Mr. S. K. Basu, President of the Calcutta Race Horse Owners' Association, who has concluded his discussions with the Stewards.

Mr. Basu told the Associated Press of India that at the very outset he gave the Stewards a memorandum in which he said: 'While claiming Indianisation we do not, for a moment, suggest that Europeans have not run the institution with a high standard of efficiency nor that Indianisation should be immediate in all sections to the prejudice of that high standard. We recommend that Indianisation should be immediate where it is possible and progressive where it is inevitable—on a 50/50 basis. That can be the only basis for honourable co-operation for running an institution in which the people are interested and concerned."

INDIAN TEAM TO AUSTRALIA

The Board of Control for Cricket in India has announced that it had been finally decided that Vijay Merchant, India's chosen captain for the Australian tour, will not be able to accompany the team due to the condition of his health.

According to the decision of the Board, taken at its meeting at Delhi on August 15, L. Amarnath will now lead the team.

Accompanying the team will be Prince Duleepsinhji, *Reuter's* correspondent to cover all matches of the team in Australia.

WALTER HAMMOND

Walter Hammond, the M.C.C. Captain, on the eve of his departure from Australia said: "Cricket in the southern hemisphere has gained thousands of new admirers through our visit, which has revitalised the game and has been very worthwhile. We should have liked to have done better; but leave Australia with warm appreciation of their friendliness towards Great Britain."

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SCIENTIFIC MAN-POWER COMMITTEE

A special sub-committee of the Scientific Manpower Committee, recently set up by the Government of India with Dr. S. S. Bhatnagar as chairman, has recommended in its interim report certain urgent measures for the immediate improvement and expansion of facilities for scientific and technical training in Indian universities and in special institutions. These measures, which are aimed at the promotion and development of scientific research would, according to the terms of reference of the sub-committee, be given the highest priority and initiated within the next six months.

The recommendations of the sub-committee are in six sections, dealing respectively with scientific education, training of personnel for scientific and industrial research, industrial training, technical training for defence services, shortage of equipment, housing etc., and steps to expedite government projects.

As a matter of general policy for immediate implementation, the committee recommends at the outset that the Government should utilise the existing sources viz., the universities, special institutions and the industrial concerns by helping to create in them adequate facilities for higher education, research and practical training. Such help as is to be given should largely be in the form of grants for the creation of scholarships on a generous scale, the purchase of equipment, the opening of post-graduate departments in the universities which do not have any at the moment and the working of double shifts in places where scientific education is imparted. In addition, the several educational development plans prepared by the Department of Education and others must be pushed through immediately.

PROGRESS OF TELEVISION

Television has broken out of its infancy and is now a full-blown industry expected to create 4,000,000 jobs within ten years.

UNO FILM FOR INDIA

"People's Charter, the first film of the UNO will be shown to the Indian public in a few weeks' time," said Miss Marion Dix, officer in charge of the visual media of information of the UNO at a press conference in Bombay recently.

Miss Dix said that five centres of visual information would be started before the end of this year. The UNESCO has decided that of these the first should be started in Delhi and another at Shanghai. Film shorts, strips, stills, posters and exhibitions would be produced under the guidance of the local centres for distribution and exhibition in that particular country. The Delhi centre would be engaged in selecting the subjects of film shorts and Miss Dix would act in an advisory capacity on behalf of the UNESCO.

In her activities in this direction, Miss Dix will be assisted by Mrs. Hansa Mehta of the Indian Delegation to UNO, and prominent social workers.

INAUGURATION OF 'JAI HIND'

On the freedom day the 15th of August 1947, Sri K. T. Bhashyam, Ex-President, Mysore State Congress, performed the preliminary opening function of the Kannada picture *Jai Hind* at Malleswaram, Bangalore. This film will be produced by the American Pictures, Bangalore.

After invocation and music, the National Flag was hoisted by Sri Bhashyam.

The function terminated with the singing of Vandemataram.

FILM PUBLICITY FOR GOVT. ACTIVITIES

For the purpose of producing educational and other informative films for educating the masses, the Government of Bihar have created a film section in the Publicity Department. The film publicity scheme, it is understood, will also aim at providing an opportunity for the publicity of all the departmental activities of Government.

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Automobiles

AUTOMOBILE CONFERENCE

The draft recommendations of the Automobile and Tractor Panel, which was constituted by the Government of India last year, were considered at a conference of Provincial and States representatives held in New Delhi recently.

The conference in general welcomed the proposals of the Panel which emphasize that the development of the automobile industry is essential owing to its strategic importance and that it should be confined to the nationals of the country. A scheme of production has been proposed so that, step by step, the manufacture of automobiles is established in the country within a reasonable period.

The conference was of the view that with the assistance recommended by the Panel, the Indian industry would evolve a suitable process to utilize local industries and raw materials for the purpose, just as other countries like the U.S.A., the U.K., France, etc., have developed, through stress and trials, a highly specialized process suiting their local conditions. It was hoped that in course of time India also would have cheap and efficient means of transport made available to a large number of the population.

The report of the Panel is being finalised in the light of the views expressed in the conference.

The Automobile and Tractor Panel consist of Mr. K. C. Mahindra (chairman), Mr. Lalchand Hirachand, Mr. B. M. Birla, Mr. D. R. Sethi, Lt-Col. E. D. Morgan and Mr. Indar Prasad (secretary).

TINIEST AUTOMOBILE

What is claimed to be the tiniest automobile in the world has been manufactured in Okasa.

It weighs about 50 pounds. The tiny automobile will carry one person at a speed up to 17 miles per hour. It is powered by a 1·5 horse-power engine.

It approximately costs Rs. 650.

Aviation

PREVENTION OF AIR COLLISIONS

A simple radar warning device that will prevent air collisions and crashing of aircraft into mountains or buildings in bad weather will soon be installed in aircraft of commercial airlines in the United States.

The new instrument, weighing sixteen pounds, is a combination transmitting and receiving set, which is set on the pilot's dashboard in the underside of the plane. Two small antennae on port and starboard sides of the plane send out powerful pulses at the rate of forty a second in all directions except backwards. Travelling at the rate of 500 feet in one millionth of a second the pulses bounce back from any object which strike and actuate a warning light and signal bell. The instrument thus gives timely warnings to the pilot so that he can pull up and proceed to alternate landing field.

AIR SERVICE BETWEEN PUNJAB AND DELHI

To cope with the additional air traffic caused by the disturbed conditions in the Punjab, Government have arranged for the duplication of the daily service run by the Indian National Airways between Delhi and Lahore. A halt for the service has been arranged at Amritsar from 31st August, 1947. The I.N.A. are also running two weekly services, the Delhi-Lahore-Quetta-Karachi and the Delhi-Lahore-Rawalpindi-Peshawar services. Sixteen services a week will, thus, be available to passengers intending to travel from Lahore to Delhi or *vice versa*.

LONDON-KARACHI WIRELESS LINK

London will be linked with Karachi, the capital of Pakistan, by a very powerful wireless transmitter, it is learnt.

The new project, which is being worked out by the Pakistan Government, is expected to be pushed through next year. The communication will be established between Karachi and London directly and Karachi will be the terminal wireless station of the Pakistan Government.

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ALL-INDIA KHADI EXHIBITION

The imperative need for the Indian and Pakistan Governments to have a Central Planning Commission which would examine the possibilities of industrial development in the two Dominions, and devise the means to execute short-range and long-range development plans, was emphasised by Mr. Sarat Chandra Bose when he declared open the All-India Industrial, Khadi and Arts Exhibition, at Madras on September 14, organised by the Madras Andhra District Congress Committee.

Addressing the young men and women of South India, Mr. Sarat Chandra Bose exhorted them to shoulder the burden of developing this land of theirs along with their comrades in other parts of India in such a way and to such an extent that she might soon become the envy of the world.

GOVT. TAKES OVER THE M. E. S. C.

An important step in the nationalisation of the electric supply industry in the Province was taken by the Madras Government, when they formally took over on August 20, the Madras Electric Supply Corporation.

This change-over in the management of the M. E. S. C., which would be hereafter known as the Madras Electricity System, was made at a simple and yet significant function held in the premises of the Power Station at Basin Bridge. The premises were decorated.

Mr. M. Bakthavatsalam, Minister for Public Works, handed over to Sir John Dalton, Representative of the Company, a cheque for Rs. 1,33,33,333-5-0 being the agreed initial payment, pending subsequent adjustment.

The documents were signed by Sir John Dalton and Mr. T. A. Verghese representing the M. E. S. C. and the Madras Government respectively.

MADRAS ZAMINDARI'S BILL

The Madras Government's Bill for the abolition of Zamindaris has been published as also two connected bills, one for the reduction of rent and the other for the prevention of alienation of communal and forest lands.

The Revenue Minister, Mr. Kala Venkata Rao, explaining the provisions of the main bill at a press conference said that the compensation proposed under the bill would not exceed Rs. 10 crores. Declaring that the Government were confident of finding the resources for this undertaking, Mr. Venkata Rao said the estates would be acquired is "a matter of months rather than years".

FARM PRODUCTION

The United States estimates that American farm production at today's highlevel, takes only two-thirds as much human labour as would have been required in 1920 for a like amount of production.

With 1920 methods farmers would have put in about 30,000,000,000 hours of work for this year's farm production. But owing to advances in technology, the job takes about 21,000,000,000 hours this year. However, farmers are now producing about a third more and are doing it in about ten per cent. less time than in World War I. More machines, higher yields per acre of land and per head of livestock and better farming practice are responsible for this gain.

FINAL SUGARCANE FORECAST

An all-India yield of 5,576,000 tons of raw sugar (gur) is expected during the year 1946-47, according to the Final Sugarcane forecast issued by the Department of Commercial Intelligence and Statistics, India. This records an increase of 3 per cent. compared with 1945-46.

The area under sugarcane is estimated at 4,108,000 acres compared with 3,825,000 last year. The condition of the crop is reported to be good. In the U.P. however, the crop suffered from drought and diseases in certain areas.

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UNITED FRONT OF WORKERS

Mr. R. S. Ruikar, a former President of the All-India Trade Union Congress, has announced the formation of a central committee, with himself as the convener, to organise a "workers' united front" within the Trade Union Congress.

The "front" will endeavour to restore unity in the Trade Union movement "under the banner of the All-India Trade Union Congress, by removing the legitimate, and reasonable objections of the Socialist and Congress leaders, and by making the A.-I.T.U.C. the central democratic platform of the Indian working class."

The central committee was formed at a meeting recently under the presidentship of Mr. Mukundlal Sarkar. It was attended by members of the Forward Bloc, the Bolshevik Party, the Revolutionary Communist Party, the Bolshevik-Leninist Party, and independent workers not attached to any political group, who had come to Bombay to attend the meeting of the General Council of the A.-I. T.U.C.

THE CENTRAL COMMITTEE'S LEAD

The central committee includes Mr. Somendra Nath Tagore (Calcutta), Mr. S.C.C. Anthoni Pillai (Madras), Mr. Sheelbhadra Yagee (Bihar), Mr. Upen Sharma (Assam), and Mr. A. R. Siddiqui (East Pakistan).

A statement issued by the members of the central committee states that the fears existing in the minds of certain political Parties, that some of the Trade Unions affiliated to the A.-I. T.U.C. are bogus unions, has to be met reasonably.

In the changed political conditions of to-day, the A.-I. T.U.C. must function in a manner which will give full expression to the feelings, and aspirations of the Indian working class as a whole, rather than be a forum for the Communist Party to express its political views.

RE-INDIANISING NAMES

The U.P. Government have decided to re-indianise several geographical names which assumed a corrupted form under British rule in India. The Government feel that these corruptions, which arose out of mispronunciation by foreigners, are an undesirable result of political subjection on the cultural life of the people.

The Ganges will thus again be styled as "Ganga" and the Jumna as "Yamuna". Muttra will be given back its real name of "Mathura", while the 'Vindhyachal' ranges, which according to the legend once upon a time started rising to unbounded heights until the sage Agastiar called a halt, will no longer be "Bindachal" but will reassume their ancient name.

The Government have prepared a list of all towns, rivers and mountains whose names have been revised, and have ordered that the names as now revised should hereafter be used in all official records and correspondence.

POPULATION FIGURES FOR NEW BENGALS

The new provinces of West Bengal and East Bangal will have populations of 211,94,613 and 391,11,912 respectively under the Boundary Commission's award, according to an analysis made by the Secretary of the Bengal Congress Central Consultative Boundary Committee.

35·14 per cent of the total population of Bengal will be in West Bengal and 64·86 per cent in East Bengal. The percentage of Muslims in West Bengal to its total population will be 25·01. Similarly, the percentage of non-Muslims in East Bengal to the total population of that province will be 29·17.

The area of West Bengal will be 28,033 sq. miles and that of East Bengal 49,409 sq. miles. The density of population per square mile in the two provinces will be 756 and 792 respectively and the population supported per square mile of gross cultivable area, 1030 and 977 respectively.

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NEW EDITION! JUST OUT!!

NORTH INDIAN SAINTS
RAMANAND TO RAM TIRATH
BIOGRAPHICAL & CRITICAL SKETCHES

This book, as its title suggests, recounts the lives and teachings of the Saints of Northern India from Ramanand to Ram Tirath. It includes sketches of Ramanand and Kabir, Nanak and the Sikh Gurus, of Ravi Das the Chamar Saint, of Mira Bai the ascetic queen of Chittoor, Vallabhacharya, Tulasi Das, Virajanand, Dayanand the founder of the Arya Samaj and Swami Rama Tirath. The reformation in Hindu beliefs and rituals effected by these great saints of India may be fairly compared with the great Protestant movement of Europe. But the Indian reformers like Kabir and Mira Bai were in no sense militant theologians like Luther and Zwingli. They did not attempt to overturn existing religious institutions nor overthrow the established government. Some of the rapturous songs and hymns of the Vernaculars are to be found in the ecstatic utterances of Mira Bai, of Nanak and Kabir. The sketches contain ample quotations from these hymns as well as from the sayings and teachings of these saints.

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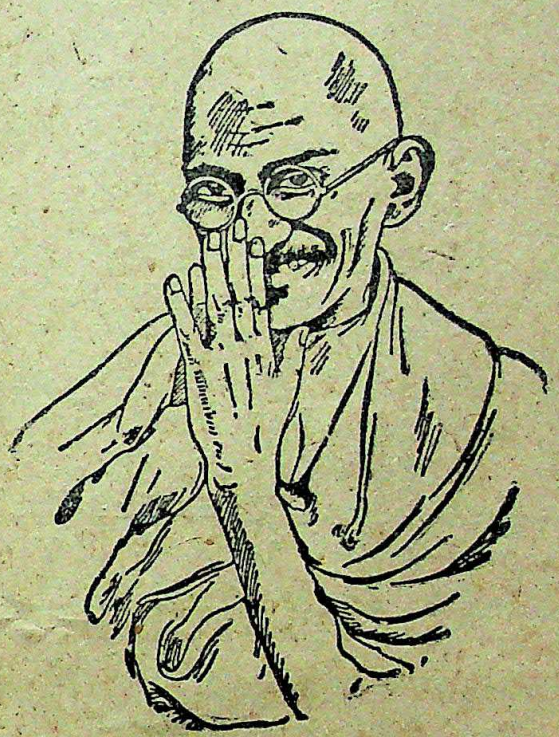
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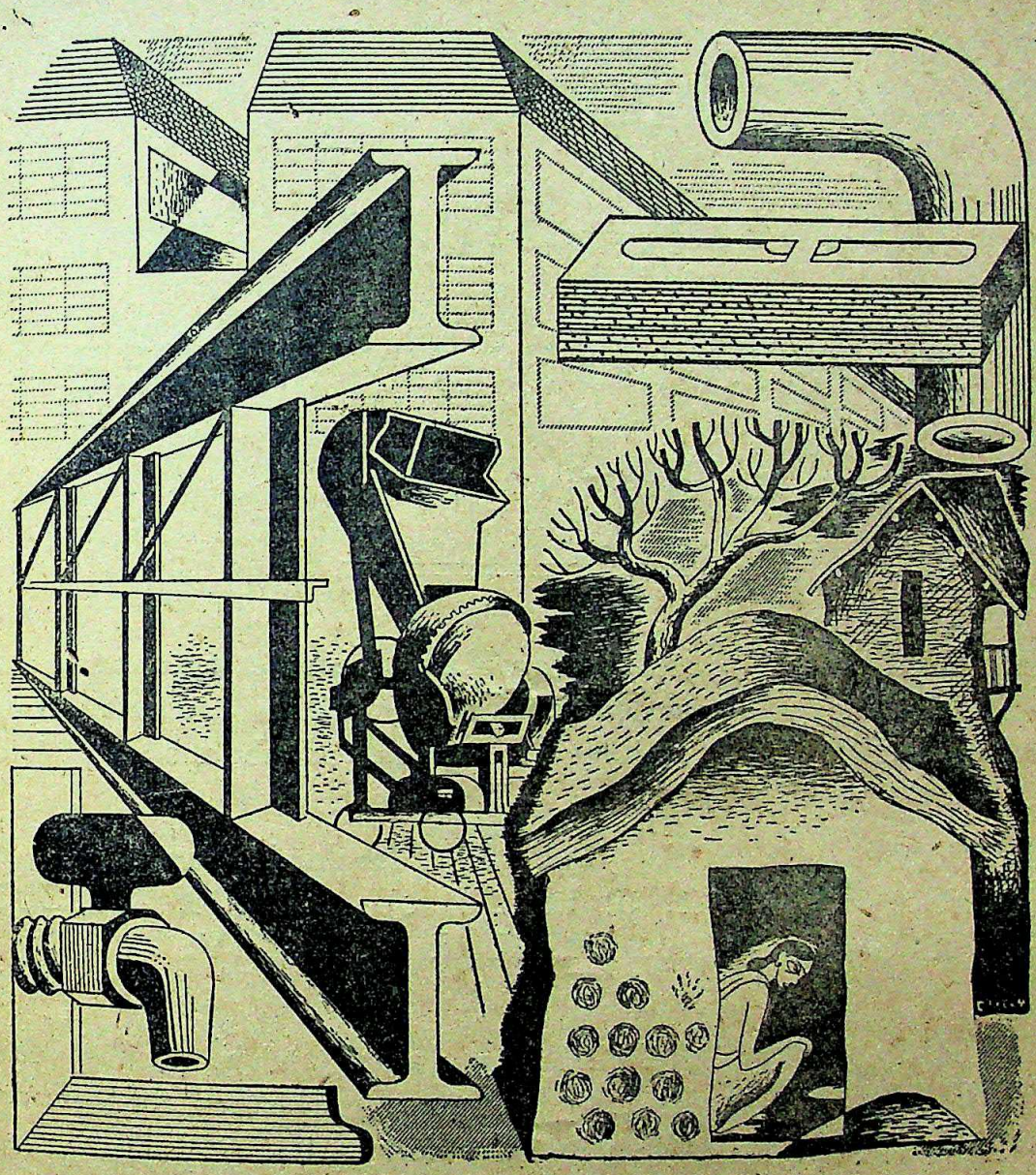
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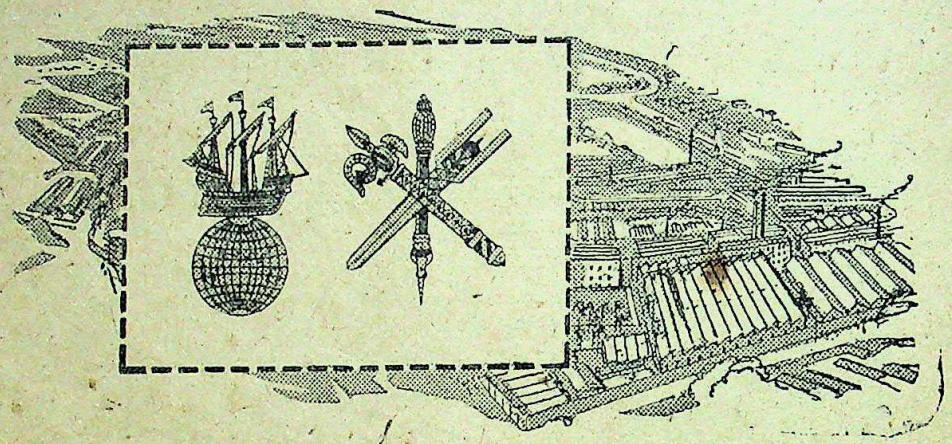
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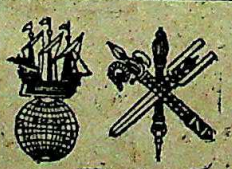


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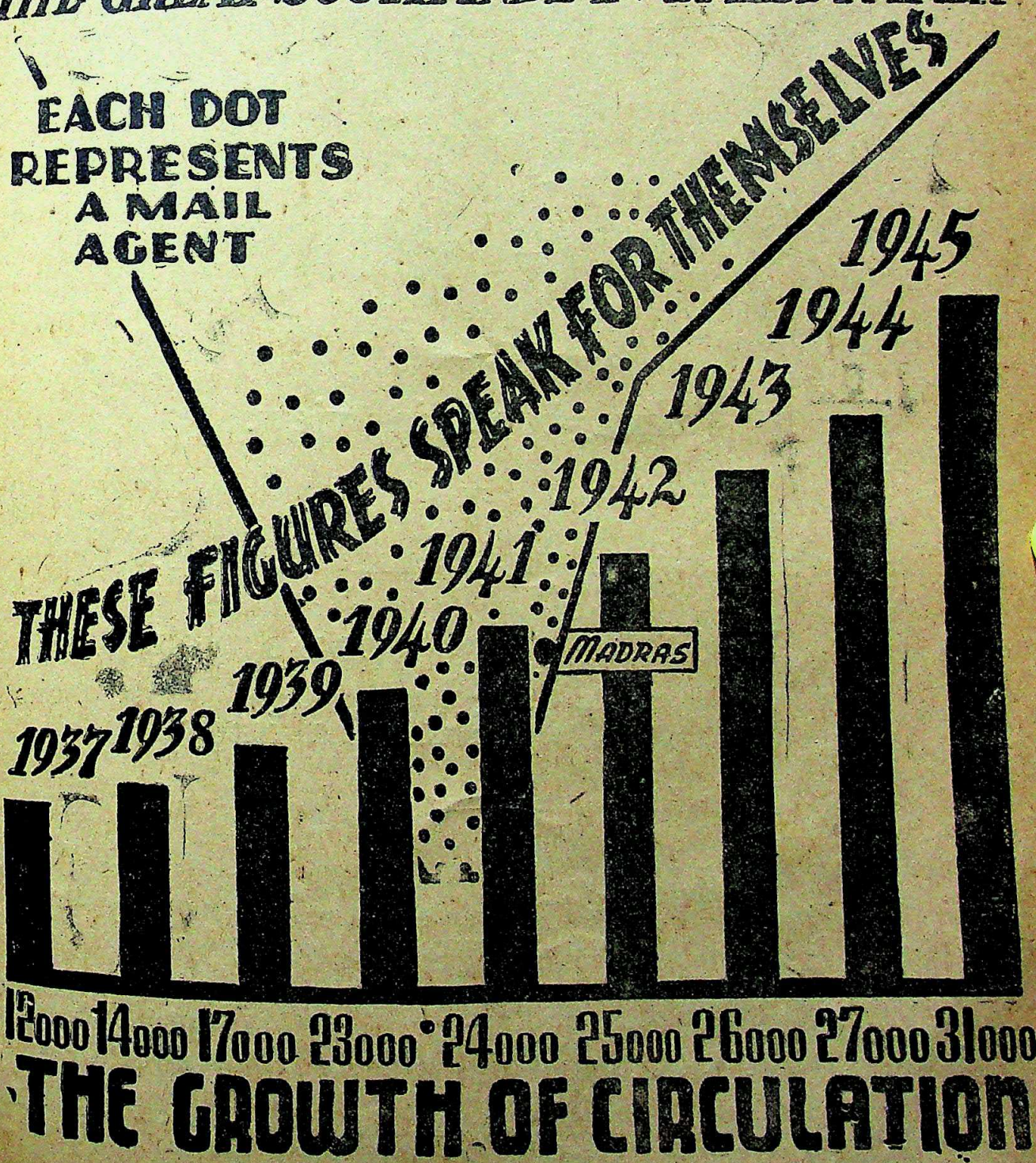
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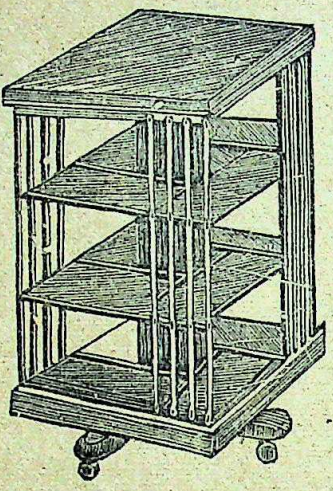
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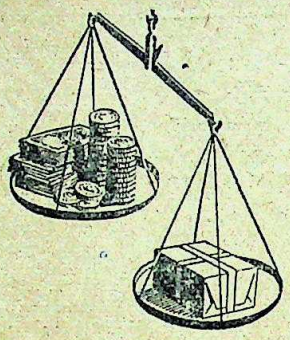
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The Indian Review

Edited By Mr. G. A. NATESAN

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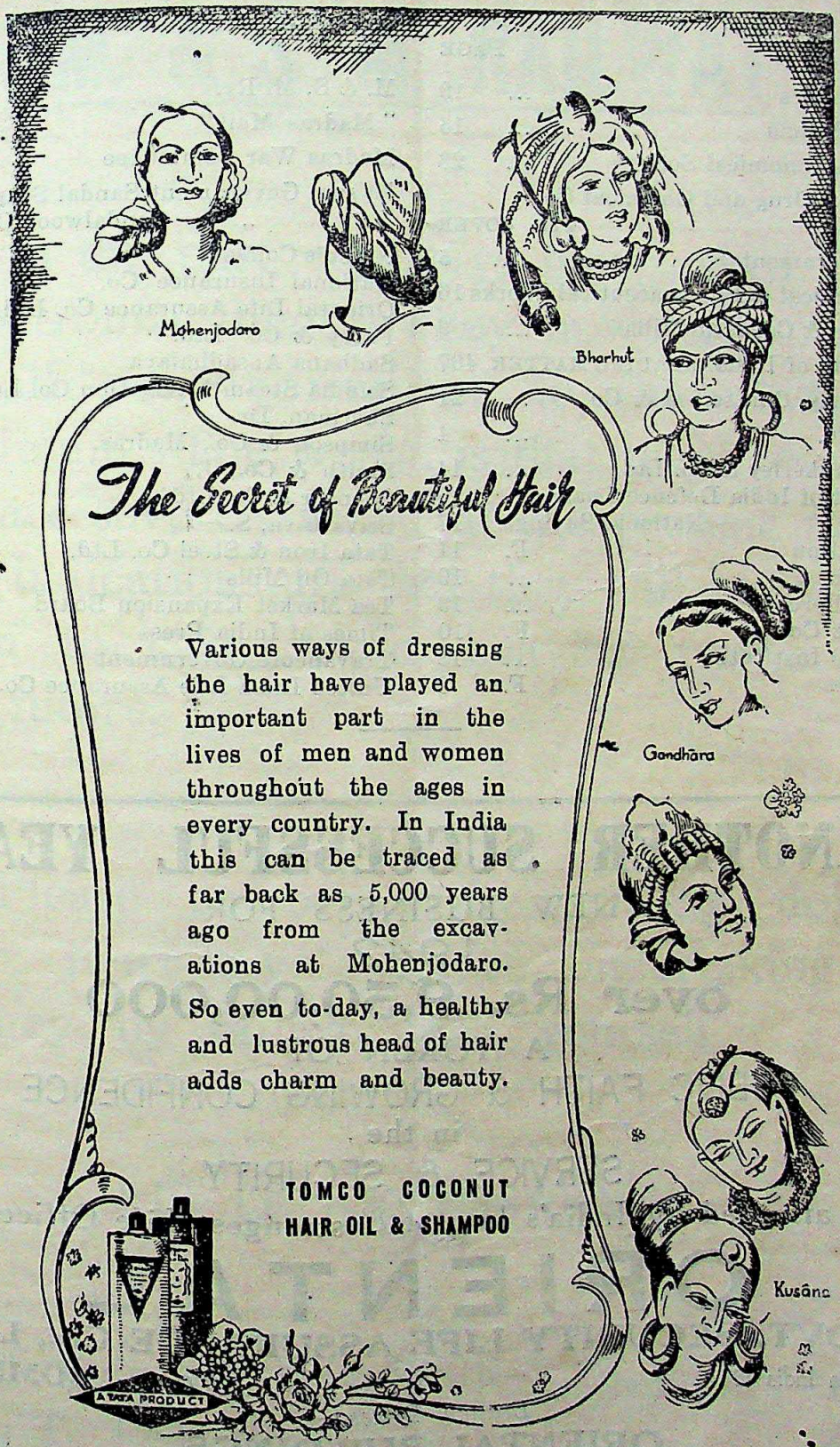
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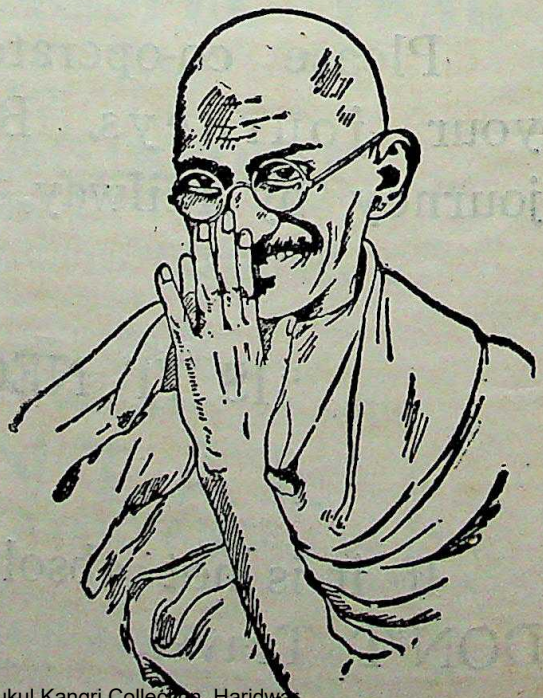
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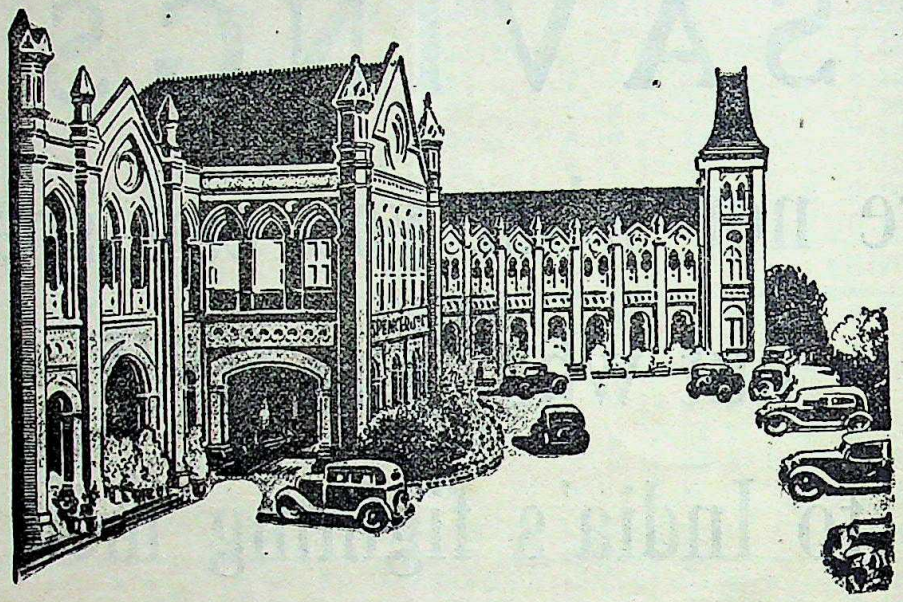
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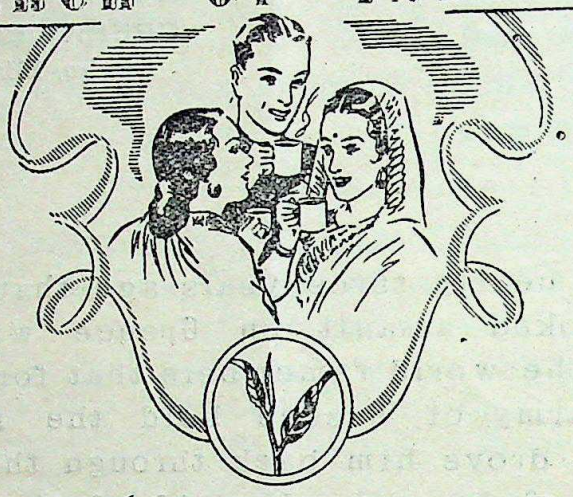
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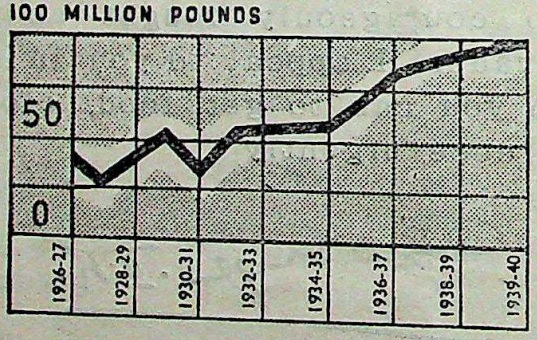
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THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

Edited By Mr. G. A. NATESAN

Vol. 44.] NOVEMBER 1943 [No. 11.

THE PURPOSE OF A UNIVERSITY

BY DR. SIR C. P. RAMASWAMI AIYAR, K.C.S.I.

AT a time like this, when men's minds are being tested anew and the foundations of society are being re-laid, when humanity has either to plunge into an abyss or evolve a scheme of life which is worthwhile and can last, it is perhaps not unprofitable to examine the purposes and the possibilities of higher education and particularly of University training that has to mould the mind and character of the coming generation. How shall we define a University? It is and should be a school of knowledge of all kinds consisting of teachers and learners drawn from all strata and coming from every quarter. It should essentially be a place for the communication and circulation of thought by means of personal intercourse. This idea was aptly expressed by Newman, who, while admittiug that the *littera scripta* is a record of truth and an instrument of teaching, yet, added that if we wish to become exact and fully furnished in any subject of teaching which is diversified and complicated, we must consult the living man and listen to his living voice. It is specially necessary to bear this in mind, now that the appalling tendency is growing of substituting for such living discussion and intercourse notes delivered in classes and colleges and even instruction through correspondence or the radio. Bana in his "Harshacharita," speaking of a Forest University extant in the 7th century, describes it as "comprising devotees dead to all passions, Jains in white robes, followers of Krishna, many religious students, followers of Kapila, Lokayatikas or materialists, followers of Kanada, and of the Upanishads, students of legal institutions, students of the Puranas, adepts in sacrifices, experts in grammar and others diligently following their own tenets, raising doubts, resolving them and disputing, discussing and explaining their points." What a picture is presented of the right approach to the ideals of all Universities, with reference to the catholicity of admission, freedom of discussion and universality of range! There is, however, one great difference between the methods of ancient learning and what is possible to-day. The mediæval scholar in Europe, our ancient and even more recent pandits and the Chinese mandarins purported to be encyclopædic had regarded all the learning of their time as within their compass, and the proverb then originated that a little knowledge is a dangerous thing and that one must drink deep or taste not the Pierian Spring. But the content of human learning has now become so stupendous and specialisation so elaborate

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and complicated that it would be inexpedient, even if it were possible, to reproduce amongst us such prodigies of learning as the Admirable Crichton or even Bacon, Gibbon and Macaulay.

The modern University may well set before itself not the creation of walking compendia of human learning but the fashioning of the minds of its scholars so that they may become supple and adaptable. As recent theories of psycho-analysis strongly emphasise, what is forgotten is perhaps as valuable as what is learnt; and wide vistas have now been opened up that point to the immense importance of the psycho-analytic point of view for an understanding of the structure and function of human culture. Without analysing the conflicting theories of Freud, Adler and Jung, it may be observed that they all base themselves on a dynamic conception of the mind.

The evolution of the individual as well as of the race mind has now come to be regarded as a function not only of conscious but of unconscious knowledge and what is learnt and forgotten during the years of preparation is deemed to be as valuable as what is learnt and retained. Sciences, like mathematics and various classical and artistic pursuits, have sometimes been assailed on the ground that they are of very little importance in "real life;" but it is not the retention in the mind of the formulæ and the processes that should be regarded as significant but rather the formative influence and the disciplinary value of such studies in relation to the unconscious as well as of the conscious being.

Carrying the discussion a step further, the study of Political Economy which was once called the dismal science, reveals a record of exploded theories, including the doctrine of *laissez faire*, so dear to the Victorians. But a knowledge of these developments is useful even in these days of planned economy and comprehensive State control at least in order to deal with new theories which are a camouflaged rehash of old doctrines. Increasingly it is becoming manifest that, as in the case of a lawyer preparing his brief, so in the case of students of the humanities and of the sciences, what matters is not to equip oneself with a knowledge of all possible details. One need only know the path on which to travel and where to look for the requisite material. The function of a University would thus seem to consist in endowing the minds of its alumni with such basic capacity, and such adaptiveness as well as such a general grounding as would enable them to discern where to search profitably for knowledge and for wisdom. Such an agility of mind, and such a trained outlook and attitude are not generally attained through the labours in the lecture room or by the strenuous cramming of degree-getting notes, but arise from the commerce of mind with mind in the debating hall, in the laboratory and in the play-field. This exchange of opinion and co-ordinated effort may therefore be regarded as one of the fundamentals of educational endeavour; and to obtain the optimum advantage therefrom, the pre-requisites are freedom from prejudice, from exclusions and from conservatisms or fanaticisms which are the antitheses of culture. The true environment of a student cannot be better delineated than in the invocation which constantly recurs in the Upanishads:

> "May we be protected; may we be supported and maintained; may our energies be rightly applied; may our studies be illustrious; and may there be no hatred amongst us."

Peace and order in the land, the comprehensive and organised endowment of studies and of learning for their own sake, the evocation of all human energies for the acquisition of knowledge in one or more of its branches, concentration as a pre-requisite of achievement and above all freedom from prejudice and hostility are the conditions pre-requisite to the individual learner sitting at his guru's feet and the stress that is laid upon mellowness and catholicity is as needed to-day as it ever has been.

The inter-relation between the Universities and national life and national programmes is a matter that is of no mere academic importance, but forms a topic of absorbing and immediate interest. Not many years ago, two separate and somewhat contradictory charges were levelled against developments even in Universities like Oxford

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and Cambridge; firstly, that they were too slow to adapt themselves to modern needs and demands and too conservative in acknowledging the importance of the social sciences and technical studies; and, secondly, that they have in certain topics encouraged an over-specialisation that tended to segregate knowledge in separate compartments and that they did not seek to unify and integrate such knowledge. It was in order to answer such criticisms that a modern thinker, speaking of the University tradition, wrote as follows:—

> In the variegated interplay of minds and opinions, the measure of specialisation which is made inevitable by the expansion of modern knowledge and the pressure of economic competition is partially humanised. At least the limitations of his study are brought constantly home to him, at least the drift towards insulation is regarded as neither inevitable nor desirable. The social life of the Universities is itself a standing protest and safeguard against the development of higher education into a predominantly technical or vocational training. It preserves as an operative ideal—not always achieved but seldom allowed to lapse—the conception of a University as the home and shrine of a living body of knowledge and thought, organic in its wholeness but specialized in its application.

Amongst the drawbacks of such over-specialisation is that partisanship, that risk of concentration on racial or communal or even cultural complexes and rivalries which have led to the rise of the totalitarian spirit and theories like those exalting special Herrenvolk.

Approaching the subject from a different angle, Lord Haldane, one of the most finished products of European Universities in an Address to the University of Wales, describes the reforming and levelling influences of such a foundation on the Soul of a People as a formative principle:

> Just as the body grows by assimilating inorganic and foreign material from the environment and transforming it to its own uses, just as the social organism develops in proportion as it gives right to new classes of citizens and brings within itself and raises to a higher level and sense of responsibility those who in a previous generation would have been treated as unworthy of civil rights, so the mind of the scholar grows. It grows in strength and breadth as it assimilates what it costs a hard struggle and much renunciation of passing pleasure to grasp. But what is thus grasped is, in the process of being so grasped, transcended and freed from the appearance of being foreign and uninteresting.

The ideals so enunciated are not foreign to us in India. The history of education in ancient India supports such a thesis and even the meaning of the term "Upanishad", namely, approaching for instruction presupposes a teacher or a group of teachers. The 9th Anuvaka of Taittiriya Upanishad, emphasising the importance not only of reading **स्वाध्याय** but teaching (Pravachana **(प्रवचन)** is typical of the ancient life of the hermitages each one of which was a University in miniature and, where students, from time to time, are described as approaching with nominal gifts a preceptor for the purpose of sitting under his feet and educating themselves not only through instruction but through service. The persistent search for truth which was characteristic of Nachiketas in the Kathopanishad culminated in such institutions as Nalanda which combined the ideals of the Gurukulas and of Viharas. They not only comprised a cluster of students round a teacher or preceptor but evolved into seats of universal learning. Nalanda, though established originally as a Buddhist institution, outgrew its pristine limits and soon began to teach the fundamentals of many faiths and of several secular sciences. Students came to it not only from all parts of India but from the whole of the then civilised world. It was one of the earliest Residential Universities where, as so feelingly described by Newman, a multitude of young men came together, mixing with and learning from one another even if there be no one to teach them. As it was in those days, so should it be to-day. Such an institution eliminated and adjusted widely different notions and thus moulded the whole assemblage of students. In short, Nalanda fulfilled the object of every University as it enabled students to form each other's character, made them learn the art of life and enabled them to constitute a harmonious society. It was justly regarded as a University of Universities, entrance to which could be had only after the pupil had passed out of other and smaller institutions and some of the ancient records not only speak of something like a matriculation examination but also of a minimum age of admission fixed between 18 and 20. This was not our only University, as there were also Valabhi on

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the Western Coast, and Vikramasila and Kanchipuram and other institutions, scattered through the country, many of which became really international centres. To some of these Universities, students resorted from Kanchipuram in the south to Peshawar in the north and from Turkey in the west to Java, Sumatra and Korea in the far east and an early Indian description of a University gives the number of teachers as 1,000. It is only after the Department of Education was inaugurated in the Government of India and after the Educational Resolution of 1913 and the Sadler Report that we in India have recommenced to equate a University with residential facilities as well as a provision for comprehensive study and for increased provision not only in the sciences but in the humanities, in history and in economics. Even now, unfortunately, there is not enough co-operation between the Universities *inter se* or between them and the various scientific and other institutes in the country and there is also no real co-ordination of high school education and higher studies.

In the re-fashioning of the education of the future, not a few lessons can be learnt from the chronicles of the past. Equally shall we benefit from a contemplation of what has been brought about under our very eyes in countries like Russia and China. Even in pre-revolutionary Russia, a great deal of attention was paid to linguistic and other abstruse studies and it is well known that long before the war, many Sanskrit publications and an unabridged and very thorough and comprehensive Sanskrit Dictionary were produced in Russia. But in the course of a little more than a decade, the Soviet Republic revolutionised primary education and made it wellnigh universal. Up-to-date scientific methods have characterised not only its theoretical studies but the practical application of science to agriculture, stock-breeding, mining and heavy industries has transformed the people into one of the most effective and dynamic of modern nations. The Soviet triumphs in the war of to-day are prophetic of its assured position in the economy of the future. Not only the creation of the Hydro Electric Power Plant in Dniepropetrovsk and of the Urals centres of industry but the spirit that prompted the unprecedented self-sacrifice denoted by the Soviet scorched-earth policy signalise the birth of a new type of world-community which has miraculously speeded up the resurrection of education and of industries. The present generation of Russia has been literally transformed from the scientific and industrial point of view and it is noteworthy that it is devoting attention not solely to the study of modern science and literature but even to Indian history, to Buddhism and to many modern Indian languages. One of the things that is being attempted in the midst of this titanic conflict is the compilation of a grammar of the gipsy language which is so closely akin to Sanskrit.

Perhaps, even more intrinsically marvellous has been the progress achieved in China. The Chinese have adopted a most far-seeing plan in respect of their national system. Though they realise that the present struggle with Japan involves the whole of their future, they have refused to recruit students because they know that the future of China depends upon a nucleus of educated people. Battered apparatus, partially destroyed libraries, and the equipment of some of the most important Chinese Universities and colleges were shifted westwards for thousands of miles and even to-day China has several Universities, independent colleges and technical institutions. Within 30 years, the old system of classical education was modified and supplemented. The education of the masses was helped by the New Life Movement—a social development—inaugurated by Generalissimo Chiang Kai-Shek for the benefit of the people of China and his gifted wife recently stated, "I have never known brain to have any sexes". Women have been brought out of the seclusion of ages and their part in national uplift is as noteworthy as that of men. Education has been linked up with industries and the character building that has reinforced Chinese faith and inward resolution has been amongst the marvels of to-day.

Both China and Russia have sought to translate into practice, as far as may be, the principles underlying that Declaration of human rights which was not long ago

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framed by a group of thinkers under the Chairmanship of Lord Sankey. In the document drawn up by them, the following statement occurs:

> It is the duty of the community to equip every man with sufficient education to enable him to be as useful and interested a citizen as his capacity allows. Furthermore, it is the duty of the community to render all knowledge available to him and such special education as will give him equality of opportunity for the development of his distinctive gifts in the service of mankind. He shall have easy and prompt access to all information necessary for him to form a judgment upon current events and issues.

I have recounted these epic endeavours of Russia and China as they should not only be a source of inspiration to us but also a warning that nations are re-born and grow only through sacrifice and travail and also by absorbing the lessons of the present in order to fashion the future. In such a task, many false idols have to be demolished and true divinities re-established. Bacon spoke of the Idols of the Tribe, Idols of the Cave, Idols of the Marketplace and Idols of the Forum. Many of these Idols are being destroyed before our eyes. What shall we put in their place? The civilisation of the future will consist, as has been felicitously summarised, in an ever-present sense of the oneness of mankind and a respect for the dignity of man as well as in an unlimited faculty for curiosity and research. We have too long built our society on the basis of the love of clan, the love of tribe and the love of country. These affections and loyalties have their place in the scheme of the world but they cannot and should not take the place that belongs to that newly emerging human and international society in the building of which no institution can play so important a part as the Universities.

In a very characteristic and illuminating paragraph in his "Outlook for Homo-Sapiens", H. G. Wells has put the case thus:

> It has become necessary for man to be re-educated as a conscious world citizen. He has to be prepared to take his place in a collective world fellowship. The existing educational organisations of the world do not provide anything like a true realisation of this necessity nor do they establish the necessary conceptions of conduct that arise out of it. They need to be recast quite as much as and perhaps even more than the political framework.

Education, as Bertrand Russell has insisted, has been used to promote a degree of nationalism which is scarcely compatible with a truly international outlook. This, of course, has been most obviously demonstrated in totalitarian countries where education has been a part of the preparation for war as much as the manufacture of munitions. Text books and works of research must henceforth encourage universal human loyalty, and history must cease to be written with an exclusively nationalistic bias brought about by falsification or unfair selection. Education, in other words, must help us to get rid of all provincialism, communal and racial prejudices and superstitions. It must raise us above racial, political and religious antagonisms and socialise our instincts.

The Roman poet Terence uttered a profound truth when he said *homo-sum humani nihil a me alienum puto*, "I am a man and deem nothing that relates to man foreign to me". Such a spirit in action, resolute, continuous and watchful, can alone prevent humanity from falling into those precipices at the sight of which it is reeling back at the close of a titanic as well as a confused struggle. Other abysses may yet overwhelm the human race unless the Universities and the wise men of the world re-educate mankind into a new culture and a new science of life.

In an open letter addressed by Professor Harold Laski to President Roosevelt, he quoted the President's own inaugural address of the 4th March, 1938:

> Let me assert my firm belief that the only thing we have to fear is fear itself; plenty is at our door but a generous use of it languishes in the very sight of the supply. Primarily, this is because the rulers of the exchange of mankind's good have failed through their own stubbornness and their own incompetence, have admitted their failure and abdicated. . . . . They have no vision, and when there is no vision the people perish.

Such a vision needs constant awareness and sedulous training of the mind and spirit. It arises from and co-exists with the "things that are more excellent" which have thus been outlined by a scholarly poet:

> The gains of science, gifts of art;
> The sense of oneness with our kind;
> The thirst to know and understand—
> A large and liberal discontent;
> These are the goods in life's rich hand,
> The things that are more excellent.

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Modern Civilization and the Nazi Creed

By Mr. P. L. STEPHEN

EVER since this war began, we have been hearing again and again that a Nazi victory would be the destruction of modern civilization. Is that really true? Or is it merely a part of the inevitable war propaganda?

It is not difficult to answer this question. The characteristics of modern civilization are obvious, and the Nazis have been blatant enough about their creed.

When we speak of modern civilization, we do not mean the external way of life that has resulted from the advancement of modern science. That, after all, is only the superficial part of modern life; and it may be said to be practically the same in Germany, England and America. What really matters is the view of life, the opinions and ideals that serve as the spring and source of life's activities.

It is here that modern civilization and the Nazi creed come into irreconcilable conflict. At the very root the two are fundamentally opposed to each other.

For, the basis of modern civilization may be said to be the recognition of the essential value of individual personality. As Dean Inge says:

> The whole tendency of Christianity and of the civilization based upon it has been towards the recognition of the inalienable rights of the individual and the sacredness of human personality.

The rights of the individual and the sacredness of human personality were bound to be recognized and acted upon immediately the fatherhood of God and the brotherhood of man came to be accepted as the fundamental teaching of religion. Further, the realization that every individual has a soul of inestimable worth, that the souls of the peasant, the priest and the prince are of equal value, and that each individual has himself to work out his salvation, produced a living recognition of what Douglas Jerrold called "the sanctity, the dignity, and the responsibility of the individual".

The laws and customs of modern civilization developed from this recognition of the sanctity, dignity, and responsibility of the individual; and hence it may be said that modern civilization is based upon the recognition of the value of the individual.

It is just against this basic recognition that the Nazi creed militates. In that creed the basis is the blind worship of the State; and that worship demands the total sacrifice of the individual. No compromise between the rights of the individual and the rights of the State is recognized. The State is everything; and the individual is nothing—just nothing.

It must, of course, be admitted that in every well-ordered society the particular interests of an individual have to be subject to the general interest of the State. Individualism cannot be allowed to jeopardise the well-being of the State. But there are certain essential rights of individuals which must always be safeguarded. In a well-ordered State a reconciliation is thus necessary between the rights of individuals and the requirements of the State. But such a reconciliation is possible only when the State is a people's State. The State of Nazi worship, unfortunately, is not a people's State, but one which serves as a shield for the Nazi lords to blazon their greatness at the expense of the people. Consequently there is total disregard of the individual and of his inherent rights.

Many results have followed from this. If the sanctity of the individual personality

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is not recognized, there is no reason why he should not be considered as a mere animal that may be used for the strengthening of the State in any conceivable way. Hence the sterilization of the unfit, euthanasia, elimination of the weak, and the legitimation of children born outside wedlock.

In these the Nazis have only gone back to certain times before the development of modern civilization. The exposing of weak children to death was practised in some countries once. Greece and Italy were once guilty of it. The Reykdaela Saga of Norway speaks of the exposing of children to death during a hard winter; and the Olav Tryggvesonson's Saga speaks of old and sick people being abandoned to death during a season of famine. But what modern civilization loves to hear is the son's carrying the loving burden of his aged father out of danger, and of the daughter like Xanthippe feeding in time of starvation her father Cimon out of her own breast. Recognizing the spiritual value of every individual, whether old or young, feeble, deformed, or even demented, modern civilization developed an attitude of sympathy, and exposed not only the inhumanity but the grave wrong involved in the brutal treatment of those who may appear unsatisfactory in their physical superficialities. But when it is held that nothing matters but the State and its aggrandisement, considerations of sympathy and rights go overboard. There is nothing to wonder either since none less than the Nazi Bishop Muller has said that "Mercy is an un-German conception with which we can have nothing to do."

Such a radical change of outlook demands educating the nation with great strenuousness and from the earliest years in all possible ways. Hence the children are, as it were, taken over by the State. Modern civilization acknowledges the value of the family. The parents have definite rights and duties as parents, and the children have their own rights and duties as well. But the Nazis will not have it so. By various devices a determined effort is made to detach the children from the parents. They are educated not in truth, but in Nazi truth. It was declared at the Congress at Trier that "Only Nazi truth must be taught." And then, all the free hours of the young are taken up in various children's organizations conducted by the State. These organizations are entirely different from those we know. There is neither free camaraderie, nor youthful initiative in all these. The physical activities, the discussions, the plan of life are all strictly controlled and directed from head-quarters. They make blind automatons ready to act without question as desired by the State. While modern education aims at making independent thinkers, the Nazis make a valiant effort to kill all independent thought.

The force behind all this is the dictator mentality, which is incapable of appreciating anything but dictation from a superior position. It starts with a sense of physical superiority, and it develops into a great faith in mere might. When that faith gets some assurance, it passes on to intolerance of everything except its own view-points. No other view is permitted, and naturally no attempt is to be expected at intelligent and reasonable discussion. Intolerance spreads from one sphere to another. Hence while there has been an increased tendency in the world at large to discuss questions and to listen to other opinions in order to weigh them and

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see the relative values, there has developed in Nazi Germany the effort to break up the very existence of such a mentality even in the young.

Nazi intolerance is over the widest commonalty spread! And it extends over a wide variety of things. One remarkable manifestation of it—blended of course with many other things—is the attitude to other peoples. None but the Nordic German deserves the best of life. Feelings of racial superiority are no doubt still savagely rampant in many parts of the world. It is tragic that even during these war-torn days racial feelings of a most reprehensible type rule the minds of some narrow-minded people in South Africa. There are other places also where such feelings prevail. But such concentrated hatred of a whole people as the Nazi hatred of the Jews does not tarnish the good name of any other people. Vanity and intolerance have not combined to such a fatal extent elsewhere in the world.

This hatred is unchristian and irreligious. But then many of the items of the Nazi creed are unchristian; and that is why there is such bitter and uncompromising opposition between the Nazis and the Christian churches. Both the Catholic and Protestant churches are equally opposed to the Nazi creed. And recently from the Vatican was issued a warning against Nazi paganism. But no such warning can have any effect. For the Nazi creed has gone too far in the opposite direction. Some of the opinions expressed by Nazi chiefs show how dreadfully they are away from the Christian view-points. To them, as Wilhelm Becker said, "Christ was great, but Adolph Hitler was greater." That is not surprising since according to Dr. Engelke, "God has manifested himself not in Jesus Christ but in Adolph Hitler". In any case, the Reich Minister for Church affairs is certain that "There has arisen a new authority as to what Christ and Christianity really are."

The interpretations of this authority may be read in Mein Kampf, heard in many Hitler speeches, and seen in the Germany of to-day. Its main tenets are the worship of the Fuehrer and the Reich, the suppression of individual personality, the breaking up of the family integrity, the sacrifice of faith and morals for the exaltation of the State, the supercilious disregard of international agreements, and the rule by fear both at home and abroad. It is because each one of these tenets is opposed to the most cherished values of modern civilization that President Roosevelt declared even in July, 1940, that before permanent peace could be realized five freedoms would have to be secured, namely, freedom from fear, freedom from want, freedom of information, freedom of expression and freedom of religion.

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INDIAN EMIGRATION TO AMERICA

I. INDIAN EMIGRATION TO CANADA

By Dr. S. CHANDRASEKHAR, Ph.D.

[Following the successful tour of Madam Chiang Kai Shek in the United States, American attitude to China has taken a definitely favourable turn. The anomaly of discrimination against the Chinese who are fighting the global war in alliance with the united nations has just struck them as something unreasonable, and the U.S. House Committee on Immigration has voted eight against four at its Executive Session to report favourably on the Bill to Repeal the Chinese Exclusion Acts. This is a step which is bound to have important reactions on all Asiatics, including Indians of course, not only in U.S. but in Canada and other parts of the world. In the following article, Dr. Chandrasekhar, a Research Fellow in Economics from the University of Madras doing research at the Columbia University, traces the origin and progress of Indian Emigration to the American continent. The first part of his article, which is published here, deals with Indian Emigration to Canada; the second and concluding part, which will appear in the next issue, will discuss the Indian question in the United States of America. Dr. Chandrasekhar deals with this important question of Indian Emigration to America exhaustively with a wealth of facts and knowledge of details that must make his survey vastly interesting and useful at the present time.—Ed. *I. R.*]

WHO the first immigrant from India to the American continent was, and when he came to America, we do not know. It is recorded, however, that an alien from India came to the United States in 1820, but it is not known whether he was a Hindustani or the son of foreign-born parents in India, for aliens arriving in American ports were not distinguished by race until 1899. The first immigrant from India in the strict sense of the term arrived at a United States port in 1899. He was a salesman at first, and later became a skilled worker. The arrivals from India in the next few years were few and far between, and altogether there were not even a hundred annual arrivals till 1904, in which year 258 were admitted. The number rose to 1,072 in 1907 and to 1,782 in 1910, but soon fell off as the American Immigration Policy took turns and twists and boiled down to one of selection at first, restriction later, and finally one of exclusion. The result was that at no time were there more than 6,000 natives of India in the United States, and to-day their number, including their American-born children, is less than 5,000—a microscopic minority in the melting pot of the American way of life.

How this slender wave of immigration to the American continent began—a tiny trickle and not a tide of turbans as is usually referred to—we do not have any precise information. Stalwart Sikhs from the province of the Punjab in Northern India have been serving for generations in the police force and military units of British ports in Asia, particularly in Singapore, Hongkong, and in the international settlements in Shanghai. In the beginning of the century they had heard rumors of opportunities in Canada and the United States. And during the Boxer Rebellion in China they came into close contact with men of other nationalities who had worked in America and who probably gave them rosy pictures of economic opportunities in both these countries. With their fancy on fire, with these tales they had heard of the rich and wonderful land across the Pacific, and fired with a spirit of wanderlust and adventure, they began to head for Canada, when their military enlistment was over. Besides these first arrivals of those who had retired or were on leave from their military services, there were others travelling through Canada on their way from England to India, who realized the possible opportunities for success for industrial workers in Canada. Some of these Sikhs remained in Canada, and those that returned to India spread stories of the wealth of opportunities for honest and steady workers in

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the Canadian Dominion. And cheap labour being scarce on the Pacific coast at the turn of this century, these stalwart semi-skilled workers easily found jobs, and the Canadian employers readily welcomed them.

As usual with all immigrants, their enthusiastic stories about their new country, its vast potentialities, and its rich opportunities reached their native land. Soon long letters from these immigrants began to talk of the discomforts of old India and the delights of new America, and with money enclosed reached their relatives and friends from Canada and California. Steamship companies ever alert on making profits from crowded and fetid steerage decks began to recruit immigrants from the Punjab peasantry. And soon the countryside in the Punjab and other parts of Northern India were flooded with literature that promised wealth and prosperity and beckoned the overburdened Indian peasantry to the new America. Representatives of private Canadian and particularly British Columbian employers began to recruit contract labour from rural India to Canada. These early arrivals were therefore from fairly fertile but rather overpopulated regions in Northern India where centuries of civilised occupation minus modern scientific agricultural technique had reduced the farm to its last degree of fertility. Families increased, but the productivity of the soil, what with the primitive agriculture, did not. Famines became a frequent occurrence. Lean years and expenses of marriages and funerals and a hundred other monetary calls that the Indian social and religious life make upon the Indian peasant, not to speak of the overburdened taxation and the apathy of the government in power, reduced them to incredible poverty. This drove them to the village money-lenders. The rural money-lenders, ever alert to welcome the helpless peasant into their vicelike grips, charged exorbitant rates of interest, till the peasant's indebtedness drowned his homestead in mortgage.

This was the real beginning of Hindu emigration to the American contiment. Immigration to the United States, irrespective of its source, has usually been of a rural population, and those from India have not been an exception. Reasons for the movement of people from one country or region to another may vary from wanderlust and love of adventure to religious persecution, political oppression, and economic distress, but the driving force behind this small band of immigrants from India has been purely economic. It cannot be maintained with any show of reason that they were fleeing from political oppression or religious persecution of the British Government in India, but it was only to make both ends meet and stave off economic disinheritance, which may be traced, of course, to the imperialist economic exploitation of India.

In 1908 W. L. Mackenzie King, the then Deputy Minister of Labour, submitted to the Canadian Government a memorandum summarising the causes of Indian emigration to Canada. They were according to him: (*a*) the distribution, throughout certain of the rural districts of India, of glowing accounts of the opportunities for making fortunes in the province of British Columbia, visions of fields of fortune so brilliantly hued that many an Indian peasant farmer, to raise money for the journey, had mortgaged to the money-lender of the village his homestead and all that it contained, at a rate of interest varying from 15 to 20 per cent.; (*b*) the activity of certain steamship agents who were desirous of selling transportation in the interests of the companies with which they were connected and of themselves profiting by the commissions reaped; and (*c*) the activity of certain natives of India in the province of British Columbia who were desirous of exploiting their fellow countrymen, and certain Canadian industrial concerns which, with the object of obtaining a class of unskilled labour at a price below the current rate, assisted in inducing a number of men to leave India under actual or virtual agreements to work for hire.

Whatever the inducement was, and there was enough inducement, groups of peasants and farmers, mostly from the Punjab, began to arrive at Vancouver and Seattle. They were welcomed and at first all went well, for these small groups of fresh arrivals found jobs in saw and shingle mills, lumber depots, railway construction, the fishing industry, and public utilities connected

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with municipalities in British Columbia, Vancouver, and Victoria. There was no discrimination between Canadian workers and these turbaned and bearded new arrivals from India. The equitable wage schedule coupled with the thrifty nature and simple lives of these sturdy and honest workers soon converted them into a small but thriving and prosperous community. This was neither strange nor unexpected, for wherever the Hindu worker has gone he has proved successful despite several handicaps. This peculiar virtue of success soon caused surpise, if not consternation, among fellow workers of a different race and nationality. It is true that these early arrivals were of the "turbaned and bearded class" for most of them were Sikhs, and their strange appearance and peculiar habits and customs, from the western point of view, precluded them from finding a place as an integral part of the community into which they came. Due to their lack of competitive ability in the Pacific coast labour supply, the Hindu labourer was willing to work for comparatively lower wages. This was looked upon as the Hindu worker's desire to pull down the higher standard of life of the American worker.

Though at first all went well, racial resentment soon raised its ugly head, and agitation against the importation of these alien labourers, of whom the Hindus formed a part, was engineered by the Canadians, especially those of British Columbia. These Hindu immigrant workers began to face hostility and opposition not only from fellow workers and employees but also from employers who were instrumental for their arrival. Frequently they became victims of mob violence. At Bellingham, Washington, in September, 1907, six hundred American lumber workers raided the quarters of four hundred Hindus, and ordered them to leave town. The mayor and the mill-owners protected them for a time, but the feeling against them in that locality was so strong that they had to move farther south. *It was then that the Hindu workers suddenly woke up to the realization as to how misguided they were by the belief that they—citizens of the British Empire—would be welcome in a British Dominion.* These hard-working immigrants were already enduring several hardships: the biting cold of British Columbia, the new and unfamiliar environment and the western way of life, the total absence of a social life and the want of a home, for they did not bring their wives and womenfolk,—and to this was added racial antagonism by the people of the receiving country. In the face of this mounting racial hatred, these immigrants realized only too well that none could succeed in the face of acutal opposition and bitter resentment even with all the goodwill on their part.

When the Canadian opposition to Hindu immigration was gathering momentum, the Hindus—a people of the British Commonwealth of Nations—offered to submit to the restrictions that affected other Asiatics, though at the beginning the Chinese and Japanese were not affected as the Hindus were by the rigors of the restrictive immigration policy of the Dominion as well as the provincial governments. A poll tax that the Chinese and Japanese immigrants were made to pay yielded considerable revenue to the Canadian Government. And the Hindu immigrants offered to contribute to the revenue of the country by willingly submitting to this poll tax, though they, unlike most other Asiatics, belonged to the British Empire and enjoyed—in theory, at least—the same imperial citizenship as the Canadian. But, racial prejudices being devoid of international law or justice, resentment showed no signs of disappearance. In British Columbia anti-Hindu feelings ran to such alarming heights that the Canadian Government sent Mackenzie King to England to confer with the India Office at London to devise ways and means to stop this "torrential tide of turbans." As a result of these deliberations between the Dominion and the mother country Hindu emigration to Canada was practically stopped. In 1908, when the Hindu immigration to Canada reached a peak, the total number of Hindus admitted into the Dominion was 3,623. In 1909, the very next year, only 9 were admitted as a result of these restrictions. And in the next three years about a thousand of these Indians in British Columbia returned to India and more than a thousand others

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crossed the border into the United States in search of employment with the result that in the 1911 Canadian Census there were only 2,342 Indians in Canada. Since then this number has considerably decreased.

How this sudden and decisive banning of Hindu immigration into Canada was achieved is an interesting if tragic story. This total exclusion, which was really based on racial and partly on economic grounds, was achieved technically on a legal basis. Instead of simply banning the Hindus by a plain-spoken statute, the Canadian Government devised certain devious routes to achieve the desired end. Three special provisions were created by means of Orders in Council to ban Hindu immigration. One was the non-stop voyage clause or the continuous voyage test which required that all immigrants must come directly from the country of their origin and that the voyage must be continuous from the immigrants' native land to a Canadian port. This meant that the prospective immigrant from India should travel straight from an Indian port to a Canadian port. Due to several difficulties of obtaining passage directly from Calcutta to Canada, several had to break voyage at Japan or the Philippines to change boats. It was practically impossible, as the shipping lines went then, for a continuous and non-stop voyage from Calcutta, Bombay, or Madras to Vancouver or Montreal, and the Canadian immigration authorities knew this difficulty. The real intention of this clause, however, according to the Ottawa Government, was to prevent the Japanese influx from Honolulu and not so much directly from Japan.

The second provision that tightened the policy of exclusion was the one under which no wives and children of the Hindu immigrants would be permitted to enter the Dominion. However, "a few test cases in the Canadian courts secured admission of the families of the domiciled Sikhs into Canada but at every stage it was given out to be the outcome of special grace on the part of the administration. Even the solemn pledge given by the administration in 1911 that in future women and children from India would be admitted to join their domiciled husbands and parents, was cruelly repudiated."

The third provision required that each immigrant should be in possession of a stipulated sum on entry. That in this respect the Indian citizens of the British Empire are treated worse than aliens is pointed out in a memorandum presented by the India Office, at London, to the Colonial Conference of 1911. It said that "while the Government of India has not taken exception to the present arrangement, it is to be noted that a British Indian subject is at present required to have more money than a Japanese alien before he is allowed to land in Canada," and continued that "the British Indians are allowed by foreign countries privileges denied to them by the Dominions." According to an Order in Council of June 3, 1908, the money which each immigrant was required to possess at the time of his arrival in Canada was raised in the case of Hindus from $25 to $200. Some Canadian legal tribunals declared these Orders in Council *ultra vires* but the provisions had their required effect. The influx of Hindus into Canada ceased and has not been resumed since. But according to the Canadian Government, the aims of these restrictive measures were:

(*a*) to prevent hardship to the Hindu immigrants themselves due to the severity of the Canadian climate;

(*b*) to avoid racial friction and its consequences; and

(*c*) to protect the Canadian workmen whose living standards were higher than those of the immigrants.

When the Canadian immigration authorities formulated those provisions, their real aim of banning all future Hindu immigration was not clearly known, so long as they did not state that the Hindu could not be an immigrant at all. They could have achieved this aim honestly and easily by enacting a law that no Hindu could be an immigrant and the matter could have been closed then, for India could not have protested, much less retaliated, thanks to India's political subjection to Britain. It would appear to any ordinary student of the problem that the Hindu could still emigrate to Canada if he complied with

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the three provisions of the continuous voyage clause, arriving unaccompanied by his wife and children, if any, and showing the required sum of money at the port of entry. But the ways of the Canadian immigration authorities proved inscrutable. To put these provisions to test, as it were, and to test the sincerity of the Canadian Government, a band of 375 Sikhs from the Punjab chartered a Japanese ship, *Komagatu Maru*, and made a non-stop voyage from Calcutta to Vancouver. They were unaccompanied by their wives and they were prepared to comply with the third regulation of exhibiting the stipulated sum on entry. But when the boat reached Vancouver on May 22, 1914, Canadian democracy began to function fast. No one was allowed to land. The ship was unlawfully kept midstream for a period of a month and a half and, strangely, was even refused at the beginning permission to return to India. As though this was not enough, the Canadian authorities ordered one of their armed boats to open fire upon this innocent group of awaiting immigrants, flouting all ideas of common decency and the rights of fellow members of the so-called British Commonwealth of Nations. The vessel, filled with starved and humiliated immigrants, was eventually forced to return to Calcutta on July 23rd. This tragic experience had to be gone through to find out that the Canadian Government did not want any immigrants from India, though they would not say so. It is a sad story; it is a shameful story; it casts no glory on the Canadian Government.

This incident led to conferences and deputations of goodwill and otherwise, but they bore no fruit. The Canadian Immigration Authorities realized their end and emigration from India to Canada was definitely stopped. But those that were legally admitted and became naturalized citizens, including their Canadian-born children, do not enjoy even to-day many of the privileges and rights of Canadian citizenship. They along with the Canadian Chinese and Japanese are not allowed to vote. The following statement shows Hindu immigration to Canada in approximately ten-year periods, namely, January 1, 1900, to March 31, 1942:

January	1,	1900 to March 31, 1920	..	5,351
April	1,	1920 to March 31, 1930	..	422
April	1,	1930 to March 31, 1942	..	338
		Total	..	6,111

Of this number there are less than 1,500 in Canada to-day. The considerable number that have left the Dominion, together with the natural decrease on account of death, account for the present small number. Those Indians that now seek admission to Canada are dealt with under the ordinary provisions of the Immigration Act and Regulations issued by the Minister of Mines and Resources from Ottawa, dated June, 1937. This Act contains all the provisions of "continuous journey," regulations of monetary requirements from specified class of immigrants. British subjects are included among those that could become immigrant, but the provision hastens to define the British subject thus: "The term British subject includes only persons born or naturalized in Canada, Great Britain or Northern Ireland, the Irish Free State, Newfoundland, New Zealand, Australia, or the Union of South Africa." India and other non-white and non-English-speaking countries in the British Empire have been carefully omitted. The only wish of the people of India is that the Canadian definition of a British subject becomes a reality in the sense that the people of India will no longer be a part of the British Empire.

As Jawaharlal Nehru has aptly observed:

> The status of Indians abroad depends on their position in their homeland. This question is, however, tied up with the continuance of the imperialistic system, for imperialism inevitably leads to the domination of one country by another and one people by another. It is usually closely allied to racialism. We cannot therefore expect a satisfactory solution of this problem till the liquidation of imperialism. It is surprising that some people should still think in terms of any freedom for India, or betterment of the condition of Indians abroad within the orbit of Empire. It is within this Empire that they have been treated worst and racialism has been most rampant.

Of course, to-day the usual class of non-immigrant temporary residents like students, visitors, businessmen, ministers, and Government officials and transit passengers (who were once disallowed to set foot on the Canadian *soil!*) are allowed to enter the Dominion.

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A BEVERIDGE PLAN FOR INDIA

By Dewan Bahadur K. S. Ramaswami Sastri

——: o :——

THE famous post-war reconstruction document known as the Beveridge Plan has set all countries a-thinking in terms of national and international welfare. India, where there is a dense population and which is yet in a state of insufficient industrialisation and where poverty and unemployment and indebtedness are rampant in agriculture as well as in industry, has more urgent need than any other country to evolve her own social security plan not only because of the new concept of human welfare which is characteristic of modern life and thought but also because of considerations of enlightened self-protection and national self-interest.

The Beveridge Plan for Britain is a nation-wide application of the unattained and seemingly unattainable freedom stated in the Atlantic Charter, *viz.*, Freedom From Want. Sir William Beveridge clearly shows that we can get only such social security as we demand and deserve. He says:

> Freedom from want cannot be forced on a democracy or given to a democracy. It must be won by them. *Winning it needs courage and faith and a sense of national unity*; courage to face facts and difficulties and overcome them; faith in our future and in the ideals of fair play and freedom for which century after century our forefathers were prepared to die; *a sense of national unity overriding the interests of any class or section.*

We must remember and treasure these wise and weighty words. He points out also that his plan of social security is part of a policy of social progress and reform which includes in addition to freedom from want, freedom from disease and ignorance and squalor and idleness. In India where all these foes of human welfare are active in addition to want in a larger measure than elsewhere in the world, we have to evolve a scheme of comprehensive and simultaneous attack on many fronts, of which, perhaps, the attack on ignorance and illiteracy is the most important.

Sir William has evolved a scheme which fits a very highly industrialised nation which is rich and educated in a measure beyond India's dreams to-day. He calls it *insurance* rather than security "because it preserves the contributory principle" and he says that he describes it as *social insurance* "because this institution implies both that it is compulsory and that men stand together with their fellows" and also because "the term implies a pooling of risks." He says that "social insurance should aim at guaranteeing the minimum income needed for subsistence." He describes the six basic principles of his scheme of social insurance as being (1) flat rate of subsistence benefit, (2) flat rate of contribution, (3) unification of administrative machinery, (4) adequacy of benefit, (5) comprehensiveness, (6) classification. It is not possible or necessary to go here into the details of his scheme. Suffice to say that under it the whole population contributes a flat rate; the employers and the State also contribute; and the benefits are on a flat subsistence basis, without means test to all persons who may be in want, whether it arises from ill-health or unemployment or old age. Excluding all details, a man and his not gainfully employed wife will get 40s. per week as unemployment or disability or old age or training benefit. The minimum age of retirement is 65 for men and 60 for women. The scheme envisages also maternity grant and maternity benefit, children's allowances, medical treatment and post-medical rehabilitation treatment, funeral benefits, etc. The cost of the scheme is estimated by Sir William Beveridge to be 697 millions in 1945 rising to 858 millions in 1965.

But more important than unemployment benefit is the provision of employment. This lesson is much more important for India than for the rich and progressive countries of the West. Sir William says well: "The Government should not feel that by paying doles it can avoid the major responsibility of seeing that unemployment and disease are reduced to a minimum. The place for direct expenditure and organisation by the State is

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in maintaining employment of the labour and other productive resources of the country and in preventing and combating disease, not in patching on incomplete scheme of insurance."

Let us now proceed to visualise what we can do by way of achieving social security in India. In this matter, I would specially urge that the Soviet scheme is nearer the possibility of achievement in India. In the U.S.S.R. there are no contributions by the insured persons, the contributions being by the various undertakings; all the benefits are fixed on the basis of percentage of the wages; there are different rates for temporary incapacity and permanent incapacity and old age; old age pensions are in proportion to wages, the retirement age being 60 (after 25 years' service) for men and 50 (after 20 years' service for women); retirement from work is not a condition precedent to the receipt of pension; the care of child begins even before its birth, advice and aid being given to expectant mothers, and free medical service, including the service of specialists, is available for the entire family. It is also to be noted that there is no benefit for unemployment after 1939, because there is no unemployment.

Let us now proceed to visualise the special factors which have to be borne in mind when we try to establish a system of social insurance in India. I prefer the term "social security" to "social insurance" because the workers in our country are very poor and have no margin left after subsistence and cannot be called upon to make any contributions. They are in a much worse economic position than that of the Soviet workers who do not make any contributions.

Indian society has certain agelong characteristics which must never be forgotten. We are all prone to think highly to-day about the over-industrialised nations of the West. Over-industrialisation is a disease, an unnatural state. The sensible economic system is one of balanced agriculture and industry. The modern world-war, even more than the last world-war, has demonstrated the folly of a country depending for its food on other countries. India is in the course of passing from an agricultural community to an industrial community, but she must not commit the Western mistake of over-industrialisation and over-urbanisation. We must increase our purchasing power and raise our standards of life but we must not pay therefor the heavy and ruinous price paid by the West. We must also bear in mind our joint family system and our ideals of womanhood and our standards of benevolence and charity. These are the beneficent factors to be preserved. Above all, we must bear in mind our low standards of literacy, our terrible unemployment, our low nutrition, and our low standards of health. These are maleficent factors to be eliminated.

Our primary needs, which must come even before social insurance schemes, are many and inescapable. First and foremost the food position in India to-day has revealed the necessity of intensive and extensive agriculture so as to bring our food output to the level needed by our growing population. This must be secured by State subsidies and other efficacious methods. Equally emergent is universal literacy by means of free and compulsory and unversal education. We must quicken our pace of industrialisation so as to relieve the pressure on agriculture. We must have a national unemployment survey so that we may have clear data to proceed upon in our task of nation-building.

These primary needs will, if and when satisfied, lessen the funds available for social security. Our national exchequer is a poor one compared with that of Britain and the U.S.A. But on that account we cannot afford to be indifferent to the needs of our generation in that respect. We must make a beginning, however humble it may be. The following scheme, in my opinion, deserves discussion and support. The great value of Khaddar as a means of supplementing the agricultural income and the clothing of the nation by self-effort must be appreciated and the Government must subsidise Khaddar production to a much larger extent than now. In regard to the industrial workers, there should be contribution from the employers and the State without any demand for contribution from the workers. The rates of unemployment and disability and old age benefit must be fixed on the basis of percentage of wages. I would fix the

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age for old age pensions as 50 for men and 45 for women. Widowhood pensions should be given. In respect of professional classes, there should be mutual benefit schemes on the basis of voluntary insurance. The most important factor, however, is free medical aid to be provided for all by the State. The primary and basic endeavour should be to provide increasing avenues of employment and an increasing variety of technical training for such employment. There should be a Minister of Social Security who will have all these aspects of social welfare work as his special care. Let me specially commend two wise and precious utterances by Sir William Beveridge in his valuable Report:

> The aim of the Plan for Social Security is to abolish want by ensuring that every citizen willing to serve according to his powers has at all times an income sufficient to meet his responsibilities.
>
> The prevention of want and the diminution and relief of disease—the special aim of the Social Services—are in fact a common interest of all citizens.

RAMAIYAN DALAWA

By Mr. R. PADMANABHA AIYAR, B.A.

CURRENT events in Travancore recall the memories of the great heroes of the past, benefactors and builders like Maharaja Marthanda Varma and his military minister Ramaiyan Dalawa. Their trials and triumphs, which culminated in the consolidation of the State, seem in a measure repeated in the history now being made by His Highness the Maharaja Sri Chitra Thirunal and his dynamic Dewan Sachivothama Sir C. P. Ramaswami Aiyar. The famous Thrippadidanam or dedication of the State to Sri Padmanabhaswami with its attendant blessings in the shape of peace and harmony bears a parallel to the Temple Entry Proclamation of to-day in its effect on the masses, while the reforms, domestic and political, of the Sachivothama seem designed to complete the Dalawa's ideal of self-sufficiency, progress and ascendancy of the State. Indeed, not a few of the features of the Sachivothama's administration resemble the glories of the great Dalawa so much so they are not far wrong who think that the spirit of the Dalawa is incarnate in his successor of the present century. It is fitting therefore to sketch in brief outline the life and work of Ramaiyan Dalawa if only to draw attention to the striking resemblance between them in their work and devotion to the Travancore State.

Destiny fashions her instruments with an uncanny skill and oftentimes it is to the lowly hut rather than the palatial mansion that she looks for her raw material. She conceals genius in men and women of obscure birth and lo! a time comes when the mantle of obscurity falls and its erstwhile wearer stands forth as a leader of men, be he statesman, soldier, prophet or poet. Thus it was that Ramaiyan, a Brahmin boy of insignificant origin, became in the hands of Providence one of the three foremost personalities in the founding of Modern Travancore. The other two, of course, were Martanda Varma the Great and General Eustachio D'Lannay.

Several stories are current as to how Ramaiyan came to Trivandrum and how, all unconciously, he caught Raja Martanda Varma's eye. The following may be taken as fairly authentic:—

It appears that Ramaiyan's family, consisting of his parents, three brothers and a sister, falling into straitened circumstances, migrated from their original home in the Tinnevelly District to Travancore at sometime between 1718 and 1731 and settled down at Aruvikara, a village near Pechipara Dam, where lived a Subrahmania Sastrigal, one of Ramaiyan's maternal uncles. Sastrigal was a profound Sanskrit scholar and receiving once an invitation to the Travancore Maharaja's Court, he took young Ramaiyan also with him. One evening, it so happened that Sastrigal and his nephew were in attendance on the Raja, as the latter sat at his evening prayers. After a time the light in the metal lamp in front of which the Raja

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was seated began to grow dim on account of the snuff in the wick. Ramaiyan, shrewd lad that he was, quietly stepped forward to trim the wick. By way of abundant precaution, he first lighted another wick which he held in his left hand and then trimmed the light with the right hand. This done, he put out the newly lighted wick and retired. The Maharaja, who was watching the procedure through half-shut eyes, was struck by the boy's caution and intelligence and requested the Sastri to leave his nephew in his service. Of course, the Sastrigal was only too pleased to do so and Ramaiyan entered the Palace service as a petty clerk.

But what confirmed the Maharaja's faith in Ramaiyan's intelligence and genius is said to be his fearless criticism of a diplomatic communication written by the Maharaja to the Nawab of the Carnatic. Being asked to draft the communication himself, Ramaiyan did it so satisfactorily that he rose very high in Royal favour and the Maharaja shared with him even his innermost secrets.

Ramaiyan's flair for diplomatic negotiations was put to serious test when a Pandyan force under one Alagappa Mudaliar marched into Travancore to support the claims of Pappu Tampi and Raman Tampi, the sons of Martanda Varma's predecessor, to the throne of Travancore. The Tampis had misrepresented the system of succession to the Travancore throne, which is and has always been matriarchal, to the Pandyan Chief and sought his assistance to oust Martanda Varma from the kingdom. The Pandyan force arrived at Udayagiri and encamped at Puliakurichi and Alagappa Mudaliar sent emissaries to the Travancore Court demanding an explanation from the Maharaja. Thereupon a deputation with Ramaiyan at its head was sent to the Pandyan camp to explain to the Mudaliar the system of inheritance prevailing on the West Coast. Mudaliar was so impressed with Ramaiyan's exposition of the law matriarchal, that he not only agreed to withdraw his support of the Tampis' claim to the throne but left behind him half his men to help the Maharaja in putting down the recalcitrant Tampis. Terror-stricken at the turn events had taken, the Tampis retired into their shells and for a long time thereafter did not dare to raise their heads.

This was in 1730. By 1736 Ramaiyan was appointed Dalawa or Dewan and also Commander-in-Chief. From this time onwards Ramaiyan played a very conspicuous role in extending the territories of Travancore by the conquest and annexation of the domains of the neighbouring petty Chieftains and Rulers. One after another the ancient kingdoms of Quilon, Kayamculam, Chempakassery, etc., fell before the puissance of his arm. He has often been accused of ruthlessness in the annexation. If he was ruthless and if his methods were a little too thorough, it was because the times and circumstances demanded the same. He loved his royal master almost to to a fault; his absolute devotion to him knew no bounds; in the furtherance of his interest he was prepared to do anything and risk everything.

Not only was Ramaiyan intrepid on the battle-field but he proved himself to be a mighty organising genius in the times of peace that followed conquest and annexation. . . . . He strengthened and increased the sources of revenue; and regulated the items of expenditure. Ramaiyan was also responsible for the construction of several roads and public buildings. He commenced the construction of a granite fort at Trivandrum but died ere he could complete it. The fort remains in the same unfinished state even to-day.

Martanda Varma Maharaja was a deeply religious man and so also was Ramaiyan Dalawa. The great act of Thrippadi Danam was a fruit of their piety. Historians and statesmen read into the act much political wisdom and tact as well. Whatever the motive, religious or otherwise, that it had the result of securing the allegiance of the rebellious elements in the land is a historical fact. The dedicatory ceremony was followed by several others like Murajapam, Thulapurusha-Danam, Hiranya-Garbham, etc., all of which emphasised the religious character of the sovereign. In all these measures of reform, Ramaiyan bore a principal part. He identified himself with his master's purposes and carried out his wishes to the full.

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Much is not known of the private life of Ramaiyan. Absorbed as he was in affairs of State, he could hardly have had any time to build up a home and enjoy domestic felicity. It is said that he got married, but no children were born of the union. Nor did he amass any wealth though none could have had so many opportunities as he, if only he had cared. Ramaiyan, however, was so absolutely unselfish that he would not even dream of appropriating for himself what belonged to his royal master and the State.

In 1756 Ramaiyan fell ill. It appeared that in spite of the best medical aid, the great Dalawa would not survive his disease. The Maharaja was profoundly grieved and wanted to ascertain from the dying Dalawa in what manner he would like to have his memory perpetuated. Characteristically enough Ramaiyan replied: "I disclaim any personal right to the proposed honour. I was merely the instrument in my royal master's hands. Although I have accomplished all my aims, I am only sorry that I was not fortunate enough to conquer and annex Cochin."

This sketch cannot more appropriately be concluded than by quoting the eloquent words of the late Maharaja Visakhom Thirunal: "Sully did not serve Henry IV of France more ably and faithfully than Ramaiyan did Martanda Varma. Ramaiyan was urelenting, unsparing and often unscrupulous to his master's enemies; but his self was merged completely in that of his master. He was as fearless in the council-room, as he was on the battle-field".

When Ramaiyan entered service, the kingdom of Travancore was no larger than the Trivandrum Division without Attingal; when he died he was Prime Minister of the Travancore State as it stands to-day, and his sovereign the greatest ruler of the West Coast.

Sachivothama Sir C. P. Ramaswami Aiyar has carried on his trust in the same spirit of service and sacrifice that distinguished the illustrious Dalawa. His great gifts, irresistible personality and lofty ideals indicate that he is of the same heroic mould. His love and dedication to the State are pronounced. May his labours be equally crowned!

SPORTS IN ANCIENT INDIA

BY MR. ANGELO MOSES, M.A., F.R.A.C., B.P.E. (Baroda)

"THE records regarding athletic activities in ancient India are very meagre," says Mr. A. F. W. Dixon, I.C.S., the retiring Dewan of Cochin, but he adds that "from the Mahabharata, the Ramayana and other sources, we know that hunting, riding, elephant-racing, archery, boxing, wrestling, fencing, mace-drill and throwing the discus were all indulged in."

Hanuman, the monkey God, has been the titular deity of the physical culturists and under his auspices training in physical culture has been carried on from time immemorial in India. Real physical culture has been the basis on which the daily routine of an orthodox Hindu has been shaped. The religious and intellectual practices of the Hindu were grounded on an efficient system of physical culture. The daily Sandhyavandanam, which every twice-born Hindu has to perform, is a system of physical culture in which emphasis is laid on breath control, concentration and certain movements of the body. A cold bath in the river or at the well every morning, followed by Surya Namaskars and circumambulating the Tulsi plant, was laid down as the minimum requirement in the life of a Hindu to inaugurate the work of the day.

We read that throughout the best period of Hindu History, Vyayama (physical culture) was enforced upon every one—high or humble. Emphasis was laid more upon the attainment of individual perfection in bodily strength and vigour, than upon developing a team spirit through games or mass-drill and exercises. Importance was therefore attached to the development of the power of concentration, as without concentration no exercise could produce an adequate result.

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The Aryan system of education, otherwise known as the Gurukula system, emphasised imparting all forms of instruction, physical, intellectual and moral, under the direct auspices of a guru or preceptor in an Ashrama, located in a secluded jungle glen, far away from the noisy city. The active life which the pupils had to lead in the open air, surrounded often by wild beasts, developed a vitality and personal energy far superior to that which the modern games are calculated to develop. The pupils had so much of walking and running to do in the ordinary course of their daily routine, that by way of regular physical exercise, they did not require more than training the limbs of their body by some postures, more or less of a sedentary type; and Dandals, Bhaskies, Surya Namaskars and Asanas are exercises of this type which have come to us directly as a legacy from the past.

In the Ramayana it is stated that Queen Kaikeyi came to the rescue of her husband King Dasaratha, when the wheel of his chariot had to be lifted, while he himself was engaged in battle. The Queen lifted up the wheel and enabled the chariot to move about from wherein her hasband was fighting his enemies. Hindu women make every day a certain number of circumambulations of the sacred Tulsi plant which is grown in their own homes. Men and women make prathakshnams (going the rounds of the central shrines of a Hindu temple)—an indication that even for the weaklings and the weaker sex, light exercise has been prescribed as a sacred duty.

In South India there have been indigenous games and sports of hoary antiquity. I have attempted to give below a brief description of some of them. I am indebted to Rao Bahadur R. Krishna Rao Bhonsle of Madras for much of the information.

GILLI DANDA

This is a kind of cricket played from early times. One player strikes with a stick (Danda) one of the pointed ends of a short billet of wood (Gilli) so that it jumps and when it is in the air he strikes it again as far out into the field as possible. The other players try to catch the Gilli as it comes down and whoever catches it becomes the striker.

ARCHERY

The Hindus who cultivated archery assiduously were masters in the use of the bow from horseback. Archery practice consisted also in shooting a number of arrows at a time. The arrows returned to the archer. These are the Indian Boomerangs. Drona who was one of the greatest teachers of physical culture of ancient times, had a device whereby, in training his students in archery, he would cause an artificial bird to be placed on a tree and direct each student to concentrate his attention on it and it was only the student who replied that he saw only the bird and no part of the tree, that would succeed in having a shot. Arjuna was a well-known archer of his time and among others may be mentioned Abhimanyu and Ekkalavya, all of whom were the pupils of Drona.

WRESTLING

Wrestling was popular even in early times. Trained wrestlers were maintained under the patronage of the Mahratta Kings of Tanjore. Rajah Sefojee, a mighty Ruler of Tanjore, used to test each wrestler's strength by himself wrestling with him. In the Mahabharata, it is stated that Bhima and Jarasandha wrestled and the story is current that the bout lasted for twenty-eight days, and that Bhima finally vanquished his opponent in the great encounter.

The war of the Mahabharata was concluded with a mace encounter between Duryodhana and Bhima, an example of the skill which they had attained in mace or club swinging. A game similar to football is also mentioned in Adi Parva but no rules of the game are described. Sword fencing and lathi play were favourite pastimes and there is hardly a puranic story which is depicted on the modern cinema screen in which a demonstration of these exercises is not given.

CHAUGHAN

Chaughan (Indian Polo) was an old game played in India. It was borrowed from Persia. Kutbud-din Aibak, the first Sultan of Delhi, was an expert polo player. His death was due to an accident when

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playing polo at Lahore. The great Akbar used to play polo at night with balls of naphtha that emitted a bright glow.

BOXING

This art was recognised in ancient India. Even the religious Buddhists practised it for protecting their monasteries. The Buddhist Jatakas state that the University of Taxila was noted for the proficiency of its professors in Archery and diplomas were also awarded.

ANIMAL SPORTS

Sports like hunting were indulged in by the Zamindars (landlords). They used horses, elephants and bulls in their hunting expeditions. Leopards were also trained to hunt deer. The animals that were usually hunted were jackals, deer, hogs, leopards and tigers.

BULL FIGHT

Bull fighting was a favourite pastime. Even to-day it is particularly popular in the Madura District. A fighting bull with a new cloth and a bag of money tied to its horns as prizes, is let loose amongst the competitors, who, absolutely unarmed, individually tackle the bull bravely and try to secure the prizes.

RAM FIGHT

Ram fights were also promoted as an amusement.

COCK FIGHT

The fighting cocks were usually of two breeds—the country breed and the jungle breed. They fought either armed with sharp double-edged knives fastened to their right leg or without them.

From the foregoing it is evident that in the East in ancient times, sports and games were not quite neglected. In olden days the Indian student did not pay sole attention to mental culture. He knew full well the value of games—that all work and no play made Jack a dull boy.

To-day Indian youths are taught the importance of team spirit. People are realising more and more how beneficial team games are to communal harmony.

May the youth of India play the game honourably! May they show the sporting spirit not only in the game on the playing field but also in the game of life!

Lightning, its Causes and Effects

BY MR. C. N. HANGAL, M.Sc.

THE clouds that float above our heads are nearly always more or less charged with electricity. When a positively charged cloud comes near another cloud charged with electricity of the opposite kind, there is a discharge followed by a flash, which we call lightning. The charges, after neutralizing each other, make the clouds neutral. The lightning, sometimes, passes between cloud and cloud and sometimes between a cloud and the earth. The flash is usually followed by a loud sound called thunder. This sound is produced in the following way:—

When electric charges rush from one place to another to neutralize each other, the moist air through which the current passes is heated until it becomes incandescent and appears as a flash lasting for a fraction of a second only. The electric discharge heats the air in its path so rapidly that there is a sudden expansion of air followed by a partial vacuum. The surrounding air immediately rushes in to fill the empty space, and it is the sound of this rush of air, which we hear as a loud explosion, like that of a gun-fire, generally known as thunder. When the path of a flash is short and more or less straight, one light sound is heard, but if it is a long and sinuous one, we hear a succession of sounds one after the other, and further, the echoes among the clouds come rolling down to our ears lasting for a minute or more.

The nature of lightning discharge between a cloud and the earth is a little of different type. Sometimes, a discharge takes place between a cloud and the earth directly, but mostly it takes place through some high conductor standing upon the surface of the earth. The

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charges present in an electrified cloud, finding no other cloud oppositely charged in vicinity try to rush down to earth for neutralization. Following the path of least resistance they prefer to go down into the earth through better conductors than the bad ones. Wet wood, wet buildings, steel frame-works, human bodies, etc., are better conductors than ordinary air, consequently the lightning prefers to pass to earth through high conductors enumerated above. The object through which the lightning thus passes is said to be struck by lightning.

There are three kinds of lightning, known respectively as fork lightning, sheet lightning and globe lightning. The fork lightning is the ordinary zigzag lightning flash which we see in thunder storms, something like the sinuous course of a river with its tributaries at various points. The sheet or summer lightning is the sudden illumination of cloudy sky due to reflection on the clouds of the flashes of forked lightning in a distant storm. The last one appears in the form of a ball of fire which travels about in the most eccentric manner, sometimes proving quite harmless and at other times causing a great damage. Science has not yet been able to explain this phenomenon of nature.

Some people seem to think that the impression we get of a very long flash is a mere optical illusion, but scientists have now proved that they are really as long as they appear to be. Sometimes a flash is five miles in length. To produce a lightning flash one mile long would require over seven million volts, consequently an average flash of lightning releases an enormous amount of energy, in the form of heat, light and sound, stored in the clouds and is equal to the drawing power of a two hundred ton train running at fifty miles an hour. Scientists say that nearly 86,000 lightning flashes occur somewhere in the world every hour, hence several million horse-power of energy operates continuously per hour which is far greater than that produced at Niagara Falls.

It is a good thing for us that only about one flash in a hundred ever reaches the earth, and most of these which do come to earth are carried down into ground by means of high trees without producing any harm. But it does not mean that a lightning discharge is never followed by disastrous results. Of course to stand under a tree during a thunderstorm is very dangerous and many people and animals have been killed by the lightning conducted to them down the tree. It is also unsafe to stand up or walk in an open field during a thunderstorm, especially if one is carrying any metallic object. To be in a safe position when one is caught out during a thunderstorm, is either to sprawl flat on ground having thrown the metallic implement hundred yards or more away or to sit under a thick bush or a hedge at least hundred yards away from a tree.

When lightning strikes any building, radio pole, or a tree, it tends to destroy it. Trees often explode with loud report, and the simple reason is that all the moisture and the sap in them is suddenly evaporated due to the immense heat produced, and the expansion of this gas bursts the tree. Bricks of a building, struck by lightning, are sometimes dislocated as the discharge goes down the building along a sinuous path, and the air between them on being heated suddenly explodes either causing several cracks or shattering down a part of it. Lightning plays all sorts of freaks. When it strikes men, women, animals, etc., it sometimes kills them outright, sometimes strips them of their clothes only, and sometimes kills one and leaves the other, and so on.

Benjamin and other scientists devoted much time to devise ways and means to make the buildings safe during a thunderstorm. He argued that when charges can be made to run down the string of a flying kite or down a high pointed metal rod, it should be possible to make a safe route for the lightning from the charged cloud into ground, so as to protect the buildings from being struck and damaged. If, he suggested, a copper rod made sharp as needle were fixed to the highest point of a building and carried down into ground and buried deep into moist earth, the lightning would strike the point and prefer to pass down the metal (a good conductor of electricity) without damaging the building in any way. Thus he

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invented the Lightning Conductor which is now fixed to all high and important buildings in the different parts of the world. From this it should be clear, that it is not a curious thing that there is hardly any instance on record of a train or a ship being damaged by lightning.

The lightning, although it sometimes does harm, also does much useful work for us. Every day millions of flashes occur in our atmosphere, and these powerful discharges lead to chemical combination of the different gases present in the atmosphere. Thus several million tons of Nitrogen compounds from the air are produced every year, which on coming down with rains fertilise the soil, and make it produce more food than it would otherwise do. On the other hand, the electric discharges create disturbance in the all-pervading ether giving rise to ethereal waves of different lengths generally known as "Wireless or Radio Waves". Such waves are generated every second, and they travel outwards with a velocity of 186,000 miles per second. The wireless waves, thus created, go round the world several times after being reflected from the upper regions of the sky, thereby disturbing the radio sets and producing crashing noises so commonly heard during rainy season.

As explained before, a heavy discharge of lightning passing through the body of a person always proves fatal. Men of science tried to test and reproduce the effects in the laboratories by means of high voltage current generated artificially, and conclusively proved it is equally fatal. Such unfortunate cases often occur when a person comes in contact with a high tension line wire at one end and the earth or neutral wire at the other. The principle has now been adopted by foreign countries, particularly U.S.A., to kill the condemned prisoners by high voltage current, generally known as 'Electrocution'.

Until recently it was believed that electrocution brings about death instantaneously with a minimum of suffering; but an electrician A. B. Rose of U.S.A. has graphically described the agony experienced by him when lightning by chance struck a grounded wire which he was then holding. He said that he felt as if every bone in his body was breaking, and tendons seemed to snap and several hundred million red hot needles were stabbing him. Later, he saw a blue flame and all pain disappeared. He was dead for 15 minutes before he revived after "First Aid Treatment".

Recently Dr. Leo Alexander of Boston (U.S.A.) and others have conducted a series of experiments in finding out exactly what occurs within the human system when it is struck by man-made lightning. Dr. Alexander concludes that high voltage currents never kill a person outright completely. Nerve centres are paralyzed and death follows on account of suffocation, if artificial respiration is not maintained. Dr. Livingston of New York has also proved that low voltage current affects the heart muscles, causing what is known as "Ventricular fibrilation." In other words, it causes a disturbance in the heart muscles. The contraction and relaxation occurring in unison go out of order when the different heart muscles flutter independently, and organised pulsations cease. Unless this is checked, death occurs within a few minutes. The only thing that stops the fluttering of heart muscles is a second and stronger shock, which according to Dr. Kouwenhoven, will start regular pulsations again. One ampere current, enough to light a hundred-watt lamp, has produced this miracle of life saving. Such counter-electric shocks also help to recover a patient from other forms of nervous shocks.

Very recently, Dr. S. S. Nehru, M.A., Ph.D., I.C.S., Commissioner, Lucknow Division, U. P., has successfully demonstrated that minor ailments, *viz.*, headache, ulcers, boils etc, can be permanently cured by passing a weak current at high voltage through the diseased part of the patient. He has also shown that electrified water has wonderful properties, and is very useful for the growth and development of the plants and other living animals. Most probably this is the reason why rain-water, which is more or less charged with electricity, is indispensable for irrigation, agriculture, and other such purposes.

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The WORLD of BOOKS

(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

RECENT JUDGMENTS IN INDIA. Foreword by Dr. Kailas Nath Katju. The *Hindustan Times*, New Delhi. Rs. Two.

The subject-matter of this book is fully explained in the sub-title—A collection of judgments of legal and political interest delivered during 1942-43 by the Federal Court, High Court and Smaller Courts, together with authentic records of hearings. Mark the period it covers: that is exactly the time when what may be called the New Despotism or the despotism of the bureaucracy was in full swing. For the exigencies of war had made rule by Ordinances the normal feature of the administration. Dr. Kailas Nath Katju, in his foreword to the book, brings out the evils of the working of this lawless law.

> Under the all-embracing excuse of efficient prosecution of the war normal legislative machinery has almost ceased to function, indeed has been practically scrapped and put aside as useless lumber. Legislation by Ordinance is the order of the day. But, in reality, an Ordinance is nothing but the voice of the Governor-General, the head of an irresponsible executive, posing as an impartial legislator. Parliament intended an Ordinance to be a rare phenomenon; now it has become a normal every-day feature of our political life. In his unfettered and uncontrollable discretion the Governor-General can declare an undefined emergency and then arrogate to himself all the powers of the Central Legislature and may proceed, if so minded, to wipe the liberty of the subject out of existence.

Under the circumstances, the sphere of judicial scrutiny in India is exceedingly narrow and circumscribed. But even within these limits the Courts have pronounced against the validity of these Ordinances. But what then? The authority of the Federal Court itself, the supreme Judiciary in India, is flouted and its decisions are nullified by an arbitrary fiat of the Governor-General in the name of emergency and "the peace and good government of India are made to require that the said illegality should be perpetuated." This is the abnormal condition of affairs in the country which the book under review makes plain.

ECHO AND EGO. By Roop and Mary. Ramakrishna & Sons, Lahore.

In his forceful, hammering mode of expression, one feels that Ego, or Roop, writes as he paints. His views on subjects like art criticism, movement, form and expression of art in painting, are based on wide and considered knowledge, and on analysed experience. Although his essays are stimulating, his reader may "flesbir" under the reiterated and almost overpowering impact of the short, hard sentences that recur, refrain-like, after each new phase in the development of a central thesis.

Mary's quaint, whimsical, and cadenced language is not poetry, yet a welcome to the enchanted realms of poesy cannot be denied to it. Mary's approach is essentially subjective, so that to read her lines is to come to know Mary. Of the essays at the end of her section, "Approach to Art, Modern Poetry," is particularly interesting.

Sincerity of purpose and individuality breathe vigorously through the pages of Echo and Ego.

THE FOUNDATION OF THE MAHRATTA POWER IN THE SOUTH AND SHAHJI'S CONTRIBUTION TO THE ESTABLISHMENT OF THE MAHRATTA EMPIRE. By Diwan Bahadur Dr. S. Krishnaswami Aiyangar, Baroda State Press, Baroda.

This is a booklet of 63 pages comprising two lectures delivered at Baroda in March, 1942, at the invitation of the Baroda Government by Dr. S. Krishnaswami Iyengar. The title of the book, notwithstanding its length, correctly represents the scope of the subject dealt with in the lectures by the veteran scholar with all the wealth of learning and mastery of detail that students of Indian history have learned to expect of him. The author and the State Government deserve to be congratulated on the early publication of these lectures in these difficult times.

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CRIME AND CRIMINAL JUSTICE. By Abdul Hasanat, I. P. Published by the Standard Library, Dacca. Distributed by Messrs, Thacker Spink & Co. (1933). Ltd., Calcutta Rs. 5-8.

Crimes and criminals form a subject of vital and perennial interest to society, large or small. Every human being is a potential criminal, just as much as every human being is a potential saint. There is the making of both in every individual, and humanity cannot be divided into sheep and goats, the righteous and the unrighteous, the good and the bad. It is always the action of Temptation or opportunity on the temperament or disposition of the individual or *vice versa* that leads to a crime. Hence the correct understanding of the nature of crimes, the shifting of emphasis in our study from crimes to criminals, the detection of the criminals, the bringing home to the criminal the conviction of his guilt, the punishment of the criminal—whether as a measure of revenge or retaliation, as a deterrent or as reformative—these and allied topics dealt with in this book deserve careful study and consideration on all hands.

There is a growing emphasis in modern times on the prevention of crime rather than on the punishment of crime. Here the police are more and more coming into their own, by improving their methods and standards, by deserving and securing the confidence of the public in their work as guardians of peace and security. Much has been done in this preventive sphere; more remains to be done. Poverty, disease, insanitary conditions, want of education—all have to be tackled on a planned basis. "The criminal is a social liability. He is on the wrong side of the ledger. The business of the criminologist is to convert him from a debit into a credit." The author's plea for the establishment of a Central Research Bureau of Indian Criminology is most opportune.

Mr. Abdul Hasanat is a police officer of considerable experience. He has read extensively. He has a flair for writing and writes well. He aims in this treatise to offer a comprehensive and concise view of what has been thought and done about crimes and criminals in various countries and with special reference to India, from ancient times to the present day; and he succeeds in doing that in a most informative and stimulating manner. He has, indeed, produced an excellent vade mecum of Indian Criminology.

BOOKS RECEIVED

—:o:—

EARLY ADMINISTRATIVE SYSTEM OF THE EAST INDIA COMPANY IN BENGAL. Vol. I, 1765-1774. By D. N. Banerjee. Longmans, Green & Co., Ltd., Madras.

ESSAYS IN MUNICIPAL ADMINISTRATION. By Vidya Dhar Mahajan. (Foreword by Dr. Beni Prasad.) Doaba House, Lahore.

G. L. O. V. (Gramist Legion of Victory.) Leaflet No. 1. Publisher Ram Raimohan Rai, President, Gujerat Village Union, Khedut office, Bhadra, Ahmedabad.

SRI AUROBINDO MANDIR. Second Annual: Jayanti Number, August, 1943. Arya Publishing House, 63, College Street, Calcutta.

REPORT ON THE MARKETING OF SUGAR IN INDIA AND BURMA. Marketing Series No. 39. Manager of Publications, Delhi.

INDIAN HISTORICAL RECORDS COMMISSION: PROCEEDINGS OF XIX MEETING HELD AT TRIVANDRUM, December, 1942. Manager of Publications, Delhi.

A HISTORY OF TIRUPATI. By Dr. S. Krishnaswami Iyengar. In 2 Vols. Published by Tirumalai-Tirupati Devastanam Committee, Tirupati.

BHAJAGOVINDAM OF SRI SANKARACHARYA. With Tamil Translation. Available of B. G. Paul & Co., Publishers, Madras.

VISHNUPADADIKESANTA STROTRAM OF Sri Sankaracharya. With Tamil and English Translation. With a Foreword by Sir S. Varadachari. Available of B. G. Paul & Co., Madras.

MUKUNDAMALA of Sri Kulasekhra. With Tamil Translation. Available of B. G. Paul & Co., Madras.

VISHNU SAHASRANAMA STOTRAM with Tamil Translation by V. Narayanan. Available of B. G. Paul & Co., Madras.

HUMAN ORDER. By H. G. Mudgal. Padma Publications, Ltd., Bombay.

POST-WAR RECONSTRUCTION. By Professor K. M. Vaswani. D. G. National College, Hyderabad, (Sind).

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Open Letters to Amery, Wavell and Gandhi

BY THE RT. HON. DR. V. S. SRINIVASA SASTRI, P.C., C.H.

Mr. Sastri's "Open Letters" to Mr. Amery, Secretary of State for India, Lord Wavell, the new Viceroy, and Mahatma Gandhi, now in detention—the three men who for the moment hold the key to the baffling problems of India—constitute a spirited call to end the deadlock which, for lack of initiative on the part of those concerned, has persisted far too long and would prove to be positively dangerous, if allowed to continue. Gandhi is in prison, while the two others are free to act. It is for them to break the spell of inaction, for it is common knowledge that though the Congress Resolution threatened direct action, it was the Government that precipitated the crisis by its blitzkrieg arrests and "goaded the people to violence". No apology is needed for presenting the full text of the Letters which for the writer's fine temper, dignity of phrasing and earnestness of appeal deserve to be carefully read.—[ED. *I.R.*]

DEAR MR. AMERY,

WAS your speech at the farewell to our new Viceroy meant as a specific Instrument of Instructions? If so, it was both misconceived and unhelpful. You told him in effect that he was not to take the initiative in resolving the deadlock, but wait till the Congress High Command ate the humble pie and withdrew their offending resolution. Was it right to tie him down to the present do-nothing policy? Should he not be free to try a new approach to the problem? We trust he will not be long in perceiving that your instructions are more honoured in the breach than in the observance. The war-guilt clause, it is now generally admitted, was not the wisest part of the Peace Treaty of 1920. Men of honour do not require men of honour to do public penance; they trust the new facts to teach the necessary lesson. The war and the internal situation of India unfold promising phases. In 1930 I pleaded at the Round Table Conference for honourable parley with those of another political faith whom the logic of events had proved wrong. Let me perform a similar office now and invite your compatriots and you not to heed the promptings of passion but to walk in the footsteps of the noble statesman who in similar circumstances in the last century proclaimed "No, I will not govern in anger." Verbal recantation is not of the essence of a changed outlook. The failure of the Congress policy is writ large on the face of affairs. None will deny it. When Mr. Churchill recently made a pilgrimage to Moscow, did he wear sackcloth and ashes? When he consented to the inclusion of the right of secession in the Cripps scheme, did he make open confession of previous unwisdom? When Lord Lialithgow paid belated homage the other day to the ideal of Indian unity, did he sit on the stool of repentance and withdraw in set terms the liberum veto that his declaration of August, 1940, had gratuitously conferred on the head of the Muslim League? Demand not of our revered leaders that they stand with tears in their eyes at the gates of the Viceroy's palace and strike penitential palms on aching cheeks. Play the part of the magnanimous victor and the healing statesman. Do not, I adjure you, sow dragon's teeth on the ancient and hallowed soil of this country.

II

Your Excellency,

My heart misgives as I think of the many delicate and intricate tasks that await you. We have been assured of your resolution, independence of judgment and liberal outlook. That is satisfactory, but not sufficient. Your training must have exalted obedience high above all other virtues and made you impatient of the slowness and caution of diplomacy and the compromises of parliamentary negotiation. Besides, the Indian politician's attitude, suspicious and soured by generations of deferred hope, may be a puzzle and soon become your despair. Can you look beyond the narrow circle of official advisers and invite to your aid the patriotism of the land, which now is held at arm's length, because it will not neglect Indian honour and Indian welfare? Can you see, in men and women branded as disloyal, eager colleagues in the service of India and of the Empire? Anxious eyes and ears from every corner will be directed towards New Delhi to find out whether you "weigh well" and not merely "maxwell." The great desideratum is a bold measure of appeasement, not likely to appear in the firmament of official possibility, to be pushed forward to its consummation in the faith that generous confidence begets generous confidence. Government by Section 93 must end and the legislatures must be restored to their normal function. As nearly as may be consistent with the requirements of the war, the Centre must be endowed with the authority and prestige that betoken in the eyes of the world the early attainment of Dominionhood, so that our representatives may hold up their heads, whether at the Imperial Conference or at the World's Peace Conference, as the recognised equals of the representatives of Great Britain, Canada, Australia and South Africa. This is a change of great magnitude and will require unintermittent and devoted labour, even if begun tomorrow. And it must be begun tomorrow. For the sun of armistice may suddenly burst through the cloud of war, brightening the planet and calling upon the nations to tackle the hundred problems of peace.

I do not forget the communal difficulty; how can I? Thousands on the one side and thousands on the other are equally crazy and determined to use every means to secure their wish. Arbitration promises the only feasible and the only honourable way out. If Government will bring their earnest mediation and their enormous influence to bear, they have a good chance of securing agreement. My hope is strong. What the Great Powers submit to in the interest of peace, no section of a country's population dare reject. "If this will not suffice, it must appear that malice bears down truth." Twice within the experience of the present generation, once in Kenya and once in Northern Ireland, have the British authorities at Westminster been deflected from the right course by threat of armed resistance by a truculent minority. Let not the ignominy

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happen a third time. Millions will pray devoutly for the success of Your Excellency's effort. If you pull arbitration through and settle this problem, you will have secured a victory in the realm of civil affairs which any conqueror in history, living or dead, may envy.

I will ask leave to say another word. The Secretary of State has declared his fear that British Parliamentary democracy may not suit India and advised us to invent a new type of popular government for ourselves. I am not known to be an uncharitable critic; but I find it hard to believe that he can be serious. What Britain does not know and has not tried, she cannot conscientiously recommend to a people less experienced or guide them in operating it. For a century and a half we have studied British institutions and admired them. When Mr. Montagu framed his proposals and published them for criticism in India, some of us would have preferred an irremovable executive. I was among these. But he was all for the system of ins and outs and the majority of our leaders were attracted by the excitement and struggle incidental to recurring trials of parliamentary skill and strategy. For twenty years and more we have practised it and become used to it. To pronounce us unfit now and send us about in quest of another plan is to hold up things indefinitely, to strew the land with apples of discord and create such confusion as to imperil the constitutional progress so far achieved. If it was intended to punish us for venturing to look forward to further progress in the same direction, Mr. Amery's advice would become intelligible. Before we become much older, however, his attempt will encounter the fate of Canute's command to the sea. Not in these days can a nation's freedom be denied or delayed with impunity.

III

Dear Mahatma,

I pen these words in anguish. The days are hard for our motherland. Fain would I know how you feel so that no random words of mine might add to the wretchedness and desolation which fill every minute of your life. Bear with me once more. At similar crises before, it has been my unenviable lot to address you with the harshness of unheeding truth but in accents of love. The people of India, for whom you have slaved these thirty years as no one has done, lie prostrate in the deadly grasp of hunger, destitution and stark despair. A dismal sense of frustration oppresses them like a nightmare. Their trust in you, however, is the same, if possible, tenderer and purer for your sufferings and sorrows. Promising plans are promising only so far as you may work them out. Proposals from any quarter are canvassed, but only so long as the execution stage is not reached; then they ask for you and speculation stops. Officials in their way and for their reasons, unofficials in their way and for their reasons, all alike turn to you. Only on half a dozen occasions have human hearts yielded themselves up in such complete thrall to one without birth, beauty of form, possessions, force of arms or honours to distribute. Every true Indian is proud that he can call you his fellow-countryman, and those that you have honoured with your friendship are among the blessed ones of their generation. Being one of these, I have used my privileged position now and then to remonstrate against the way you have allowed the doctrine of "ahimsa," of which you are the unanointed apostle, to be muddled in its application to the work of the Congress. Your answer is that you always meant to employ it in the furtherance of national aims and could not help the lapses. You add too, with humility all your own, that you are not a saint strayed among politicians, but a politician appearing like a saint and not to be judged by the highest standards. I am, however, unreconciled and own to a feeling of grief that one so near the summit of purity should not reach it. Dear brother, an opportunity has come, the like of which never was and never will be for generations. At the ensuing Peace Conference, which may meet sooner than most people expect, the afflicted nations will seek ardently for brave and honoured advocates of justice, equality and brotherhood without distinction of race, colour or religion. You must be there. Who, if not you? War must be banished for ever from the earth and all possibility of its recurrence provided against so far as it can be provided against by human fore-sight. Would you be missing on that supreme occasion? No, a thousand times No. Pacifism, non-violence, *ahimsa* —whenever and wherever these words are pronounced, the name of Gandhi will occur to the minds of people all over the earth. What should keep you from bearing irrefragable witness to the truth that you have ever cherished in your heart, the truth that must resound through the ages when your body has perished? After several humiliations due to association with earthly causes, the hour of exaltation approaches you. I see you, Great Soul, in a vision of glory, go up the Mount of Expectancy of a weary, waiting world, raise high the right hand of blessing, and solemnly utter the word which is in all hearts and which comes full of hope and full of meaning from your inspired lips.

Come, then, bestir yourself. Not a day should be lost. There is so much to do before civilised administration can be restored and competent authorities in the provinces and at the Centre can be formed with national aims and appropriate means for the choice of delegates through whom the soul of India can speak to the rest of the world. Don't say you are not free. You can be free, if you but realise that you are waited for. Your last movement has not borne the fruit that you wished. Admit what everybody sees. No hesitation need be felt in recognising facts. You yield, no doubt. But you yield to Fate and not to man. Stoop and conquer. Many a hero before you has done so and many a hero after you will do so. Let us consult the Ramayana, a book which we revere alike. It counsels against the single aim and the single strategy. A good general should vary them. These are the words of Hanuman, whose aid all Hindus invoke before beginning great enterprises:

"No single plan is adequate to achieve even a small aim. Only he can succeed in his purpose who adopts different plans in different circumstances,"

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INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

The Lords' Debate on India

THE immediate object of the India debate in the House of Lords was to draw Government's attention to the seriousness of the famine situation in India. But it was soon clear that the political issue was the crux of the whole problem: and the attempts of Lord Munster, the Under-Secretary and Lord Hailey to bypass the political question failed miserably. "The political question was, to say the least, uneasy", admitted the Under-Secretary: and Lord Hailey's complacence was aptly described by Lord Strabolgi as "a masterly defence of inaction and indecision." Lack of courage due to absence of public confidence was the real cause of inaction, and this incubus is bound to persist so long as the Government remains divorced from the people. Unless, therefore, it sets itself right by the people of India with the minimum of delay, the situation is bound to deteriorate further. Lord Huntingdon pointed out the way by setting down a concrete proposal. He suggested that the Indian political problem must be taken out of cold storage and that India must be offered a joint guarantee of freedom by Britain, America, Russia and China.

But the feeling is growing strong not only in India but in England that so long as Mr. Amery is at the head of Indian affairs, no progressive move could be expected. The egregious Mr. Amery is loquacious like his chief in Downing Street and has all the conceit of Churchill without his driving power. His answers to questions have been so ridiculously omniscient and puerile and so provocative that more than one Member of Parliament, asked the Prime Minister:

Mr. Gallacher: Is he not aware of the fact that he would be meeting the wishes of a great mass of the people in this country if he asked the Secretary of State for India to vanish from the scene.

Mr. Shinwell: Surely, he would not deny that it is one of the priceless democratic privileges that we should be entitled at any time to ask for the removal of a Member of Government.

The Offensive from India

The arrival of Lord Louis Mountbatten in India has rivetted public attention to the prospect of the Burma Campaign. It is believed that the general strategy for this offensive was settled in broad outline during the last Churchill-Roosevelt talks and the main purpose of the Delhi consultations is to work out details based on data gathered during more than a year's non-stop British and American-air attacks on occupied Burma and the Far Eastern islands. According to a Washington report, the broad outline of the situation is that a two-pronged drive has been planned against the Japanese in Asia and in the Pacific and that due to the weakness revealed by Japan in the Central Pacific, any new moves in South-East Asia will complement each other. . . .

At the air field in New Delhi Lord Louis was greeted by the largest number of American war correspondents, no less than 40 out of 60 and odd. "Wayfarer", commenting on this invasion of American Press men, goes on to observe in *Roy's Weekly*:

> America is taking much greater interest than Britain in the operations to be conducted under the direction of Lord Louis Mountbatten.
>
> But has not the Indian press any part to play in the reporting or recording of these operations? It relies so much and so faithfully on *Reuter* and other foreign news agencies that for four years we have not heard of a single press correspondent having been sent as war correspondent for the Indian press. Poverty was not the reason, and at any rate a few newspapers could have combined to bear the cost of the service on a syndicated basis. We heard of the gallantry of the 4th Indian division in Africa not as seen and reported by the Indian correspondents but as seen through foreigners' eyes. If the deeds of this great division did not arouse sufficient enthusiasm in India, it was because publicity was in wrong hands.

Surely it is not difficult to realise why the human touch which only the Indian journalist could have imparted in his copy for the Indian papers was lacking even in the report of exploits, second to none in valour or heroism in the Epic struggle in North Africa.

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The Delhi Food Conference

As we have pointed out in these columns, famine in Bengal and death by starvation continue to persist in many parts of India. If statements from high-placed people and sermons from those in authority could solve the problem, the situation should have righted itself by this time. Charges and counter-charges take us nowhere: what we want is action and urgent action to relieve the situation. Mere tirades against the so-called "hoarders" can not bring food to the hungry. It is something that those in authority are made to realise their responsibility for the situation. There is no doubt that some forethought on the part of those in power could have avoided all the misery that is stalking the land.

This famine sweeping India, said Mr. Dobbie in the House of Commons, "is man-made."

It is very largely the result of administrative chaos and muddle and refusal of administrators to obtain that co-operation of the people. At the same time, India was threatened by a cunning and a powerful enemy at her border. The people have to defend themselves against Fascism. We, of these Islands, the people of the Soviet Union and China have demonstrated it in the recent years. In India, on the other hand, we follow the reverse policy, a tragic mistake, which has borne bitter fruit in the present horrible conditions and in the political debacle which is harmful to the people of India and Britain alike. The people of Britain have the responsibility for pressing for an immediate settlement, the reversal of Amery's policy, release of prisoners and establishment of a National Government. They should demand the sending to India of foodgrain and medical supplies by sea and air. The British Government must release shipping for this and the air transport must be made available. The United States and our Government bear a responsibility not only to India but to the world opinion in this matter.

The Delhi Food Conference is therefore a welcome move. The announcements made by Sir J. P. Srivastava in his opening address, must if given effect to at once, go a long way to relieve the situation. The first step is the stoppage of exports save in negligible quantities. The second is should that more shipping space be given for food traffic. We are glad to be assured that arrangements have also been made for the import of substantial quantities of food. As the Indian Merchants' Chamber suggests we expect that in view of the extraordinary situation created by war conditions, and in view of this country being the base of operations in the Eastern theatre, supplies should be rushed to India from the United Nations. That will be a decidedly wholesome move materially and morally as well.

Apart from this, the food debate in Delhi as in Westminster, makes it clear that in emergencies of this kind, the whole of India should be treated as one economic unit and the centre must take prompt and peremptory action to adjust transport from surplus to deficit areas. The Central Government has not hesitated to exercise its powers in the most drastic and sweeping way in so many unwanted cases, that the existence of Provincial autonomy could be no excuse for its inaction and apathy in a matter of such vital concern to the millions of India.

It is some comfort to know that the new Viceroy has lost no time in coming to grips with the famine trouble in Bengal. As a direct result of His Excellency's visit to Calcutta we are told that the services of the army are to be requisitioned to tackle the situation in right earnest. The Army is to be called in for rendering actively all help that it could do by way lending, directing and arranging movements of transport to move foodgrains to the affected areas. The Army will also help by building camps and shelters with the help of the civil population and render medical assistance. We welcome this prompt and energetic action on the part of the new Viceroy.

Parliament's Responsibility for India

The ban on Gandhi's letters has an implication which is not lost on a sensitive organ of public opinion like the *Manchester Guardian* which truly observes that not only must Mr. Gandhi not express any views about the situation but "we too are imprisoned".

If Gandhi holds any views which ought to be taken into account, it is not desired by Mr. Amery that this so called democracy should know anything about them. The recent manifesto by Indian missionaries said that "bitterness and distrust have infected the minds of great numbers of the people" in India. What will they think when they hear from the Secretary of State that the British public, the ultimate custodians of Indian rights, are to be denied knowledge which might be essential to the discharge of their task?"

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FOREIGN AFFAIRS

By "CHRONICLER"

Co-Belligerent Status for Italy

THE Emperor of Abyssinia, Haile Selassie, denounces co-belligerent status for Italy in a special cable to the Editor of the *News Chronicle*. He says:

Italy cannot be considered other than as an enemy so long as conditions of peace have not been agreed upon, much less can she be considered a co-belligerent in the present war. We refuse to admit that a nation which of her own volition declared war on her peaceful neighbours, can at a moment's notice in her hour of defeat claim the status of a co-belligerent.

It is realised that Badoglio and King Victor have made a virtue of necessity. But the Allies have been cautious in their reaction, seeking to profit most by the Italian offer without committing themselves. "Co-belligerency" is merely the recognition of a state of affairs following the Italian declaration of war; it is far from being an alliance.

Soviet Threat to Crimea

Along the whole front from the Dnieper to the Sea of Azov, the Soviet offensive is surging forward with ever-widening scope, writes Reuter's special correspondent. The Germans have so far been unable to form a firm defence line. An endless stream of Soviet tanks and guns is pouring west of Melitopol in the wake of the retreating Germans. One Soviet war reporter compares the advance of the Red Army to "a river overflowing in spring." The Germans are suffering heavy losses and are abandoning stocks of ammunition and lorries.

G. B. S. and Three Power Conference

Mr. George Bernard Shaw in an exclusive interview to the United Press regarding the proposed Stalin-Churchill-Roosevelt Conference said:

It will be a fun but whether it will be anything more is another matter. Messrs. Churchill and Roosevelt, a Tory democrat and a New Dealer, will be expected to enfold and embrace M.Stalin, the arch communist on the strength of their determination to put down Hitler. To Stalin, with his unique experience and Marxist philosophy, Franklin will be an infantile amateur and Winston, a 19th century fossil.

The Moscow Conference

The three power Conference in Moscow has concluded. Addressing a Press Conference in Washington on October 29, President Roosevelt announced that agreement has been reached at the Conference.

President Roosevelt said that the results of the Conference confirmed his conviction that Russia will co-operate after the war.

The President added that the net result of the Conference has been a tremendous success not only in agreement on definite items but also in the spirit of the Conference itself. The spirit has been amazingly good.

"Fourth Front" in Balkans

What may now be called a "fourth front" seems to be developing in the Balkans, says the *New York Times*.

The despatch of Field-Marshal Rommel to Belgrade is an open acknowledgment that the situation in Yugoslavia has become critical for the Nazis. The widespread patriot battles probably fit into the pattern of the larger strategy. But an attempt to establish an invasion base, unless there was to be an invasion, would be pointless. The Nazis are not deceived. They are rushing more men to the Balkan front to meet the threat.

Grant of Independence to Philippines

New York *World Telegram's* influential Washington columnist, Mr. Raymond Chapper referring to Mr. Roosevelt's message to Congress on Philippine Independence, says

that is an example our Allies should consider. Even Britain's liberal-minded Labour leader, Mr. Herbert Morrison, echoed Mr. Churchill's Empire position.

Urging the Allies to emulate Washington, Mr. Raymond Chapper says:

In the interest of Allied collaboration for the long pull still ahead between us and victory and in the interest of converting victory into long-term security, some of us here, in Washington, look hopefully to London and Moscow to give some sign that our readiness is reciprocated.

Italy at War with Germany

Marshal Badoglio has issued a proclamation declaring war by Italy on Germany.

Following the declaration, Britain, United States and Russia have jointly recognised Italy as co-belligerent.

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TOPICS From PERIODICALS

A CALL FOR REALISM

The Dasara number of *Free India* is a sumptuous edition with some half a dozen full page plates and numerous illustrations accompanying the articles specially written for the occasion. Sj. C. Rajagopalachariar's "Call for Realism" is a vigorous plea for shaking off the tragic mood of negation which seems to have seized the intellectuals of our people. It is wrong to assume, he says,

that the political conflict in India is a simple bilateral combat between imperialist greed and nationalism. The truth is that the forces concerned are more than two.

British opinion is not single-minded imperialism. In spite of everything that the present war-leaders may do, the British public are divided over India and we have more friends than some of us imagine and we could easily increase the number and make an irresistible current in our favour, if only we knew how to build up strength.

There is far too much of a superstitious notion, he goes on to add, that out of chaos will rise a crystallised copy of some past historic event.

History can never repeat itself. Effects depend on causes, and circumstances are ever changing.

The analytical philosopher's brain can extract the unitary truth running through history, but that does not mean that as things happened before, they will happen again under different conditions.

We have achieved great things through the idea of non-co-operation with wrong, but we must follow it up with constructive methods, if we desire to go forward.

We must not quarrel or non-co-operate with the whole world. We must base our activities and plans on the world situation. This is the only way to free India without further delay.

THE TASK BEFORE LORD WAVELL

Lord Wavell has begun the most decisive Viceroy's term in Indian history, writes the *Observer*. His first task, it says, is to make up his mind

left free by Whitehall to do so. Lord Wavell's task is not to 'get on or get out'. His task is to govern—either to rule within himself or look boldly for the Indians to rule within the frame of his responsibility. The Viceregal Lodge has too long been a half-way house. Lord Wavell's rights are set for him, to keep India safe—he knows this target well and to give Indians independence and self-respect which means, as well as Self-Government, a great war on poverty. He can choose a firm or friendly hand. The Pharisees have had their way too long about India. There are chronic divisions, party, communal and class, and there will be more as the town and village see economic changes. But no other country has had its birth-rights of freedom and betterment denied because it was heir to the ills of all peoples.

"If Lord Wavell succours India now by "strong" Government, he will be praised for his material achievements.

It is one way out, far better than the present inaction. But he will be blamed throughout the East and West for still using Indian divisions to perpetuate imperialist rule. India is not a problem of the Empire, but of the world and the vote in Britain, as elsewhere, has gone in favour of independence—within the frame-work of collective security, strategic and economic that no nations, large or small, can now dispense with. A fresh start without waiting for Mr. Gandhi and Mr. Jinnah to embrace or to disappear from the scene: a specific programme to meet India's grievous needs now and in the longer run; recruitment of Indians to make policies as well as to apply them; Government of India day-to-day by Indians without staying for larger constitutional decisions; with his own implacable duty unsurrendered to see that the job is done—it is thus that Lord Wavell can best serve the judgment of India and the world.

THE BLIGHT OF MALNUTRITION

Writing in the magazine, *Life*, Mr. Joseph J. Thorndike Jr. says the world needs twice as much food as is produced now in order to eliminate the universal blight of malnutrition "which begins on the Atlantic beaches of France and sweeps across Eastern Europe to reach its darkest, in the teeming rice-fed basin of Southern and Eastern Asia. The fact that well over two-thirds of the people of the world are badly fed presents a staggering challenge to the architect of a new world order. Given a fairly free world trade, Europe's food problem looks soluble, but Asia's is far more difficult. The densely populated countries in Asia are also backward industrially; so they have no export balance and hence no money to pay for imported food."

It will be a major job for peace planners to find some way out to the bright but distant goal of freedom from want.

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INDIA AND AMERICA

In a forceful article on the above subject, Swami Aseshanda writes to, the *Bharata Dharma*, that, just fifty years have passed through the vista of time since Swami Vivekananda, an unknown monk from India, went to America as an ambassador of our ancient civilization and culture and hoisted the flag of Hinduism into the soil of the New World. He presented the accumulated wisdom of the Indian sages in forceful, unambiguous language which brought palms of glory to India and earned for her an honourable place in the map of the world.

The religion which he propounded gave no quarter for persecution or intolerance in its method or policy. It recognised the dignity and divinity of man as opposed to his being born in sin and iniquity. It was a sin to call a man, sinner; he urged that each soul was a spark of the Divine flame which was beyond all corruption of the flesh. Conversion from one religion to another was derogatory to human prestige. He said, "The Christian is not to become a Hindu or a Buddhist nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth.

Swamiji's purpose in visiting America was twofold. He went there to seek material help for India and to give in exchange the spiritual treasures of her mighty seers, stoical up through thousands of years of searching.

As a result of Swamiji's pioneering work, we find to-day several men and women of America showing genuine sympathy for the cause of India. Pearl Buck, an American lady and a Nobel Prize winner writes in her admirable book "Asia and Democracy:"

These are great days. It has taken the knowledge of what tyranny is to make us see what democracy must be. Democracy is freedom whole —political freedom combined with the freedom that is human equality. Thus India, when she is politically freed, must remove the great human inequalities among her people and establish freedom for all if she is to assume her proper place in the new world. We, Americans, have exactly the same task as India. Three-fifths of the world's people are in India and China—most of the world's people. If they unite with the other democracies to make co-operation, the basis of human relationship instead of domination and subjugation, if we unite together to make freedom for all the principle of human Government, democracy cannot fail. It must win.

SCIENTIFIC WORK IN INDIA

"Scientific work in India," is the subject of a long article by Sir Lewis Fermor in the current number of *Discovery*.

Pointing out the high standards set by European scientists in India, the article says that the main life work of no less than fifteen living Fellows of the Royal Society was done in India.

Discussing the vexed question of the extent of scientific stimulus given by Alexander's invasion, Sir Lewis admits:

All ancient Hindu science may not date from the introduction of Greek influence, but it has become evident from researches that the ancient Hindus had exact knowledge of the habits of fishes and the modes of their locomotion, knowledge that has been re-discovered only in the last few years by zoologists in America and Europe. Indeed it seems likely that when the full range of the early knowledge of Hindus in the realms of science and mathematics comes to be known it may prove partly indigenous and pre-Greek and partly based on Greek influence.

WAVELL'S OPPORTUNITY IN INDIA

Lord Wavell's taking over of the Viceroyalty provides a great opportunity for India in British opinion observes the *Economist*.

The magazine says that for the past four years, war conditions have harmed India's economy through inflation and famine.

After briefly reviewing the events in India in the past four years, the magazine expresses this opinion:

The only way to end the dreadful Bengal famine is to provide sufficient food at prices which the poor people can pay. The problem of price control is apparently much more difficult. It is remarkable that the Indian war effort has been financed by means, which have multiplied Indian purchasing power, while the stock of goods for purchase has fallen very sharply. Wherever may lie the responsibility for the failure to mobilize, move and distribute India's food resources —and provincial administrators, traders, growers, all Indians must bear a big share—Britain and British authorities will be held responsible politically for those who die of starvation from now.

This is no time for moralizing, but for very prompt and firm action. Out of this latent episode, one fact emerges clear as day: there has been lack both of foresight and understanding not only on the British side. Perhaps Lord Wavell can bring new sympathy and forthrightness to British policy.

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DIARY OF THE MONTH

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Oct. 1. Allied tanks crash through into Naples.

Oct. 2. Gandhi's 75th birthday.

Oct. 3. Dr. Goebbels explains German retreat in Russia.

Oct. 4. Eighth army lands at Termoli.

—Gen. Smuts in England.

Oct. 5. Prof. Gangulee demands White Paper on food crisis.

—Wake Island shelled by U. S. fleet.

Oct. 6. Mr. Jai Prakash Narain, Congress Socialist leader, is arrested at Lahore.

—Fifth army breaks through the first German defence line before Rome.

Oct. 7. Mr. Eden visits Moscow with his staff.

—Britain and America recognise Badoglio Government as a temporary expedient.

Oct. 8. Lord Mountbatten arrives in India.

—Roosevelt's message to Congress asking advancement of date of independence for Philippines.

Oct. 9. Big air battle in Germany.

—Roosevelt exchanges greetings with Chiang on Chinese Revolution anniversary day.

Oct. 10. Russia rejects Nazi peace offers.

—Heavy battering of Wake Island.

Oct. 11. German battleship *Tirpitz* torpedoed off Norway.

—Russians break into Gomel.

—Allies occupy Vila—Jap key base in the Solomons.

Oct. 12. Madras has its first air raid.

—Flood in Madras and dislocation of utility services.

Oct. 13. Sir J. P. Srivastava opens Food Conference in New Delhi.

—King Victor drops the title Emperor of Ethiopia.

Oct. 14. Marshal Badoglio declares war on Germany.

—Viceroy's farewell address to Chamber of Princes.

Oct. 15. A Hoarding and Profiteering Prevention Ordinance is issued to-day.

Oct. 16. The *Statesman* contradicts Mr. Amery's statement *re.* weekly death-rate in Bengal.

Oct. 17. Mr. Amery demands that Congress leaders must disavow their action and avers that if India had worked 1935 Act, she would have full self-government by now.

Oct. 18. H. E. the Viceroy-designate, Field-Marshal Wavell, arrives in India.

—Russians break through Dneiper line.

Oct. 19. Three-Power conference opens in Moscow.

Oct. 20. Lord Wavell is sworn in as Viceroy and Lord Linlithgow leaves India.

—Lords' debate on Indian famine.

Oct. 21. Jap planes attempt raid on Chittagong.

—The new Viceroy receives press representatives.

Oct. 22. Eighth and Fifth armies advance towards Rome.

Oct. 23. Andhra Maha Sabha meets at Bellary: Sir Vijaya's call to resolve the deadlock.

Oct. 24. Rt. Hon'ble Sastri's open letters to Amery, Wavell and Gandhi to end the deadlock.

Oct. 25. Russian successes in the Ukraine:
—Dnepropetrovsk falls.

Oct. 26. Viceroy in Calcutta touring destitute centres *incognito.*

Oct. 27. Sir A. Rowlands is appointed Adviser to Viceroy.

Oct. 28. Viceroy calls in army's services for relief work in Bengal.

Oct. 29. Agreement reached in Moscow.
—Sir Victor Sassoon opens Travancore Economic Conference.

Oct. 30. Japanese pact with Nanking government.

Oct. 31. India League formed in Australia.
—Agreement on treatment of post-war Germany reached in Moscow Conference.

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INDIAN STATES

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Hyderabad

HYDERABAD'S SURPLUS BUDGET

The Nizam's Government Budget for the year 53 fasli (1943-44) envisages a revenue of Rs. 13·02 crores and an expenditure of Rs. 12·93 crores leaving a surplus of about Rs. 9 lakhs.

The increase in the revenue as against the normal figure of about Rs. 10 crores is attributed to high prices and the general prosperity of the agricultural and labouring classes resulting in increased receipts under customs, excise, land and railway.

The excise duty levied for the first time on manufactures of tobacco and vegetable ghee is estimated to bring in a revenue of Rs. 45 lakhs. The duty on intoxicants has been raised by 50 per cent.

Thirty-five per cent. of the total revenue has been earmarked for nation-building activities. The grant for Education has been enhanced by about Rs. 47 lakhs and that for Public Health by Rs. 15 lakhs. A sum of Rs. 2 crores has been provided for expenditure on these two departments.

Rs. 33 lakhs have been earmarked in order to intensify the "Grow More Food" campaign.

Three new reserves called the Budget Stabilisation Reserve, the Post-war Development Reserve and the Securities Adjustment Reserve have also been created.

The Budget note shows that the Government assets and investments are more than double their financial obligations.

FOOD RATIONING IN HYDERABAD

The system of rationing essential foodstuffs, and if necessary, standard cloth will be introduced shortly in Hyderabad State. Rationing regulations have already been promulgated, says a *communique* issued by the Nizam's Government.

The *communique* adds that such rationing will begin as early as possible in the city of Hyderabad and be extended in the next stage to the large towns of Warangal, Gulburga, Aurangabad, Jalna and Nanded and thereafter, as conditions make it necessary, to all with populations of about 15,000 or more.

Mysore

MYSORE'S WAR EFFORT

Addressing the Dasara session of the Mysore Representative Assembly, which began its sitting at the Jagan Mohan Palace, recently, Mr. Madhava Rao, Dewan-President, referred to the State's war effort and said that from the beginning of the year up to the end of June, 1943, the total value of war orders placed with industrial concerns in Mysore amounted to Rs. 8·04 crores. In the past 12 months the Government of Mysore had invested Rs. 1·20 crores in Government of India defence and other loans.

"The grow more food" campaign had also made some progress in the State. In the Irwin Canal area nearly 14,000 acres of dry land had become available for rice cultivation. Government had also advanced Rs. 4,50,000 for the purchase of good seed and manure.

The Dewan then made a detailed survey of the progress made by the various industrial concerns in the State and referred in particular to the production of gold from the Kolar mines.

MYSORE ASSEMBLY

The Mysore Assembly passed a resolution by 209 votes against 27 votes (Muslims) recommending to Government to bring legislation against cow slaughter in the State. Government state that the question is under contemplation.

Regarding another resolution for enforcing compulsory primary education in the State and enhancement of salaries of primary school teachers, Government replied it was not possible at present to enforce it as it required a total expenditure of Rs. 1,00,00,000 and annual expenditure of Rs 50,00,000.

The food debate in the Assembly afforded ample scope to non-officials from all over the State to criticise Government's food policy. Government admitted the gravity of the food problem and the Director of Supplies assured the House that he and his officers were trying their utmost to relieve distress.

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Baroda

BARODA STATE ASSEMBLY

The Maharaja of Baroda has extended the life of the present Baroda State Legislative Assembly, which is due to expire on November 15, for a further period of one year. An announcement to this effect was made by Sir V. T. Krishnamachari, the Dewan-President, following a debate in the Assembly on Government's food policy. The Dewan added that the Maharaja had permitted Mr. Motilal C. Desai, Minister and Law Member of the Executive Council, to retire from November 16, and had invited Mr. Manibai V. Desai, a Member of the Assembly, to be a Member of the Council from that date. The Dewan paid a tribute to the retiring and incoming Members of the Council. Several Members in the House associated themselves with the Dewan's remarks.

The House also carried through without discussion five Government Bills. These were Bills to amend the Village Panchayat Act, the Criminal Procedure Code, the Local Boards Act, the Stamps Act, the Income-Tax Act and the Protection of the Land Holdings of the Backward Communities Act. A Bill to amend the Rent Regulation Act, moved by Mr. M. V. Desai, was carried through all three stages after a heated debate, by 29 votes to 13. The Bill aims at protecting a landowner against the deterioration of his land caused by the negligence and carelessness of a lease-holder cultivator.

The House next adopted without discussion the first reading of a Bill to amend the Hindu Code, introduced by Mr. M. M. Joshi. The object of the Bill is to afford relief to a Hindu husband or wife in the event of either the one or the other refusing to stay with the other for a period of three years after the attainment of majority, despite the willingness of the other party to lead a conjugal life.

IRON INDUSTRY IN BARODA

In order to encourage the iron industry in Baroda State, Government have sanctioned concessions in octroi duty, on a graded scale, varying from 10 to 80 per cent. to the Sayaji Iron Works, Baroda, for a period of 15 years.

Travancore

SIR C. P. AT FOOD CONFERENCE

Sir C. P. Ramaswami Aiyar, Dewan of Travancore, representing the interests of Travancore and Cochin at the Food Conference, gave important lead to the conference recently. He said:

In order to deal with the problem of food, provincial barriers, provincial autonomy and other constitutional difficulties should be got rid of. We must have Central control and only Central control for this purpose. Let it be co-ordination, let it be co-operation, let it be friendly striving in a common endeavour. Whatever you might call it, there must be residuary power vested in the Centre to insist that there should be pooling of all the resources. It is not a question of surplus province or deficit province; it is a question of only one area from the Himalayas to Cape Comorin, from Sind up to the borders of Assam.

In regard to Travancore, Sir Ramaswami Aiyar observed:

People in Travancore had to carry on with five ounces of rice per head per day and, taking all the foodgrains together, 7½ ounces per head per day with statewide rationing. This distressing process of under-nourishment and famine conditions that a population of 61 lakhs in the State of Travancore had been undergoing unrelieved for the past one year. The conditions in Cochin were in no way better.

Sir Ramaswami Aiyar continued:

How can you expect any vigour and any possibility of work or reconstruction work or work for the future of India if you are going to keep people on one-third of the food to which they are accustomed and ask them to be taken in shifts in the manner suggested? It is not necessary to say that our record of war work is not small. The contribution that we are making to the war effort is not small but the greatest contribution that we have made to war work is that there has been no industrial strike; there has not been any absence on the part of the three-quarter million of students from schools and colleges in the year 1942. There has not been any sabotage in Travancore and Cochin throughout this period. But if the present stage of things continues and if the scarcity which is enveloping us is prolonged, I should be very sorry to be responsible for the good temper of people who are on the verge of starvation.

Gwalior

SCINDIA'S GIFT

H. H. the Maharaja Scindia of Gwalior has granted Rs. 1,00,000 for the relief of the villagers in the Morena district who suffered damage when the Pagara Dam was breached by heavy rains recently.

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Cochin

THE LATE MAHARAJA OF COCHIN

At noon on October 18, Sir Kerala Varma, Maharaja of Cochin, passed away at the age of 80.

The Maharaja succeeded to the throne in April, 1941. He was a devout Hindu having no antipathy to other faiths. He was a living example of plain living and high thinking. During the short period of rule, he evinced a keen and abiding interest in all matters affecting the moral and material progress of the people. He had a deep-seated aversion, particularly in war-time, to all forms of pomp and pageantry, both in respect of his person as well as on occasions of important State functions. He was a renowned Ayurvedic physician and a specialist in poison cure.

H. H. Ravi Varma, who succeeds the gadi, was born in December, 1885. He is reputed to be a good scholar and voracious reader. He has bestowed considerable time and thought on public questions.

Closely following the death of Maharaja Kerala Varma of Cochin, Maharani Lakshmikutty Valia Nethyaramma, his consort, died. She was aged 62. A keen educationist and highly cultured, she was a fine example of Kerala womanhood.

Kashmir

JAMMU DISTURBANCES

His Highness the Maharaja of Kashmir has appointed the following Committee to enquire into the disturbances which took place in Jammu city on 23rd and 24th September last.

Sir Govind Madgaonkar, lately Judge of the Bombay High Court, Dr. I. K. Sen, lately Judge of the Patna High Court and a member of the Judicial Advisory Committee, Kashmir, and Mr. Justice Qazi Masud Hussain, Judge of the Jammu-Kashmir High Court.

The Committee will report to His Highness their findings on the extent to which the action taken by the local authorities was justified or otherwise. They will also make recommendations as to the action His Highness's Government should take against the persons responsible for unjustified conduct or for a breach of the order promulgated under the laws in force.

Jaipur

JAIPUR UNIVERSITY SCHEME

The scheme for a Jaipur University, which is expected to begin functioning by the middle of 1944, adopts with modification the three-year degree course introduced in the Delhi University. But whereas the Delhi scheme involves extension of the high school course by a year, the Jaipur scheme proposes that this year should be spent in the colleges, under the teachers of the university and in the university atmosphere and should be used as a period of special preparation (in the proper use of the English medium and in other ways) for university studies. A further feature of the Jaipur scheme is that even in the pass courses, there will be a certain specialisation of study.

Princes' Chamber

JAM SAHIB'S REPLY TO LINLITHGOW

Replying to Lord Linlithgow's inaugural address on October 14, the Jam Sahib, Chancellor of the Chamber of Princes, referred to the constitutional issue and urged that disputes arising between the Government of India or a Provincial Government and any Indian State or between two or more Indian States or where a State was dissatisfied with the ruling or advice of the Crown Representative or his local representative, should be referable as of right to a court of arbitration or the Federal Court as may be settled in consultation with the representative of the States.

The Chancellor particularly referred to the Viceroy's statement that "the Crown's obligations to protect, carry with them equally binding responsibilities to ensure that what is protected continues to be worthy of protection." He said that that statement has raised vital problems and new issues so far-reaching and grave importance which would receive their earnest consideration. In this connection, the Chancellor refered to "grave apprehensions that the rights and interests of the Indian Princes were not receiving the consideration to which they were entitled, because of their lack of nuisance value."

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INDIANS OVERSEAS

Africa

OVERSEAS INDIANS' INTERESTS

Mr. A. I. Kajee, Secretary of the South African Indian Congress, in a statement says that Field-Marshal Smuts recently resented South African Indians drawing the attention of the world to their grievances refusing to see an Indian deputation. "Whilst Smuts assumes the role of world statesman and would talk of a new world order, India should remember the Field-Marshal in his own South African setting. They don't correspond. India must have a greater voice in an Empire gathering than Smuts by virtue of greater contributions in men and resources. India must not relax vigilance regarding her own rights as well as her children's overseas when hearing those speaking glibly of the rights of man all over the world except their own."

U. S. A.

U. S. EXCLUSION ACT

The Far Eastern Survey published by the American Council of the Institute of Pacific Relations dealing with the repeal by the United States Congress of the Chinese Exclusion Act says: "With the blessing which the Bill has received from the Administration, it stands a good chance of success." It points out, however, that one section stipulates that of the quota of admissible Chinese, 75 per cent. must be born and resident in China, while others of the Chinese race who live elsewhere are still refused admission.

"The Bill has a further weakness that it accentuates the continuing discrimination practised by this country against its other Asiatic allies", the *Survey* adds. "A prominent Indian in the United States reports that the popular attitude in India to the United States is changed of late when it became apparent that little help was to be expected from the United States in the movement for a higher political status. He fears that the prospective repeal of the Exclusion Act for the Chinese alone will bring into even sharper focus the anti-Indian bias of the United States Immigration Law."

Ceylon

MANDAPAM CAMP DISABILITIES

It would appear that the Hon'ble Mr. Aney, Representative of the Government of India in Ceylon and the Hon'ble Mr. de Silva, Minister of Health, were presented with a memorandum detailing the hardships and difficulties to which passengers are subjected at the Mandapam Camp. The deputation from Kandy that waited on them presented the case with considerable cogency and moderation. Steps seem to have been taken to enquire into the matter and it is hoped the efforts of the deputation will meet with the consideration they deserve.

Since the deputation from Kandy spoke not only to Mr. Aney but also to the Minister of Health, it is possible for both to remedy this state of affairs. It would help to remedy the state which may be described as follows in the words of a Ceylon contemporary:

Men, women and children are thrown into one barbed wirefence shed like cattle; when medical authorities examine the passengers, they are asked to parade semi-naked in public, the food given to them is unsatisfactory and there are other hardships. These the above two could investigate and do the necessary relief.

The faults at Mandapam Camp are of a nature that can be remedied. If the authorities there do their duty, bearing this fact in mind that third-class passengers are also human beings, then many of these shortcomings would cease. The third-class passengers are subject to unnecessary hardship by the Customs authorities who search them on board. These people have to take all their bag and baggage, and climb up a stairs and after the search come again with all their bag and baggage. Instead of hundreds of these people struggling to go up and come down, the Customs authorities could quite well come down and examine these people. Passengers would therefore be freed from undue worry. It is incumbent on Mr. Aney to see that as far as possible relief is granted about this.

Italy

INDIANS IN ACTION IN ITALY

Indian Army units and units of the Indian State Forces are now operating with the Allied forces in Italy, says a press *communique*:

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MULTUM IN PARVO

NEWS ✱ DEPARTMENTAL ✱ NOTES

QUESTIONS OF IMPORTANCE

HINDU-MUSLIM UNITY

Mr. Beverly Nicholas, the British journalist, visited the Osmania University and evinced keen interest in the unique architecture of the buildings. Recording his impression in the visitors' book, the English journalist said:

It is a dream in the stone of Hindu-Muslim unity. It is an impossible dream, one would think at first. The Muslim art is masculine and simple, the Hindu art is feminine and elaborate. The Muslim art is of morning and the Hindu is of twilight. How would these spirits be fused, in pillar and parapet, as they have fought each other on the platform and in pulpit. But the answer is 'no'. They do not fight. Stones sing together most sweetly. It is a miraculous synthesis and happiest augury for the future.

CHRISTIAN SYMPATHY FOR INDIA

The Council of the World's Evangelical Alliance (British organisation) has sent a message of sympathy and encouragement to fellow-Christians in India. It declares:

We realise the natural concern of Indian Christians over the existing political deadlock, which still awaits a satisfactory solution. We greatly regret the misunderstandings that have arisen and would associate ourselves in prayer with you that leaders of Indian thought here and in India may be enabled through God's over-ruling wisdom to come to an amicable agreement which may result in India enjoying blessings of peace and prosperity under her own constitutional Government.

TOLL OF STARVATION IN BENGAL

Against Mr. Amery's statement in the Commons that the weekly death rate in Bengal is estimated at about 1,000, the *Statesman* makes two computations of the Province's mortality figure. According to one, it should be 10,710 weekly and according to the other 9,200.

The very imperfect official statistics available suggest that it might also be higher than our 9,000 or 11,000, which figures have those official figures as their shaky basis.

The continuous appearance of effort on the part of persons somewhere within India's Governmental machine, perhaps out here, perhaps in Whitehall, to play down, suppress, distort, or muffle the truth about Bengal is dragging the fair name of the British raj needlessly low.

UTTERANCES OF THE DAY

LORD LINLITHGOW ON THE FEDERAL IDEAL

Lord Linlithgow addressing the Chamber of Princes for the last time on October 14, re-affirmed his faith and confidence in the Federal ideal and said:

When I speak of unity, I need not emphasise to Your Highnesses the importance of all of us standing together in the conditions of the modern world. It is very difficult for units, however large, whatever their form of Government, whatever their resources, to exist save in relation to and as part of a large whole. The bonds that link units one to another may be as light as gossamer. But they exist, they are there, and their strength and their significance cannot be denied. If that is true of a continent as large as Europe, it is true, I am certain equally of this great sub-continent of India. And inside that sub-continent, it holds good equally, especially when common interests are so largely involved, of the Indian States.

PEARL BUCK ON AMERICAN ATTITUDE

Before concluding the series of lectures under the auspices of "East and West" Association to acquaint the Americans with the problems of India and China, Pearl Buck told the gathering.

Americans, while dealing with other nations, always followed their prejudices. Presently the Americans, as a whole, feel sentimentally attracted towards the Chinese and indifferent towards Indians. Americans have been far behind in learning to enjoy other people's company. American soldiers are now fighting in every front.

The fate of the future lasting peace rests upon the fact as to how the American soldiers feel about the people of the different countries, where they are fighting, when once they return home. Peoples of India, China and Russia form a tremendous triangle of the future and more important to us perhaps than those to others of Europe.

MR. MORRISON ON CHALLENGE OF PEACE

The Home Secretary, Mr. Herbert Morrison, speaking in London, said:

If we are to avoid social and economic catastrophe after the war, we shall have to continue some form of war-time control, while both taxes and savings will have to remain well above the pre-war normal. The challenge of peace will be as great in its way as the challenge of war. We will have to meet the one as we have met the other. Having regard to the problems we have had to face and our circumstances at the time, Great Britain in the last few years has shown itself the best governed country in the world.

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Mr. SASTRI ON BRITAIN'S RESPONSIBILITY

The Rt. Hon. V. S. Srinivasa Sastri has issued the following statement:

The British Government stands pledged to make India a Dominion, just like Canada, South Africa and Australia. These countries have during the war vigorously asserted their rights, greatly enlarged them in practice and proved their capacity to protect the people under them. On the contrary, India has in the same period lost the partial self-government she had, bureaucracy is enthroned in full power, and her people in dire calamity look around in vain for their natural protectors.

Whose is the blame? Obviously it cannot be wholly on one side. Yet British propaganda would make it out that the Congress High Command alone were responsible and that the remedy lay altogether in their hands. An impartial observer, however, will conclude that the Government, always the predominant partner and now the uncontrolled wielder of all authority, must bear the greater share of responsibility and cannot shirk the duty of discovering and applying a suitable remedy.

Besides, the Peace Conference will soon summon the wisest men and women of the time for the cure of the world's ills. India's gentle soul must find free and unfettered expression on the side of large causes like the abolition of the colour bar, the equitable adjustment of the relations between the East and the West, and the establishment of the moral law among nations beyond all hazard. If the Viceroy or his Home Member chose the personnel of the Indian delegation, their voice would be but a muffled echo of that of the British delegation. Our true spokesmen will be found only by a true National Government at the Centre.

A true National Government at the Centre presupposes true National Governments in the provinces. The rule of section 93 must go. Does it mean general elections all over the country, and the release of political prisoners and detenus? Yes, I don't expect unmanageable commotion or any impediment to war work. If there was any risk of the kind, it would be a hundred times less than the rooted suspicion and the racial hatred that now poison the atmosphere.

True, alas, Hindus and Muslims threaten civil war, if they cannot each have their own way. The thinking part of the world will pass their own judgment on a great Power which after more than a century of paramountcy finds its two greatest communities ranged irreconcilably against each other, proclaims its inability and unwillingness to interfere, and recognises only one inevitable consequence, *viz.*, the continuance of its own rule. The independent nations of the world have discovered in arbitration the only honourable method of settling their disputes. In so doing they submit to a partial curtailment of the sovereignty which they have long enjoyed and cherished. Self-determination, in the case of a section of a country's population, is a novel and untried idea, a figment of over-wrought communal ambition. Its surrender is no great price to pay for the peaceful solution of a thorny problem.

Mr. SARGENT'S SCHEME

A scheme for a national system of education to provide all children in India with basic education and enable promising children to pass on to high schools, universities, technical, commercial and art institutions, is outlined in a memorandum prepared by Mr. Sargent, Educational Adviser to the Government of India, as part of the Government of India's Post-War Reconstruction plans, and discussed by the Central Advisory Board of Education at a special meeting at Dehra Dun on October 13, 14 and 15.

According to Mr. Sargent, the scheme is the minimum for which India ought to plan in the post-war period of reconstruction.

For British India alone, the scheme is estimated by Mr. Sargent to cost, by the time it is fully established—that is at the end of between 40 and 50 years—Rs. 313 crores annually, of which Rs. 277 crores will probably have to come out of public funds. These figures compare with a total expenditure on education of about Rs. 30 crores in 1940-41, of which Rs. 17½ crores came from public funds. A system of universal elementary education for British India is estimated to cost Rs. 200 crores a year, and would call for 1·8 million teachers to instruct 52 million pupils.

Mr. Sargent calculates that, roughly, one child in every five will be able, with profit, to enter the high school stage. He suggests a system of scholarships, stipends and free places to ensure that no poor child of any ability is excluded.

Mr. Sargent anticipates that the creation of a national system of high schools will call for a university system with 240,000 seats or double the present capacity of India's universities. An Indian University Commission is advocated to co-ordinate the activities of different universities and eliminate over-lapping.

A twenty-year campaign to deal with illiteracy among adults, preceded by five years of preparation, is envisaged. India will require ultimately over two million non-graduate teachers and 180,000 graduates for high schools. New training schools and colleges must be provided to meet this need.

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CONVICTION UNDER DEFENCE RULES

"I do not think that it is an offence for people to agitate for the release of Mahatma Gandhi and other Congress leaders. In fact some prominent leaders like Sir Tej Bahadur Sapru and others have been doing this. It is no offence if a person criticises the act of Government in putting in jail these gentlemen," thus observed Mr. Kapadia, Sessions Judge, Hyderabad (Sind), while setting aside the conviction of Mr. Gopaldas Udharam, a local college student, who had been sentenced to imprisonment till the rising of the Court and a fine of Rs. 400 by the City Magistrate on the alleged charge of having delivered a prejudicial speech under Rules 33 and 34 of the Defence of India Act.

Following was the speech delivered by Mr. Gopaldas:

> Mahatma Gandhi, Pandit Jawaharlal Nehru and Moulana Azad are lying in jail on account of their struggle for freedom of India. We should not indulge in pleasures at such a time but we should also join together and get them all released and attempt to get freedom for India.

According to the City Magistrate, this speech did amount to a prejudicial act punishable under the Defence of India Rules and he convicted the accused as mentioned above.

PRISONERS OF WAR ORDINANCE

According to the Prisoners of War (Forfeiture of Emoluments) Ordinance issued last month, the whole or any part of the pay and allowances of an Indian Commissioned Officer may be forfeited by order of the Central Government if the officer is found by military court of enquiry constituted under the ordinance to have deserted to the enemy, or while in enemy hands to have served with or in any manner to have aided the enemy, or to have allowed himself to be taken prisoner by the enemy through want of due precaution or wilful neglect of duty or having been taken prisoner by the enemy, to have failed to rejoin His Majesty's service when it was possible to do so.

INDIAN INSURANCE

The difficulties of Indian insurance companies under the Insurance Act were once again brought to the fore by the Indian Merchants' Chamber, Bombay, in the course of its discussion with the Commerce Member, the Hon. Sir M. Aziz-ul-Huque, during his first visit to Bombay. The Indian Insurance Companies' Association also took the opportunity of placing the problems confronting general insurance business before Mr. P. V. Krishnamurthy, Superintendent of Insurance.

Mr. Haridas Madhavdas, President of the Indian Merchants' Chamber, contended that the premium tables of insurance companies were compiled on the assumption that a certain rate of interest must be earned on the funds at the disposal of those companies and if that rate was not earned, business would get disorganised. For this purpose, he suggested two remedies, namely, amendment of section 27 of the Insurance Act and the ceiling of taxation.

The grievances of general insurance companies related to provision made for additional reserves for meeting outstanding liabilities on account of unexpired risks, including risks of exceptional losses in respect of policies already issued. Their contention was that this provision should be treated as "expenditure incurred solely for the purpose of earning profits of business" for income-tax assessment.

NATIONAL INSURANCE CO., LTD.

The latest balance-sheet of the National Insurance Co., Ltd. (for the year ending December 31, 1942) shows that during the year 5,826 new proposals under Life Insurance were accepted and the total sum assured was Rs. 1,41,22,095, including sums reassured, of which the sum assured under Capital Obligation Fund was Rs. 2,05,567. The net annual premium income for this new business was Rs. 6,86,855-12-0. The Directors have recommended payment of a dividend of six per cent. free of income-tax for the period under report.

SUPERINTENDENT OF INSURANCE

Mr. L. S. Vaidyanathan is appointed Superintendent of Insurance, Government of India. He succeeds Mr. J. H. Thomas.

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NATIONAL SAVINGS CERTIFICATES

A new form of war savings certificates called the Twelve-Year National Savings Certificates is on sale at post offices since October 1. These certificates carry a higher rate of interest than the Ten-year Defence Savings Certificates.

The National Savings Certificates are obtainable at issue prices of Rs. 10, Rs. 50, Rs. 100, Rs. 500 and Rs. 1,000. Their purchase must be made by presenting a form of application which is prescribed for the purpose and which may be obtained at any post office doing savings bank business. The application may be made by a single person or jointly in the names of two persons, and may be tendered either personally or by a messenger. National Savings Certificates purchased by joint holders are issued on a special form and are of two classes; (*a*) payable to both the holders jointly or to any one of them with the consent of the other, and (*b*) payable to either of the joint holders.

CEILING PRICES OF CLOTH AND YARN

A Press Note issued by the Textile Commissioner says: "On August 31, the Textile Commissioner notified the ceiling prices for the best quality in each case of twelve popular varieties of cloth and yarn. He has now extended this to cover all varieties of cloth and yarn by notifying that ceiling prices for all such other varieties should be in conformity with those fixed for the twelve already notified. Sales of any variety of cloth or yarn above the prices so determined will be an offence. The number of this notification is 34-Tex. (15) 2/43, dated September 23, 1943."

The Textile Control Board, which met in Bombay, have undertaken: (1) To fix the maximum ceiling prices of all varieties of cloth and yarn for which prices were not fixed at the last meeting of the Board; (2) to stamp the ex-mill and retail prices on each piece of cloth and each bundle of yarn; (3) to reduce the present ceiling prices of cloth and yarn as from December 1, 1943; and (4) to review these prices at three monthly intervals and adjust them as circumstances demand.

MISS PANDIT ON AMERICAN LIFE

"We are surprised to find girls of 16 and 17 getting married. America is just beginning to do what we have been doing for centuries. She does not know what the evils of early marriage are and here it is considered 'quite the thing' to be married at 17. Of course, all this is the outcome of the war and it is hardly fair to judge a country by its war-time conditions". This is one of the many side-lights thrown on American life by Miss Nayantara Pandit in the course of her letter to her mother, Mrs. Vijayalaxmi Pandit, from her college in America.

She goes on to say: "According to the majority of Americans, Indians are divided into two classes. The first class is that of the Red Indians with their feathers and tomahawks. The second class is that of the snakecharmer Indians. India is vaguely referred to as "that place near China". At first I was horrified at this ignorance, but now I have decided that since losing one's temper was no good, it is best to just explain things quietly and not be shocked at their lack of knowledge".

Her first reaction on American soil was: "I hated the way everybody rushed around day and night without a moment's rest and I hated the way women seemed to be having a mad race to keep young-looking and I hated the way people demonstrated their affections on the streets. To me it seemed as if there was no such thing as family life in America and that all the things that we held sacred, such as marriage, etc., did not mean a thing to them."

LADY LINLITHGOW'S ENDOWMENT

One of Lady Linlithgow's last gestures before leaving India has been to give Rs. 1,00,000 for the education of the daughters of Indian soldiers, sailors and airmen killed in action, says a press note. Lady Linlithgow has asked that the interest on this sum should be devoted to scholarships. These will be known as "The Lady Linlithgow scholarships". The selected schools will be in the Province or State in which the girls live.

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FREEDOM OF THE PRESS

"It would be for India herself to mend and mould her future as she likes. As for promises made by Britain, I have no doubt that she would fulfil them in due course like good trustees", observed Wing Commander Grant-Ferris, Conservative Member of Parliament, who is on a visit to India.

Referring to the restrictions on the freedom of the Press in India, Mr. Grant-Ferris observed that they were indeed bad and would not happen in England, except in the case of war news likely to be of value to the enemy.

Giving his impression of the Indian tour, he said that he met all important personages and he would pass on the information gathered to his people in England who thought India was not helping in the war-effort to the extent she should. The Indian war-effort, he averred, was magnificent.

ECONOMIC AND SOCIAL RESEARCH

The Board of Directors of the Eastern Economist, Ltd., of which Mr. G. D. Birla is Chairman, have decided to found a research institute at Delhi called the Indian Institute of Economic and Social Research, with Dr. P. S. Lokanathan, Editor, *Eastern Economist*, as its Director. The objects of the Institute will be (*a*) to study economic and social problems in their Indian and international aspects, (*b*) to conduct and guide objective research in various subjects in Economics and other social sciences, (*c*) to publish monographs, papers and books, and (*d*) to give training in methods of research and grant certificates.

THE LATE W. W. JACOBS

Mr. W. W. Jacobs, the foremost British humorous author, died on the 1st September at a London nursing home, after an illness of some months. He was 80 at his death.

Mr. William Wymark Jacobs was born in London in September 8, 1863. He made a reputation with "Many Cargoes" and "The Skipper's Wooing" and has written many other stories with a rich humour and a nautical flavour.

MR. NATESAN'S 71ST BIRTHDAY

At a meeting of the Indian Journalists' Association, Calcutta, held last month, the following resolution was passed:

This meeting of the Executive Council of the Indian Journalists' Association felicitates Mr. G. A. Natesan, Editor of the *Indian Review*, Madras, on his completing the age of 70 years this month and wishes him many more years of useful service to the cause of the profession and of the country at large. This meeting recalls with thankfulness his unique contribution to the nationalist political literature of this country, particularly his efforts in respect of making available to the reading public at a low cost speeches and writings of prominent public men of India.

THE LATE LORD MESTON

Lord Meston, President of the Liberal Party organisation, has died at the age of 78.

A member of the I.C.S. he spent a large part of his official life in this country as Finance Secretary to the U. P. Government, Lieutenant-Governor to the same province, Finance Secretary to the Government of India and finally in 1919, as Finance Member. He retired in the same year.

SIR N. GOPALASWAMI AYYANGAR

Sir N. Gopalaswami Ayyangar (former Dewan of Kashmir) is declared elected to the Council of State in the bye-election from the Madras Non-Muhammadan Constituency, defeating Mr. S. Muthiah Mudaliar, the rival candidate, by 1,154 votes against 875 votes. The vacancy arose from the death of Mr. K. Govindachari.

MR. JAI PRAKASH NARAIN

Mr. Jai Prakash Narain, the Congress Leader of Bihar, was arrested in the Punjab, early last month. It will be recalled that the Bihar Government had announced a reward of Rs. 10,000 for his arrest, besides another reward by the Central Government.

MR. C. C. DESAI

Mr. C. C. Desai, I.C.S., has been appointed Controller-General of Civil Supplies under the Hoarding and Profiteering Prevention Ordinance. It is understood that he will have three Deputy Controllers under him.

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HERB THAT CURES CANCER

Writing to a Bombay paper, Mr. C. S. O'Neill suggests a Himalayan herb cure for cancer and tuberculosis.

"I have in the past," he writes, "taken the opportunity of writing to you regularly regarding research work on "Nagabala" herb obtainable in Himalayan region in cases of cancer and tuberculosis, the virtue of which was extolled by "Sushrut", the Indian medical work, the Seven Books of Paulus Aegenita, Historia Naturalis Book XX, Theatrum Botanicum, the Practitioner, etc. The plant is much prized by the Russians as a curative for tuberculosis and cancer. The juice of the plant has found much favour in the treatment of microbic origin, it is non-poisonous, non-irritant and non-caustic."

VITAMIN "A" APPLIED TO WHOOPING COUGH

Experiments showing that vitamin A saves the lives of animals infected with whooping cough, one of the most serious diseases of children, and the further discovery that a protein constituent enables the body to store a supply of this essential vitamin for emergency uses, were reported before a meeting of the American Chemical Society. The experiments, promising to spare the lives of many children, were described by Dr. August B. McCoord of the School of Medicine, University of Rochester.

Rats deficient in vitamin A have little chance of survival when inoculated with whooping cough germs, while those receiving adequate amounts of the vitamin found in cod liver oil, recover from the disease, the investigations revealed.

MR. CHENGAL RAJU—BONE-SETTER

Government have permitted Mr. R. Chengal Raju, Bone-setter, Puttur, Chittoor District, to treat cases of fractures and dislocation of bones, etc., in the Hospital of Indian Medicine according to the special methods practised by him. Provision has been made for accommodating a few in-patients. Mr. Chengal Raju will be visiting the hospital on all days in the week except Sundays between 9 a.m. and 12 noon.

FALLING MILK CONSUMPTION

The important but distressing fact that the consumption of milk per head of the population has dropped by about 12 per cent. in recent years is brought out in the second edition of the "Report on the Marketing of Milk in India" issued by the Agricultural Marketing Adviser to the Government of India.

The number of cows in India went up by 7·8 per cent. between 1935 and 1940 and that of she-buffaloes by 5·5 per cent. but in areas noted for milch cattle there were famines while the cattle population shot up in places where the animals are generally poor, so that the net increase in milk production has been very small while there has been a big increase in the human population.

The low milk consumption indicates a very serious state of affairs, especially among the poorer classes who consume well below 5·8 oz. a day, while many have to go without milk or milk products altogether. While the Indian consumer has a much lower average income than the English consumer, under normal conditions milk prices in the two countries are roughly the same.

HOT SPRINGS' RECOMMENDATIONS

The Hot Springs Conference's recommendations were criticised as merely academic at the meeting of the Central Advisory Board of Health in Delhi on October 5. What was required at present in India was sufficient food and a higher standard of life, urged a number of speakers, including Major-Gen. Candy and Mr. P. N. Sapru. Sir Jogendra Singh presided.

Dr. W. R. Aykroyd, who opened the discussion, explained that the Hot Springs Conference was not primarily a health conference and health and nutrition experts were in a small minority. The Conference, *inter alia*, recommended that a vigorous attack on deficiency diseases should be undertaken and stressed the need for improving the diet of various groups in the population, which were specially liable to suffer from the ill-effects of malnutrition,

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INCREASED TAXATION IN MADRAS

The Government of Madras in a press *communique* have announced an increase of Re. One (from Rs. 4 to Rs. 5) in the general sales tax for those who are having a turnover of Rs. 10,000 to 20,000 in a year and for those having a turnover of more than Rs. 20,000 a year, an increase of ¾ per cent. (from ¼ per cent. to 1 per cent.). This is likely to yield Rs. 146 lakhs in the current year and Rs. 292 lakhs in a full year. The transactions in fair price grain shops which do not make any profit are exempted.

It may be recalled that the original Sales Tax Act passed by the Congress Ministry provided for the levy of ½ per cent. on the turnover exceeding Rs. 20,000. The tax is now raised to one per cent.

The other taxes increased are the betting tax, registration fees and stamp duties.

The total additional revenue anticipated from the above increases is Rs. 179 lakhs in the current year and Rs. 340 lakhs in a full year.

FREEZING STOCKS IN BANKS

The report that the Government of India have given orders to banks in the Punjab, freezing stocks of wheat and other food-grains held in the banks' godowns, appears to indicate that the first step under the new Central policy announced by the Food Member has been taken. According to his speech when opening the All-India Food Conference recently, the Government of India will take any necessary steps to supervise and control the food situation in the whole country.

This freezing order on the banks, however, cannot be regarded as a drastic attack on the Punjab's internal arrangements. If grain is in the hands of the banks, it means that it has left the control of the producer whose interests the Punjab Government are most anxious to safeguard. This order will undoubtedly help to prevent such stocks passing into the black market.

THE BANK OF MYSORE

After working successfully within the State for more than quarter of a century, the Bank of Mysore has extended its field of activity. A branch has been opened in Armenian Street, Madras.

PRACTICAL TRAINING

The authorities of the Bengal-Nagpur Railway have, at the request of the Vice-Chancellor, agreed to accept two Science Graduates of the Nagpur University as apprentices for practical training in the Mechanical Workshop at Kharagpur. The period of training will be allocated equally between the Machine Shop, Fitting Shop, Foundry Shop and Erecting Shop. Each student will be required to pay a premium of Rs. 100 for one year. The Railway incurs no obligation to offer employment at the end of their training. All applications for selection for the training should reach the Registrar, Nagpur University, Nagpur, by the 25th October. They should include full details regarding educational qualifications, age, and practical training (if any) of the applicants.

RAILWAY MILITARY UNITS

It was disclosed in the Central Assembly that railway military units had been organised on the Bengal-Assam, S. Indian, E. Indian, Bengal-Nagpur and M. & S. M. Railways to secure effective maintenance of railway services. The officers and railway servants, enrolled in these units were required to undergo elementary military training, but the Government did not propose to give full military training. European and Anglo-Indian railway servants drew a ration allowance of Re. 1-1, and Indians 8 As. per day.

JORHAT RAILWAY

The Government of India have resumed the control of the working of the Jorhat Railway from the River Steam Navigation and India General Navigation and Railway Companies, Limited, with effect from October 1, 1943, and to work it as a part of the B. and A. Railway system. Notice has been served on the Companies accordingly, states a press *communique*.

S. I. RAILWAY FARES

Fares on the South Indian Railway have been rounded off to the nearest anna, the minimum fare between station to station being one anna. This is stated to be due to the shortage of coppers.

Meanwhile, fares on the M. and S. M. Railway continue to be as usual.

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THE TAMIL STAGE

Presiding over the Silver Jubilee of Sri Balagana Vinodha Sabha, Karaikudi, on October 17, Mr. V. Nadimuthu Pillai paid tributes to the enthusiasm and interest of Mr. A. A. Ar. Arunachalam Chettiar, the founder of the Sabha, compared the present state of the Tamil stage with that of the past and said it was absurd to say that the Indian Tamil stage could copy from the West and reminded the people of the greatness of Silappathikarm, etc., which enriched the name, fame and glory of the Pandyan Kings as early as 1,500 years back.

THREAT TO PAINTINGS

The danger to the historic paintings in many shrines in the Island of Ceylon comes largely from the elements. Leakage of rain-water and the dampness of the walls are responsible for much of the damage. Another factor is the damage caused by white ants, says the *Ceylon Daily News*.

Rain-water has caused a certain amount of damage to the paintings in the rock temple at Dambulla.

The Degaldoruva shrine contains several unique paintings. They are in pure local style unaffected by foreign influences. They represent some of the customs and costumes prevailing in the period when they were drawn.

MOSCOW THEATRE REOPENS

The greatest social event in the Soviet capital since the war started was the reopening of Moscow's State Opera House closed since October 1941, when Moscow was threatened by the advancing Germans. Its reopening is symbolic of the great changes in the fortunes of war. Members of Government, Red Army Generals, high Soviet officials, writers, artists and foreign diplomats were among the audience.

SRI SULAMANGALAM VAIDYANATHA BHAGAVATAR

Brahmasri Sulamangalm Vaidyanatha Bhagavatar, the well-known musician and Harikatha Kalakshepam performer, passed away on October 21, at the age of 75. He was a contemporary of the late Krishna Bhagavatar.

SPORT

SPORTS STADIUM FOR POONA

The Maharashtriya Mandal of Poona proposes to build a sports stadium. This was revealed when His Excellency the Governor of Bombay and Lady Colville visited the Mandal on October 6. The Mandal has made a great contribution to the cause of physical education of Maharashtra. Since the outbreak of the war it has helped more than 200 young men to enter the commissioned ranks of the army. The Governor was welcomed by the Raja Saheb of Bhar, President of the Board.

Mr. L. B. Bhopatkar, Chairman, said that the Mandal had set its heart upon the starting and conducting of a Physical Culture Academy and building of a sports stadium with a seating capacity for 40,000 spectators. In the latter scheme the Maharashtra Cricket Association had offered its co-operation to the Mandal. He appealed for public support to the schemes. His Excellency highly commended the work of the Mandal.

DIFFICULTIES OF POST-WAR CRICKET

Sir Pelham Warner, President of the Middlesex C. C. C., referred in a recent speech at Lord's to the problems confronting the post-war cricket.

He said:—"There would be certain difficulties to overcome. The armies would take some time to demobilise. There would be trouble as regards reconstruction and possibly travel."

"The great thing," he added, "is to get cricket started again as soon as possible after the war, as is compatible with the interests of the nation."

As regards modern cricket, he could see nothing wrong with it, except that there were too many counties and that some wickets were over-prepared and over-droped.

SHAHU WRESTLING MEMORIAL

H. H. the Maharaja of Dewas (Sr.) opened the Shahu Wrestling Memorial which has been built to commemorate the name of the late Chhatrali Shahu Maharaj of Kolhapur, who was a great patron of wrestling. Imam Bux and Harnam Singh, the well-known wrestlers, gave wrestling displays at the newly-built arena in aid of the war effort.

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BOMBAY SCIENTIST IN NEW YORK

Dr. Vaman Ramachandra Kokatnur, said in a recent interview in New York, that the chemical discoveries of this war eventually should show men how to live rather than how to die.

"Extremely significant for the future of humanity is the wealth of discoveries which we are making in nutrition pharmaceuticals," Dr. Kokatnur stated. "It is in this direction that the greatest promise lies for all the people of the world."

Dr. Kokatnur, who was born in the Bombay Presidency and was graduated from Bombay University, is now one of America's most distinguished consulting chemists. He is now serving as a Captain in the United States Chemical Warfare Service and, in his laboratory on the 15th floor of a New York skyscraper, many young Indian scientists work with test tubes on secret processes. Captain Kokatnur's work is known also in France, Italy, England, Argentina and Brazil.

Dr. Kokatnur was honoured as an outstanding inventor at the Sesquicentennial celebration of the U. S. Patent Office in 1940 and was selected for the Hall of Fame at the New York World's Fair in the same year.

DR. CHANDRASEKHAR AT CHICAGO

The U. S. Magazine *Time* recently called attention to the valuable work of Dr. Subramanyan Chandrasekhar at the Yerkes Observatory near Chicago, Illinois, on the pre-stellar universe.

Since 1938, he has been Associate Professor of Theoretical Astrophysics at the University of Chicago. Realising the importance of Dr. Chandrasekhar's research, the University gives him time to work at the Yerkes Observatory and at the U. S. Army Testing Centre where he is a research consultant.

"The American scientist is, of course, 100 per cent. all-out for war," he said. "His contributions are many, varied, and extremely valuable. The scientist is one of the most valuable links in the chain which America is forging for complete victory over the enemy."

"DANCES OF INDIA"

Director Modhu Bose, who is now engaged in producing "The Dances of India", a film record of India's dance heritage, has completed his Bharata Natya sequences at the Newtone Studios, Madras. Srimati Shanta has given the "Natanam Adinar" dance, while Srimati Indrani, a twelve-year old girl of Chidambaram, has rendered a "Tillana" dance. Both these artistes are students of Pandanallur Meenakshisundaram Pillai. The "Tandava" dance has been given by Madhava Menon who partnered Sadhona Bose in a sequence in "Raj Nartaki."

Modhu Bose subsequently went to Cochin and Travancore to picturise "Kathakali" in its own home and traditional surroundings.

FILM SALARIES

Every year the Secretary of the U. S Treasury issues a list of persons making over $75,000 a year. The latest list reveals that film stars are still the highest paid Americans.

Last year Jeanette MacDonald received a salary of $300,000; second on the list came Bing Crosby, who received nearly as much. Cary Grant earned $200,000. Bud Abbott and Lou Costello earned $588,000 between them.

Others who earned $200,000 or more are Marlene Dietrich, Gary Cooper, Fred MacMurray and William Powell.

FILM STUDIO FOR MYSORE

Mr. M. A. Srinivasan, Minister for Industries to the Government of Mysore, performed the inauguration of the Studios of Mysore Movietone, Ltd., Bangalore, at the Chittaranjan Mahal, Mysore, last month. And so, Mysore finds its proper place on the film map of India. Director H. M. Reddy is behind this new venture.

VISHNUPANT PAGNIS

Mr. Vishnupant Pagnis, the film star famous for his success in devotional roles, died in a nursing home in Bombay after a brief illness. Pagnis came into the limelight with his role in "Sant Tukaram" which had a record run in Bombay and many other towns in India.

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MOTOR SPARE PARTS CONTROL ORDER

The Motor Vehicles Spare Parts Control Order, 1943, which was issued under the Defence of India Rules on September 18, it is emphasized, at present applies only to fast-moving parts for the makes of vehicles of North America and U. K. origin (specified in the second schedule to the order), namely, parts for General Motors and Ford products.

After November 1. therefore, it will not be possible for any one to obtain a spare part for motor vehicles of the makes specified in the second schedule, unless a certificate of essentiality of the vehicles has been endorsed on the registration certificate or a special order is obtained from the controlling authority and the parts record sheet has been obtained where necessary.

HELICOPTER BUS SERVICE

As evidence of the coming air age, an American bus company has applied to the U. S. Civil Aeronautics Board for permission to operate passenger-carrying helicopters over present bus routes covering some 60,000 miles of highway. Present bus terminals would be used as landing ports. Under the plan, helicopters would follow established bus routes to provide air bus service to some 70,000,000 persons in cities and towns not directly served by existing air lines. A special type of helicopter is being designed for this purpose by Igor Sikorsky, noted inventor of the rotor-driven craft.

"ETHYL" LEADED FETROL FOR INDIA

The public is warned that it is dangerous to use petrol, ordinarily available in India, for cooking, lighting and cleaning purposes.

The warning is necessary as all petrol ordinarily available for use as motor fuel will now contain lead. This petrol is popularly known as "Ethyl" and has hitherto been dyed a distinctive colour and all receptacles containing it have been specially marked: "Warning:—This spirit contains lead and should be used as motor fuel only". Ethyl will now be generally issued for rationed consumption. It will be coloured red but otherwise issued with no other warning.

INDIAN AIR FORCE

"India's needs for internal civil air lines are as great as those of the United States of America, where all busy men and women travel by air as a matter of course," said Air Marshal Sir Guy Garrod, Deputy Air Officer Commanding-in-Chief, the Air Forces in India, in a broadcast on the Indian Air Training Corps.

"The Indian Air Force," Sir Guy Garrod observed, "has come to stay and thus provides excellent opportunities for those who wish to adopt it as their life career. For those, however, who only wish to join a fighting service for the duration of the war and until Japan has been finally defeated, the Indian Air Force still provides great opportunities, since it will equip such young men to take part in the development of civil aviation which is bound to occur after the war in India. India is an ideal country for the development of civil aviation. The large distances between its main centres of population and industry call for the most rapid means of communication. Moreover, the great intercontinental trunk routes for air traffic between Europe and Africa on the one hand, and Asia and Australia on the other, pass across India. There will thus inevitably be a vast expansion of maintenance and repair facilities and of organising and managing staffs for civil aviation in India after the war.

SKYCARS

Chicago's famous aeronautical researcher, William Bushnell Stout, has designed a "Skycar" which may give the air-minded public a private plane-cum-car.

Stout expects his Skycar to cruise at 125 m.p.h. and to do 15 miles per gallon. The machine will be able to land at 45 m.p.h. and will sell for $2,000. The Skycar looks "like a Chevrolet mounted on a P-38." When it is not in the air, the wings, tail and propeller can be stored in a hangar and the Skycar then be used as an automobile.

This is not a fantastic idea, for 68-year-old Stout is no dreamer. He designed the first all-metal multi-motored transport and did much towards stream-lining trains. His Skycar's progress will be watched with more than ordinary interest.

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THE QUESTION OF INDUSTRIAL RELATIONS

Industrialisation in India proceeds apace and its tempo may well be accelerated after the war, says *Capital*. Attention is focussed, therefore, on the industrial worker and his relations with his employer. It is a truism that on the cordiality of these relations depends the smooth progress of industry and that cordiality depends largely on the contentment of the worker. In some quarters it is held that it is the duty of the State to interest itself actively in the matter of industrial relations. Such intervention is looked at askance in more advanced countries, but it must be remembered that in India we are industrially in a state of transition and good might well emerge from State guidance and, in certain fundamental matters, legislation. Such legislation would probably be directed in the first instance to the question of minimum or standard wages on which foundation the whole superstructure rests.

NEW HYDRO-ELECTRIC SYSTEM

India will have a new hydro-electric system on the border of Madras and Orissa serving both provinces after the war is over.

According to a bulletin of the Central Board of Irrigation, preliminary investigations and surveys with regard to this scheme are being carried out. Preliminary estimates show that it is likely to cost Rs. 2·25 crores and will be remunerative. The survey and preliminary designs are expected to be finished before 1944 and will be kept ready for execution as soon as the war is over.

WEAVING CENTRE IN CANNANORE

The Government of Madras have approved a scheme of the Provincial Textile Commissoner for providing employment to the handloom factory workers in Cannanore and in its vicinity who have been thrown out of employment as a result of the slump in the cloth market following the introduction of the Cotton Cloth and Yarn (Control) Order, 1943.

EXPANSION OF PYKARA

A note in the bulletin of the Central Board of Irrigation concerns a proposal to increase the storage capacity of the Mukurti reservoir in the Pykara hydro-electric system in Madras by installing four sinking type gatts in the spillway located in the body of the dam. These gates will be electrically operated and will be controlled from a platform well above the maximum flood level. The need for increasing the storage capacity of the reservoir is urgent, as additional power is needed to utilisethe full power capacity of generating units, which have been installed as a result of the rapid increase of load on the Pykara plant.

The rough cost of the works is estimated to be Rs. 1,00,000 and it is proposed to install the gates during the period from January to June, 1944

GROW MORE RICE

One of India's most urgent needs to-day is the production of more rice. Thus, it is gratifying to find that amongst the 39 sections which have been incorporated in the forthcoming 'Art in Industry' Exhibition, which is to take place in Calcutta early in 1944, there is one section devoted to 'Grow More Rice' propaganda. Artists are asked to send in designs for posters and it is hoped that this will be one of the most popular sections in the Exhibition.

MANURE FOR CULTIVATORS

The Government of India have granted a subsidy of Rs. 2,00,000 to the Bombay Government for the purchase and supply of manure at concession rates to cultivators of food crops. Of the total subsidy, Rs. 1,00,000 is to be spent on groundnut cake manure, says a press note issued by the Director of Information, Bombay.

SUGARCANE SURVEY OF INDIA

It is understood that Sir T. S. Venkatraman, who has been conducting a sugarcane survey of India under the auspices of the Imperial Council of Agricultural Research, has given up further work on the survey, on medical advice. He has completed the survey in the Madras Presidency a portion of Orissa, Hyderabad and Mysore.

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DEARNESS ALLOWANCE IN MADRAS

In view of the further rise in the cost of living, the Government of Madras have decided to grant, with effect from 1st June, 1943, increased rates of dearness allowance to Government servants serving under them, including those whose head-quarters are situated in Indian States adjoining the Madras Presidency.

For those drawing pay below Rs. 40 a month, the monthly rate of allowance in Areas A and B will be Rs. 8½ and in Area C Rs. 6½. For those drawing pay of Rs. 40 or more but not above Rs. 125 in Areas A and B, the allowance will be Rs. 11; for those drawing pay of Rs. 40 or more but not above Rs. 90 in Area C, the allowance will be Rs. 9.

Persons drawing pay of more than Rs. 125 but not more than Rs. 136 in Areas A and B will receive such allowance as will bring their total emoluments up to Rs. 136 a month; similarly persons drawing pay of more than Rs. 90, but not more than Rs. 99 in Area C will receive such allowance as will bring their total emoluments up to Rs. 99 a month.

EARNINGS OF CLERKS IN INDIA

Freedom from want was the primary concern of everyone in India and as long as this was denied, human life could never grow to its full stature in this country, declared Mr. W. O. Newsam, District Judge, Chittoor, addressing a party.

Mr. Newsam said that the earnings of clerks in this country were thoroughly disproportionate to their requirements and not at all commensurate with the volume of work turned out by them. Years of grinding poverty of Indian society were breaking the spirit of the people. None, therefore, aspired so much for a life as for a living. That was a deplorable situation. He strongly pleaded for their amelioration.

NEGAPATAM STEEL ROLLING MILLS

It is understood that the management of the Steel Rolling Mills of Negapatam have given notice to the labourers indicating the possibility of temporary suspension of work.

ENQUIRY INTO CORRUPTION

The two special tribunals constituted under the recent ordinance to deal with corruption in connection with Government contracts and stores and the provision of railway transport are to consist of the following:

The tribunal to sit in Lahore: Rai Bahadur Devi Dayan Dhawan (President), Lieut.-Col. R. Clark, Bar.-at-Law (Military Member), Khan Bahadur Chaudhury Riasat Ali, M.L.A., Punjab (Non-official Member).

The tribunal to sit in Calcutta: Mr. Montague Henry Bowater Lethbridge, I.C.S. (President), Lieut.-Col. C. N. Paget Bar.-at-Law (Military Member) and Rao Bahadur S. G. Srinivasacharya (Non-official Member).

BAN ON BHARATHI'S BOOKS

The Madras Government have withdrawn permission granted to the use of the book "Desiya Geethangal" in the schools run by local bodies and municipalities.

Schools were allowed to use this book from September, 1938, when the Congress Ministry was in power.

This book contains poems written by Subramania Bharathi, the great Tamil poet.

PRESS CASUALTIES

The death of three newspapermen who were with the Fifth Army near Naples throws into relief the hazards of the front-line war correspondent. Casualties among British, Empire and American war correspondents number well over a hundred, of whom twenty-seven have been killed.

INDIAN DELEGATES TO U. S.

Mr. H. G. Misra, Leader of the National War Front in the United Provinces, Mr. Ghiasuddin, Sir Srinivasa Sarma and Mr. R. R. Bhole have been invited by the Government of India to tour the United States of America and England to acquaint the public in the two countries with details of the war efforts in this country.

MR. S. CHANDRASEKHAR

Mr. Sripati Chandrasekhar, graduate of the Madras University, whose article appears in another page in this issue, has been chosen as Vice-President of the Columbia University's School of Journalism, while the Chinese, Mr. Shelley Muin Mark, has been elected President.

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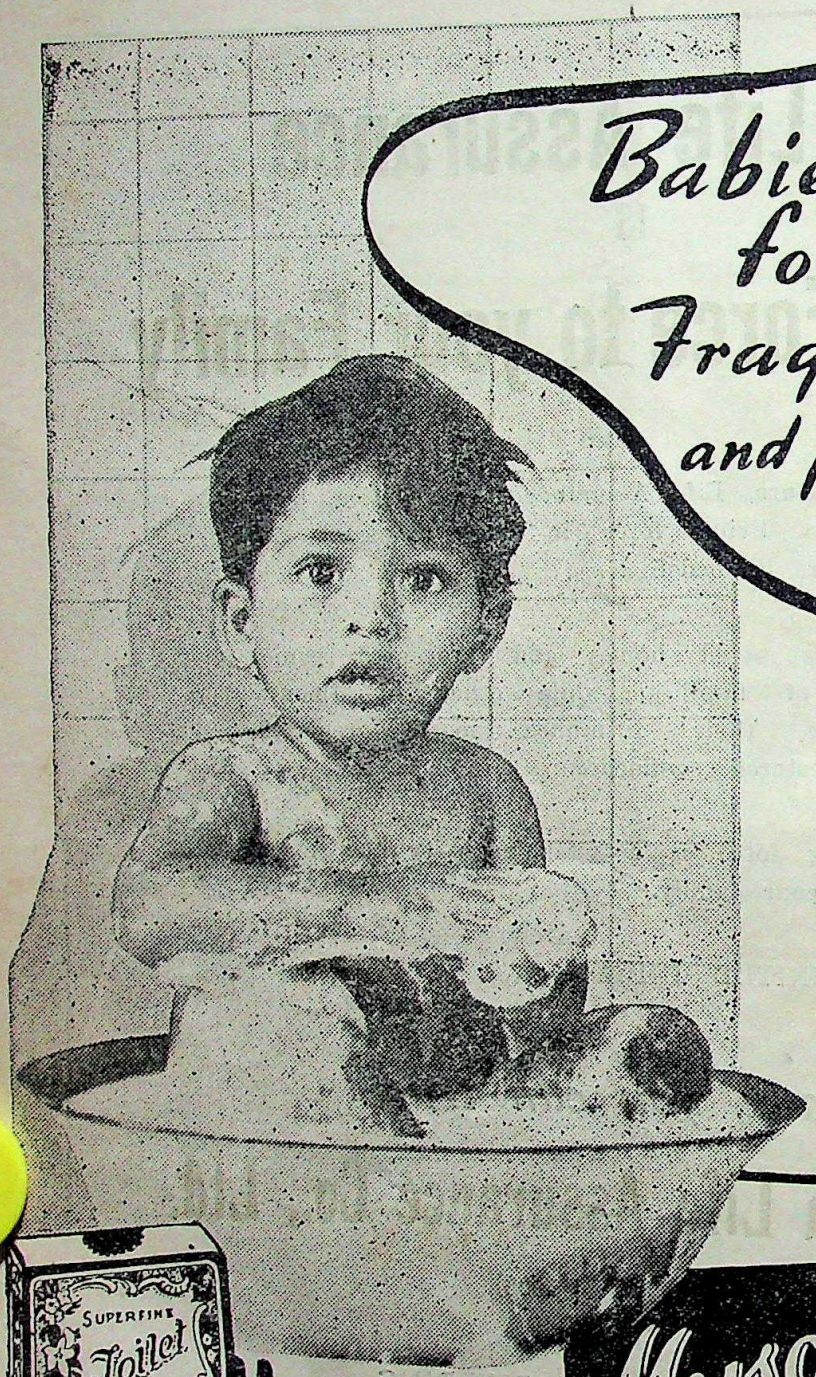
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....

Further particulars may be obtained from:—

THE DIRECTOR OF INDUSTRIES AND LABOUR, BARODA.

April '44.

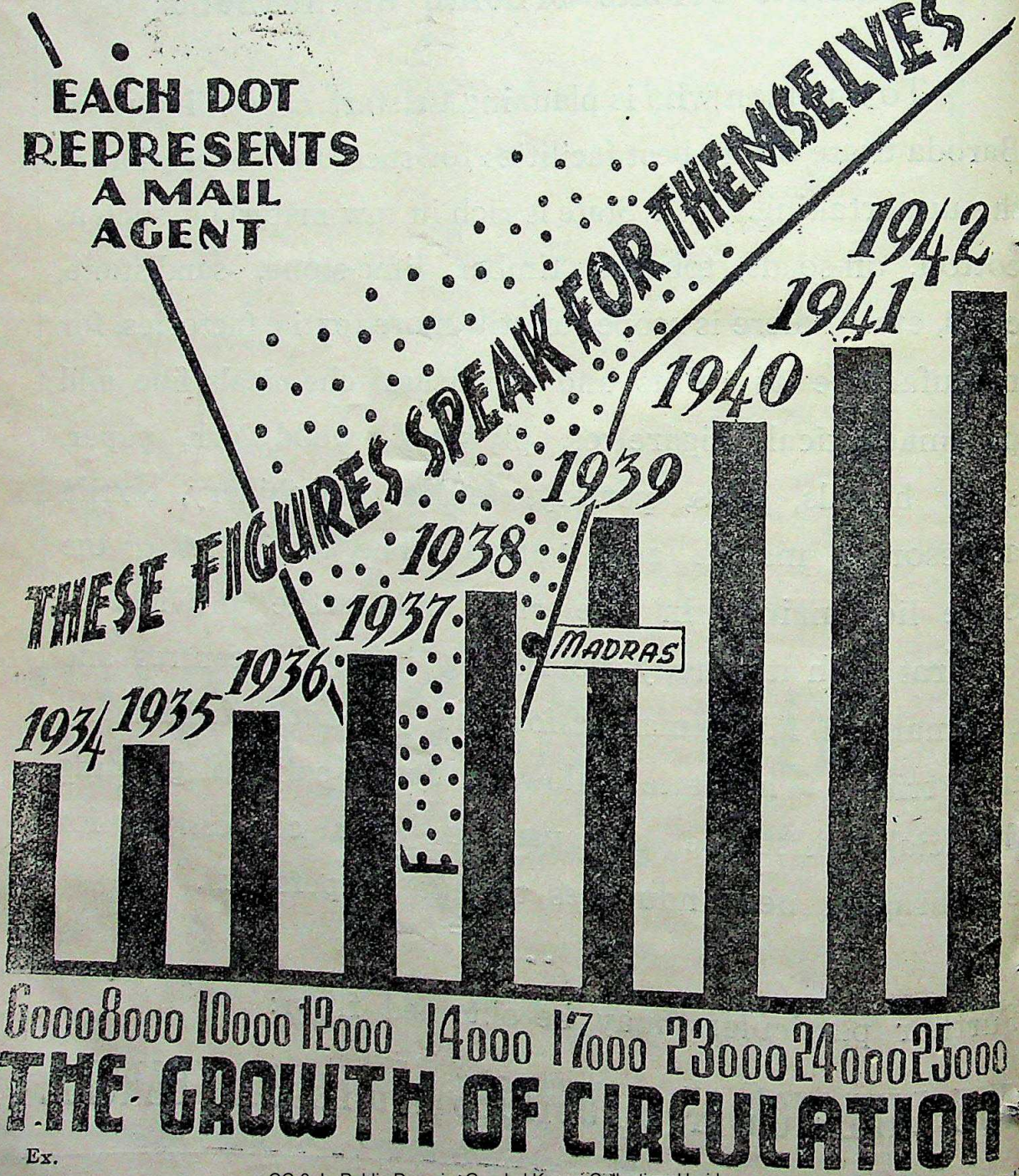
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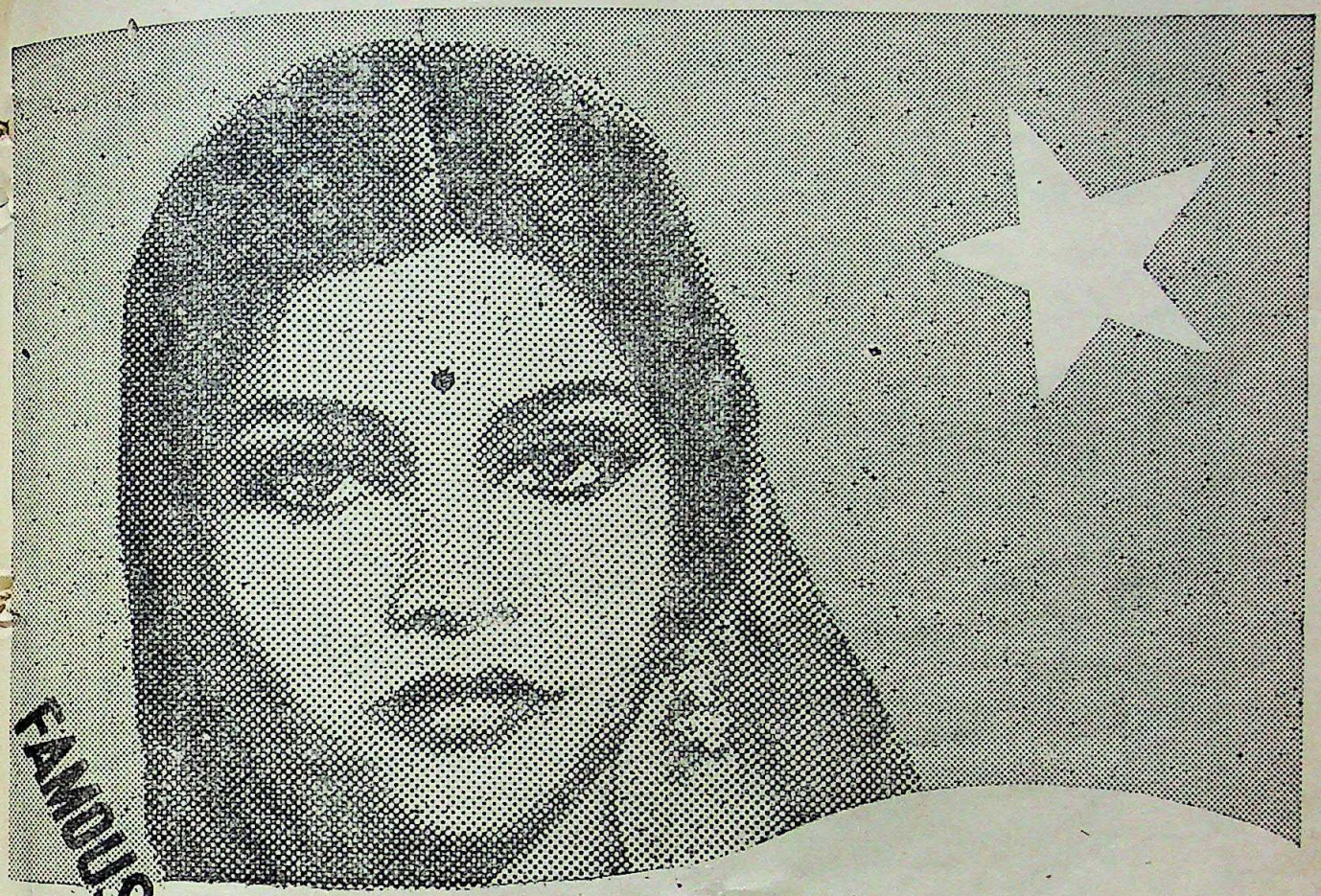
THE GREAT SOUTH INDIAN DAILY PAPER



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FAMOUS FILM STARS PREFER

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WHEN PEACE COMES AGAIN



THE production of Hanava and Riviera Suitings and Lustalin shirtings is held up for the duration. Till the day Hitler, Tojo and their men are vanquished, the Buckingham and Carnatic Mills have to concentrate on the important wartime job of producing high quality Khaki for India's fighting men and women.

Till there is peace on earth, it would be as unpatriotic for us to produce as it would be for you to demand from us your favourite shirtings and suitings. But when victory has been won, we shall be busy once again attending to your needs.

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A NATIONAL APPEAL BY THE NATIONAL WAR FRONT

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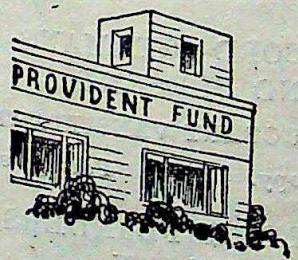
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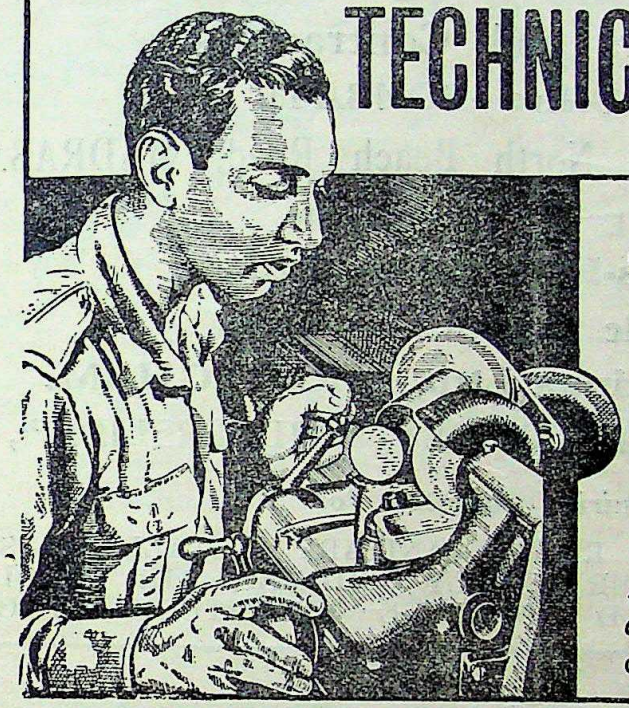
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THE TIMES OF INDIA PRESS
BOMBAY

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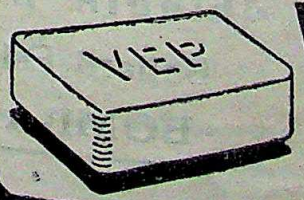
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CONTRIBUTORS: Prof. M. Hiriyanna, M.A., Dr. S. K. De, M.A., Dr. Kunhan Raja, M.A., Dr. Subramania Sastri, G. I. Somayaji, M.A., T. L Krishnaswami Iyer, M.A., and Mrs. Kamala Sathianadhan, M.A.

CONTENTS: Vision of Vasavadata, Avimaraka, Sakuntala, Malavikagnimitra, Vikramorvasiya, Mricchakatika, Malati-Madhava, Uttararamacharita. Nagananda, Ratnavali, and Mudrarakshasa

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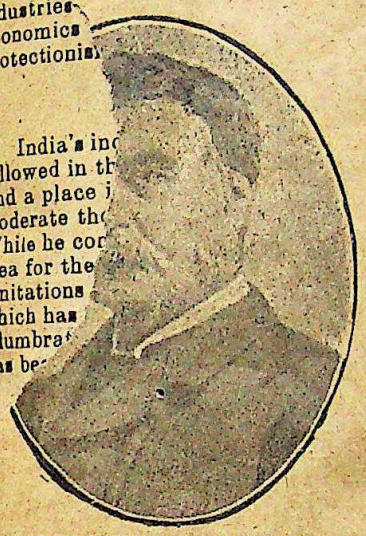
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Professor, Fergusson College, Poona.

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* * * * * * * * *

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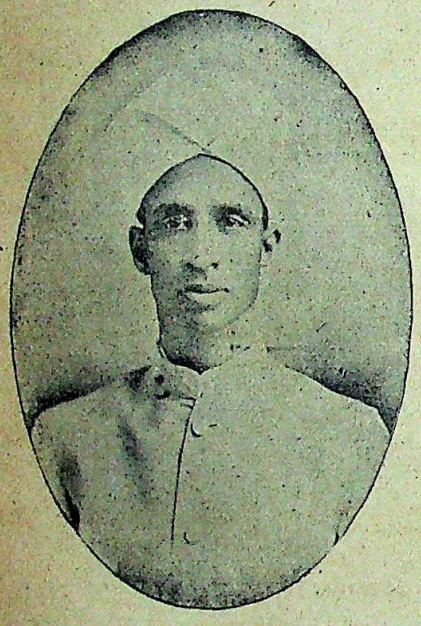
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CONTENTS: Vision of Vasavadatta, Avimaraka, Sakuntala, Malavikagnimitra, Vikramorvasiya, Mricchakatika, Malati-Madhava, Nagananda, Ratnavali and Mudrarakshasa.

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TUES.	3 10 17 24 31	7 14 21 28	7 14 21 28	4 11 18 25
WED.	4 11 18 25	1 8 15 22	1 8 15 22 29	5 12 19 26
THU.	5 12 19 26	2 9 16 23	2 9 16 23 30	6 13 20 27
FRI.	6 13 20 27	3 10 17 24	3 10 17 24 31	7 14 21 28
SAT.	7 14 21 28	4 11 18 25	4 11 18 25	1 8 15 22 29

	MAY.	JUNE.	JULY.	AUGUST.
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	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
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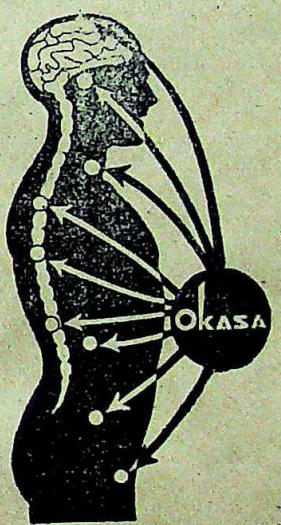


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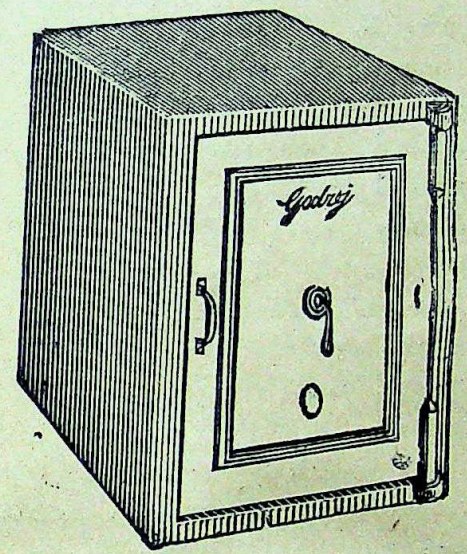
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THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

EDITED BY MR. G. A. NATESAN

VOL. XXXIV.] NOVEMBER 1933 [NO. 11.

International Aspects of Asian Emigration

BY DR. RADHAKAMAL MUKERJEE, M.A., Ph.D.

(*Professor of Economics and Sociology, University of Lucknow*)

A QUESTION FOR INTERNATIONAL SETTLEMENT

MIGRATION problems are in large measure international phenomena. It is only international institutions which can deal with the necessities of rational distribution of population and development of world resources, or the dangers of a too unequal distribution of population on the coasts of the Atlantic, and still more of the Pacific. International or inter-imperial agreements are necessary to direct the surplus population of some regions to those points which remain untenanted or where it does not destroy peace by upsetting altogether the existing equilibrium between wages and the cost of living for a large labouring class. In the absence of such adjustment, germs of future war lie embedded in exclusive measures and reprisals.

BRITISH EMPIRE'S EXAMPLE

We do not as yet see the beginning of any such international action in the field of the migrations of labour, but if the protective measures in the field of trade within the British Empire lead to agreements between the Colonies, the Dependencies and the Mother Country, it is the British Empire which may pave the way to the international control of population movements. Recent Imperial Conferences have laid down the guiding principles for the regulation of migration from Great Britain to the Dominions, as a result of which a series of agreements have been concluded by Great Britain with Australia, New Zealand, Canada and South Rhodesia. Their object is to redistribute the white population of the Empire with the financial assistance of the Governments concerned. Between 1925-1935, 450,000 British emigrants will, it is agreed, settle in Australia, the British Government contributing to the cost of passages and a portion of the funds set apart by the Commonwealth Government for State Governments for settlement purposes. The periodical Imperial Conferences have also discussed the vexed question of Indian immigration and the rights of Indians resident in the Dominions. Though no satisfactory solution has been reached, the possibilities of controlling migration movements even in the intricate case of South Africa by conference and mutual agreement have been fully indicated. Greater success has attended the effort to regulate Indian migration in other parts of the British Empire. The Indian Government's proposals for the emigration of unskilled labourers to the Governments of Ceylon, the Straits Settlements and the Federated Malay States have proved acceptable; and, though no formal agreement has been concluded, the Indian migration takes place as a result of agreement between the respective administrations within the British Empire.

STEPS TO INTERNATIONAL AGREEMENT

Outside the British Empire, inspite of controversy about domestic and international aspects of the migration, progress is being made in the conclusion of agreements regulating migration from one country to another. Thus in Poland recruiting is carried out exclusively through the Emigration Office, and in France through the National Employment Office, in mutual consultation and agreement between the country of emigration and the country of destination. Similarly, there are agreements between Poland and Germany and between Czechoslovakia and Austria and Germany to regulate the movement of seasonal agricultural labour. There has also been concluded recently an agreement between Poland and the government of Sao Paulo in Brazil, which has not yet received any practical application, but which represents an important step in the

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direction of a satisfactory international regulation of overseas migration by means of bilateral agreements.* On account of the scarcity of native labour in the French Colonies in the Pacific, special efforts have been made to encourage Asiatic immigration and agreements have been reached between Indo-China and Java for the recruitment of labour, the immigrants being subject to conditions and restrictions laid down by both the Governments of the French Colonies and Dutch Indies. Even if national governments are jealous of their interests and hesitate or evade discussion on issues which touch different races and peoples of widely divergent economic standards and are hence international, it cannot be denied that even if there is no question as yet of formal law states have mutual obligations of assistance and goodwill, which may give rise to negotiations and agreements. Yet the last International Conference on Emigration and Immigration held at Havana hardly came to an agreement to leave the work of controlling and organising migration movements to effective international institutions, though the Conference was convinced that such work was as useful to humanity as to the peace of the world. The failure to adopt a declaration of general principles to serve as a basis for international regulation was also unfortunate.†

Economic internationalism alone can arouse the international mind and conscience to correct the unstable equilibrium of white and coloured race and region in the world, and organise the forces of harmony by showing the way towards a more equitable distribution of population resources and opportunities. Prof. Gustav Cassel has recently observed:

> The world's productivity must suffer when in some countries there is a surplus of labour for which the market conditions must necessarily be bad, whereas in other countries the supply of labour remains far below what must be regarded as an optimum, even from the most exclusive point of view of these countries' own interests. When the liberal principle of the open door is neglected to such an extent as has been the case since the War, a distribution of colonies and spheres of influence which leaves some of the most over-populated countries of Europe (and of Asia) without a sufficient outlet becomes not only oppressive for the countries concerned but also stands in the most open contrast to the world's economic interest taken as a whole. In these respects it ought to be possible by a common world effort to create very much better conditions."*

The recognition of the right to come and go; the freedom to emigrate, to immigrate and to settle abroad the right of a country to retain fertile areas as an empty reserve; its right to fix for itself the conditions to be demanded on admission; genuine equality of treatment between nationals and foreigners, between races and between men; the rational distribution of population and profitable use of the earth's resources; these essential questions must be treated by international migration bureaux and conferences even and, especially, when governments falter or avoid discussion.† A great responsibility has fallen on the different bodies created by the International Labour Conferences. It is obvious that without international agreement, neither the problem of closed and open door nor of surplus emigrant labour of over-populated regions, and recruitment, control, repatriation or naturalisation can be effectively dealt with by equitable reciprocity arrangements or by enduring conditions of fair play and equal treatment. Nothing short of a declaration of fundamental principles underlying an international code of regulation of migration movements which would not differentiate between countries, between races and between men, will be able to attack the perplexing problems which now beset the world and speed up the activities of the pacific organisation of Geneva for the organisation of migration in the interests of world peace. That the importance of laying down certain generally accepted principles in this regard has been recognised is shown by the fact that the International Labour Conference recently referred the report on the subject of bilateral agreements relating to migration prepared by the International Labour Office to the Governing Body and the Permanent Migration Committee for examination.‡

COLLECTIVE EFFORT WITHOUT EXPLOITATION

Such ideals, of course, leave no place for the exploitation of the African or the Asiatic, even when the exploitation assumes the attractive form of the proposals of the Empire Resources Development Committee which aim "at promoting the development for profit under State auspices

* D. Christie Tait: The International Organisation of Migration. International Labour Review, February 1930.

† Vide Louis Vartez: Migration Problems and the Havana Conference 1928. International Labour Review, January 1929; also. La Problems des Imgrations. L'Europe Nouvelle, October 1928.

* Recent Monopolistic Tendencies in Industry and Trade. League of Nation's publication.

† Louis Vartez's article above referred to.

‡ *See* D. Christie Tait's article above quoted.

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and participation of selected resources". Nor does the policy of restricting the export of Colonial produce to foreign markets receive approval, unless under very special conditions, and as a temporary measure. A system of inter-Imperial preference is not so objectionable, but we should lay stress on the advantages of the policy of the open door as opposed to the narrow selfishness of French Colonial policy, which imposes an unjust burden on the French Dependencies. Indeed, it is the jealousy and commercial competition of the Colonial powers which still encourage the career of exploitation.

Nothing has more poisoned inter-racial feelings than the industrial bondage of tropical and semi-tropical regions, which has been at once a source of rivalry among the white peoples and of universal distrust of the white by the coloured. Nothing again is a greater peril to the peace settlement of the world than the racial discriminatory treatment towards coloured emigration in the countries inhabited by the white populations, who themselves, however, either force the door open or find a great open door throughout the earth's surface. The coloured races outnumber the whites by three to one. Asiatics outnumber Europeans by two to one. There are two and only two areas on the surface of the earth, China and India, which warrant comparison with Europe in so far as they support a dense population by intensive agriculture. These three, excluding the thinly settled regions of Western China, the peninsula of the Deccan, and Northern Europe, do not occupy more than one-twentieth of the earth's land surface. Yet they embrace fully one half of its people. The pressure of population in the world is greatest in South-Eastern Asia. It is this which feeds the ire of the new nationalism in the East. It has given the Orientals their capacity for hard, patient toil, their frugality and their manual ability, as well as that vitality which enables them to live under conditions fatal to the white populations. With the passage of each decade, the coloured belt which is densest between the tropics expands, and there is gradual increase of rivalry between the white and dark populations, especially in those portions of the tropics which are near the sea or are mountainous and consequently fit for white settlement or habitation. In the 19th century, the pressure of the white populations on the tropical regions caused the decay and even extinction of coloured peoples. In the United States, the Red Indians have decreased from 1,000,000 to 265,683 in four centuries. The migration of the European to Tasmania, Australia and New Zealand has been attended by a decrease, and in the case of Tasmania a disappearance of the aborigines. In Africa, the best authorities estimated the inhabitants in 1882 as 206,000,000; in 1891 as 164,000,000; in 1901 as 177,000,000; in 1921 132,139,000*; and in 1931 as 142,400,000 or a reduction of 63,600,000 in about half a century. It has been already pointed out how the contact with European industrialism and civilisation in Africa has led to a natural decimation of races within a very brief period of intercourse. With the growth of self-consciousness of the less organised races, the progress of hygienic science, the efficacy of international control and administration, and an increasing adaptation to industrialism and to the effect of white intercourse, their growth in the future will far outstrip the loss in the past. At the same time, in the East, the pressure of the coloured people on the Pacific lands will emphasize more and more the conflict between the rival inhabitants of the two worlds. Fifty-four per cent. of the earth's population, Dr. Ritter estimates, live in the Indo-Pacific area on about 25 per cent. of the earth's land surface, and the remaining 46 per cent. live in the Atlantic area on about 75 per cent. of the land. From the density of the Asiatic population, from the type of their culture, from the higher standards of living and the facility of communication and travel, the tendency of these people to overflow into all the meagrely-populated land of the Indo-Pacific area, which are similar to those they have been accustomed to for a score of centuries, is bound to be tremendous. These facts, coupled with the fact that no more vacant land or lands uncolonised by the whites remain for their migration, and with the fact that both the Orientals and Occidentals primarily concerned are highly but differently civilised, a momentous truth gradually shapes itself in our minds that the instinct of self-preservation is here developing a problem some of whose elements have never before confronted mankind. The problem is rendered graver by reason of the conflict of colour. For, while the white man can go and settle everywhere, nine hundred million Asiatics, who now occupy a territory one-sixth of the size occupied by only two-thirds as many whites, are denied the right of entrance to some white countries where there is a most sparse population or to tropical regions which are deliberately kept wild and barren as "the

* WILCOX: The Expansion of Europe in Population The American Economic Review, December 1915.

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Whiteman's Preserve ".* It is these which prevent the building up of that international mind without which no structure of protocols, however admirable, can have an effective force. A thwarted Japan, a desperate China, a dumb India may sign the protocols, but this is of no avail; a mandatory system may be in force, but the enjoyment of economic monopolies and privileges by some races in exclusion of others may still keep alive the pre-League conception that commercial competition is still to be political competition and *vice versa*. Japan's recent aggression against China can only be explained as the outcome of an intolerable population pressure that cannot find release due to the exclusive Eur-American policy of Oriental exclusion. The present world depression with its diminished demand for tropical raw materials and over-production and unemployment in the temperate zone, demands a frank and direct challenge to the blind forces of political and economic competition in order that international goodwill can rapidly increase world productivity, without which there can be nothing but political, moral and economic *chaos*. At no time in the world's economic history has the improvement of efficiency and standard of living of coloured humanity been so urgent as to-day to set the world's wheels of production in motion, or the idealism and mutual goodwill of nations so active beneath a wave of collective energy applied to scientific enterprise or the establishment of a more just inter-racial intercourse. No longer should the problem of migration or emigration be allowed to be solved from a merely national or racial point of view. The idea of an international control of migration and distribution of labour must materialise in order that race and colour prejudice may not implicate the nations in another world war—a war far more ruthless, deadly, and destructive than the last.

* *Vide* in this connection Mario Gianturco: Le Probleme International de la Population. Rev. Polet Parl, May 1930.

Politics and Personalities in Ireland

BY DR. P. P. PILLAI

IRELAND has all along been a "still-vext Bermoothes" as regards politics, and the last two months (September and October) have, if anything, provided more than the usual element of political comedy in that irrepressible island. The intense political activity of this period is centred round General O'Duffy and his Blue Shirts Organisation, and the emergence of this new group, and the dramatic efforts which it has been making to win power and influence for itself, raise the question whether they are likely to endanger seriously the stability of the present De Valera administration.

First of all, what is this Blue Shirts Organisation, and what are the political pretensions of its Leader? The Blue Shirts are of quite recent origin and were organised in June 1932 under the name of "The Army Comrades Association" in order to combat the electoral propaganda of Mr. De Valera's Party, the Fianna Fail (the Champions of Destiny). It is thus obvious that they form one of the most active elements in the official opposition to De Valera; and Mr. Cosgrave, whom De Valera has now driven out into the political wilderness, may without injustice be called their political godfather. Some attempts have been made to draw a line of distinction between the Blue Shirts and the Official Party of Cosgrave; but events have clearly proved that, for all practical purposes, the Organisation led by O'Duffy acts as a Prince Rupert's brigade on Cosgrave's side, venturing into rather spectacular and hazardous lines of attack which the tamer-spirited Cosgrave could not himself officially support. Cosgrave lacks the mystical air of distinction which forms so attractive a feature of De Valera's personality; this is perhaps one of the reasons why the former has not and can never possess the undoubted personal popularity which De Valera enjoys amongst his countrymen. It may well be that Cosgrave has been compelled to summon General O'Duffy to his rescue to appeal to the popular sentiment and enlist the youth of the country under his banner. O'Duffy possesses just those qualities which are wanting in Cosgrave, and without which no political leader can ever become the idol of his followers. He has youth and energy on his side; during the War of Irish Independence, he played a spectacular role; he is a great sportsman; and as a result, youthful persons and enthusiasms have naturally rallied around him. In the course of his recent journey to Rome, he was fascinated by some of the methods pursued by the Fascists, and, in particular, he was struck by the similarity of sentiments and activities which exists between the Young Fascists Organisation of Italy

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and the Boy Scout Movement so popular both in Ireland and in Great Britain. His idea then was to create an organisation into which he could pour the spirit of both Fascism and the Boy Scout movement; and he therefore imposed certain fascist methods on the group under his control, and devised for them the uniform of the Blue Shirt. But the device emblazoned on his standard has, in itself, nothing subversive about it; he stands for "a United, *Pacific*, *Prosperous* and Free Ireland". Of these adjectives, the two in italics are rather important as indicating one of the reasons for the present alliance between Cosgrave and himself; for they reveal General O'Duffy's belief that the prosperity of Ireland could be secured only on the basis of a pacific settlement of the issues outstanding between Ireland and Great Britain. The Blue Shirts, therefore, condemn De Valera's policy of attaining complete independence by doing away with the connection still existing between the two countries, and consider that the course of economic warfare into which De Valera has launched the country causes infinite harm to the national well-being.

The difference between O'Duffy and Cosgrave is thus primarily a difference in method, for the objective of both is the same. Their personalities, far from conflicting with each other, complement and supplement each other, and while Cosgrave supplies a powerful political machine and a certain measure of eloquence, he cannot, at the same time, disdain the martial air and the reputation for quick judgment, which are Duffy's contribution to the common cause, and which alone can capture the homage of the youth of the land. Along with these two names must be mentioned that of Mr. MacDermott, the Chief of the Agrarian Party, representing the great landed interests. The Agrarians, the Cumann na n'Gaedheal of Mr. Cosgrave and the Blue Shirts have thus concluded an offensive and defensive alliance, and it is the united opposition of these three groups which De Valera has to meet to-day.

It must, however, be said that even this combination of forces, formidable as it may seem, does not appear to have seriously upset the equanimity of De Valera. For, as an old campaigner, he has more than one method of countering his enemy. As a strategist, he is much more concerned with two other difficulties, any one of which may at any moment become grave. The first is the existence of the Irish Republican Army. This Army, or rather this Party, is out for complete independence. Till now it has preserved an attitude of condescending neutrality towards De Valera, and it has permitted him to pursue his policy of gradually relaxing the ties of allegiance to London. But, left to itself, it would cut the Gordian knot and proclaim independence immediately. Its power is great, as for the most part it is occult and hidden. No estimate can be made of the numerical strength of this Party, but it is well known that it is strong both in numbers and in warlike equipment. The second difficulty which faces De Valera arises from the economic situation, which appears to be worsening rapidly. His quarrel with England has led to a tariff war with Ireland's most important customer; in 18 months the total trade figures have fallen from 117 to 59 million £. The country is thus living on its capital and, considering the proverbial poverty of Ireland, it is clear that this cannot go on indefinitely. Government expenditure, on the other hand, is steadily increasing, and this diminution of resources and increase of expenditure have become trump-cards in the hands of the Opposition. There is, however, one aspect of the economic situation which almost redeems it from De Valera's particularist point of view. The persons who are hardest hit by the tariff war with England are the great landed proprietors; the loss in the export trade in agricultural produce falls principally on them; and they were already ranged on the side of the Opposition and against De Valera. Even without the tariff war, they would have arrayed themselves against him, and it cannot, therefore, be said that he could have bought their friendship by adopting a more conciliatory policy towards Great Britain. On the other hand, small-holders, even though they also sell less than before, as a result of the tariff war, eat better than before as a direct consequence of the cessation of exports. And in the case of poor people like the Irish, prosperity means, in the first instance, a sufficiency of good food. The exportation of Irish cattle has fallen by 70 per cent.; and the Irish peasant, who was accustomed to feeding himself on potatoes, suddenly found that he had plenty of good unsold meat on which to regale himself. From the poor man's point of view, therefore, the result of De Valera's policy has been to provide the multitude with plenty of good cheer, and it is not surprising that, unaccustomed to taking long views, the Irish peasant is to-day whole-heartedly on De Valera's side. Besides, the isolation of Ireland's agricultural produce is compelling the

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country to further industrialisation. The policy of industrialisation is always a costly policy, and subsidies to industries weigh heavily on De Valera's budgets; but it is a policy which flatters the patriotism of the Irish who want to make themselves self-sufficient; and in this case, there is an added satisfaction in that the persons who are called upon to meet the bill which such a policy entails are the richer classes who are partisans of Mr. Cosgrave.

De Valera thus finds himself obliged to manœuvre for position between the Republicans, who just tolerate him, and the tripartite combination of the Opposition headed by Cosgrave, which depends upon exploiting the economic situation for the furtherance of their political needs. In the beginning of August, he obtained by a vote of the Dail three modifications in the Constitution by which the rights of the Crown were still further reduced. The efforts towards bringing about a conciliation with London which Mr. Havenga, the South African Minister of Finance, undertook, were thus rendered fruitless. All this was well calculated to flatter the adherents of the Republican Party, who are also equally well pleased with De Valera's campaign against the Blue Shirts. The Dail granted him a special credit for the creation of an Auxiliary Police Force, ostensibly to protect the Dail buildings; and his first step thereafter was to open hostilities against the Blue Shirts by prohibiting their Sunday meetings. It was but the other day that we read how General O'Duffy was able to baffle the vigilance of De Valera's police, and, in defiance of the prohibition, address his united troops. All Ireland guffawed with laughter over this incident, and fearing further ridicule, De Valera declared, on the 22nd August, that the Organisation of the Blue Shirts was illegal. Further, he invoked Article II of the Constitution to promulgate Martial Law and appointed Tribunals with authority to inflict capital punishment, to try those who transgressed his emergency laws. It is interesting to recall that the Public Safety Act under which these Tribunals were created, was, in the first instance, promulgated by Mr. Cosgrave himself. De Valera who was then in opposition, attacked it bitterly, and it was because of the popular fury which he worked up against it that Cosgrave's party lost the election of 1933.

To maintain his reputation for firmness and impartiality, it was necessary for De Valera to take equally stern and vigorous measures against the Republican Party, and here it was not all pain sailing. On the one hand he could not afford to antagonise the Republicans who are perhaps the biggest organised party in the country, and who have certainly been giving him moral support even though they have not openly rallied to his banner. Himself an advocate of independence, he could not, consistently with his own position, declare war against those who had so much in common with him. At the same time, as the head of the administration it was necessary that he should check rioting and lawlessness and all shows of armed force. Just as the Blue Shirts, defying his Public Safety Act, indulged in prohibited demonstrations, the Republicans came out in the open and began raiding English breweries and beer shops. De Valera was thus forced to order the sequestration of all arms and weapons belonging to the Republican Army whom he repeatedly and vainly denounced for playing into the hands of their opponents by their lawlessness. The beer riots were still going on and the Republicans and the Free State Police breaking each other's heads when the new session of the Dail opened late in September. His enemies were hoping that De Valera would at last be cornered, but the first day of the new session revealed that he was still unbeaten. The new United Irish Party which wanted to try its strength against the President, moved a vote of censure denouncing the Government's use of the Public Safety Act as unjust and oppressive, but the motion was rejected by 80 votes to 65, and De Valera is still in power, thanks to the support of the Labour Party.

The episodes of the Blue Shirts and the beer barrels are hardly yet finished; but one should be cautioned against taking them too seriously. These are in reality but comic interludes, rather theatrical and typically Irish. O'Duffy's troops are Fascists only so far as their shirt is concerned. For the rest, they are just members of Cosgrave's Opposition group and are not likely to proceed to extremes. On the other hand, it may be that De Valera's censure of the Republican Army is a mere gesture, and that that Party is still solidly with him in his attempt to bring about a liberated and united Ireland. Accustomed to privations and misfortunes of all kinds, the Irish people seem prepared for an even greater degree of suffering in order to attain the objective which De Valera has set before them.

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Spiritual Life in the Upanishads

BY

DR. MAHENDRANATH SIRCAR, M.A., Ph.D.

THE Upanishads recognise two paths of progress and realisation. The one is the indirect path, the other direct. The direct path is the path of wisdom; the indirect path is the path of progressive assimilation of life and light. The former is based upon understanding and intuition, the latter upon sympathetic vibration of the psychic being. The one is the eye doctrine, the other is the heart doctrine. In common technique they are called Vidyas. The word 'Vidya' has the sense of science, knowledge and wisdom. It indicates sometimes the discipline, sometimes the fruition. In Brahma Vidya the sense of fruition is greater than the sense of discipline. But in Dahor Vidya the sense of discipline is greater than the sense of fruition. Vidya chiefly denotes a psychical attitude which unfailingly endows the adept with wisdom. But the 'Vidyas' in the *Upanishads* have not the same and identical meaning. They do not generate the same kind of knowledge. Some 'Vidyas' give direct knowledge, others make our psychic nature susceptible to fine influence and subtler power. The latter may be called Upasana. Upasana endows us with life. It makes the being stir with subtle vibrations, revealing to us the subtle forces of nature and self. It raises our vision to the expressions of life's beauties and sublimities and finally gives the sympathetic understanding of the eternity and the all-pervadingness of life. It may draw us into the softer expressions and the finer phases of life, but these enjoyments of the rhythm and the delicacies of life do not speak much of the spiritual life.

The texts frequently refer to the freshness and the joy that the initiate feels from the sympathetic vision of life, but this is only the surface effect of the spiritual opening in Upasana. But the fine and pure psychic self can gradually rise to feel its unity with the cosmic psychic power. Upasana can give the union of the individual psychic self with the cosmic psychic life. And the tension and the intensity of our psychic being can so increase as leaves no difference between the two. The individualised psychic self becomes the medium of radiation of the cosmic psychic forces. But this richness in psychism is not the only effect of Upasana. It also endows the seeker with knowledge—the knowledge of the dynamic divine in its activity in creation, and in its immanence through every atom of existence. Upasana places the self in tune with the cosmic life. It makes the soul open to the urges of the infinite life, and the oscillation with which they vibrate in the heart of things. When the soul receives the vibration of the infinite life, a new consciousness of the all-pervasive power and wisdom dawns upon it. But the Upasana does not only give the intimation of the divine power, life and being, it has also indrawing virtues. The soul catches the influence of the infinite life and is lifted up from the abyss of darkness and division. Veils after veils are withdrawn from its view before it can fully realise the formation of the divine life through the hierarchies of existence. But this is not enough. Soon the revelation makes clear the unity of the life that runs through the existence.

Even in the meditation that follows *Upasana*, the self may free itself from the theistic attitude of mind and realise the magnitude of its own being. It feels the cosmic self, and the cosmic life as its being. The sense of exclusiveness and individuality is to be overcome in spiritual life. Spirituality is opposed to individuality. And the touch of spirit has a magic influence upon us. It frees us from the overpowering time-sense. It lifts us from the sectional views of life. It saves us from their conflicts. Meditation impresses our being with the touch of cosmic life. But it cannot wholly root out the psychic individuality. And though the idealisation of the inner and the outer forces with its promise keeps the soul heavenward and hardly allows it a backward sliding, yet it has its own limitation; the soul cannot pursue its forward course and be engrossed in the delight. The finite individuality is pushed background, but the sense of an I still continues. And the release of being and powers from their finite hold and the sudden feeling of expansion and exhaltation checks the onward journey and prevents that serenity of being which can face the calm.

The joyous consciousness of a fellowship in a community of spirits is indeed overcome in the

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finer exaltation in the superior consciousness of the installation of I in the cosmic I, but this magnification of the I and its consequent chastened feeling from all individualised sense cannot bring the Peace of the Calm.

The individual sense of a percipient and a subject still persists, for the I in cosmic or individual sense bespeaks of a limitation, for it is not free from the sense of concentration. True freedom is release from the sense of an I either in individual or cosmic sense. The cosmic I is not free from the time-sense. It has an individual sense. Its magnitude may be all-pervasive, but still it has a concrete being, a concrete self-expression, a concrete sense of the percipient. Its individualism has not of course the limitation of the individualism of finite being. It has not a finite feeling and affection. It has no restriction of knowledge. But its knowledge is concrete, it has a conscious self-reference. Spiritual life denies all sense of difference. And hence even in meditation when the divine or spiritual influence begins to be active in us, instruction is given to rise above the sense of distinction between the human and the divine to realise the completeness of the dynamic divine. This realisation kills the individuality that fastens round the soul and keeps it confined to its finite expression and history in time. Spiritual life initiates with the transcendence of time-sense: and the psyche has a new revelation with the dawn and awakening of spiritual life. It has the sense of an eternal life. It feels a new freedom and an uncommon elasticity in the realm of light.

Spiritual life helps us to get over the sense of time. Spiritual life has its attraction here.

The overpowering time-sense always bespeaks of our littleness. The text truly says: "Knowledge gives immortality." This immortality is not will-to-live through the discrete sense of time. This immortality is realised through will-to-die in this sense of time. The essence of spirituality is this timelessness. The soul must rise above the sense of time (with discrete sense) to realise the dignity of spiritual life. Spiritual life has this fascination. Bergson seems to be attracted by this phase of spiritual life. But he does not seem to favour the quiestic form of spiritual life. Bergson rightly sees the essence of spiritual in the transcendence of the discrete time-sense. But he fails to see the complete transcendence of duration, for he is the worshipper of life, and life and duration are in a sense identical. Naturally he must fail to appreciate fully the kind of life which goes beyond the sense of time even in its continuity. Hence he fails to appreciate the Hindu Mysticism and its emphasis upon Quietism vide his new book on Religion and Morality.

But the quietism is not the essence of the Upanishadic Mysticism. It is neither activism nor quietism. These two are contraries in spiritual life. But the Upanishads emphasize the transcendence of both of them. Spiritual life is unique. It is not the free flow of life. It is not the science of life. It is the constant illumination ever present beyond the continuity of time, beyond the joy of life. It is the *timeless present.* It is constant. However much we happen to ignore it, it is there. The right appreciation of this *timeless present* is what constitutes the essence of spiritual life in the Upanishads.

The human mind is so much engrossed with life, that it often identifies spiritual life with fulness, completeness and enduringness. But it requires bold imagination and clarity of vision to appreciate the transcendence of life in the timeless present and the freedom it promises from the wheel of time. This is true immortality, because it allows the true appreciation of our self beyond time as the constant centre of reference which reflects the working of time in its creative functioning. Bergson seems not to be conscious of the timeless present, for he is so fond of life in its ceaseless becoming, that he cannot see the truth that this ceaseless working in time must be intuited. This intuition cannot be an element in the process. That which intuites time is not time. This intuition is then the ever-present, the timeless fact.

—:o:—

LIFE

BY "MOHON"

I seek the bubble
In the deep
And find a pearl.

I seek the dream
In the sleep
And find my heart.

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The Reserve Bank Bill

By Mr. S. VAIDYANATHA AYYAR, M.A., Dip. Ec.
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FAR too much has been written by men who know and by others who know not what they write about a Reserve Bank for India and how it is to be. Quite recently an esteemed friend H. L. Dey, D.Sc. (London), has contributed an article to the *Modern Review* on 'The Reserve Bank of India: Why not a State Bank?' But apart from its academic interest, it is too late in the day to ask for or get a State Bank under present conditions. Dr. Dey himself indicates how Blackett's Compromise Bill of August 1927 fell through for special reasons. It is difficult to follow Dr. Dey's fond conclusion in favour of a State Bank when he himself admits that 'none is intrinsically perfect or essentially vicious'. In both, says the Doctor, 'there must be a harmonious blending of State control with adequate safeguards against undue State interference or political influence or predominance of sectional interests'.

Anyway the Government of India have published their 'Reserve Bank Bill' of 1933, and this has been remitted to the Select Committee of the two Houses of the Legislature with instructions that the Committee may report in the early part of November. It may, therefore, be desirable to concentrate thought and criticism on the main points of the Bill and have the Bill amended in such directions as may be found necessary.

Section 4, i, ii, iii deal with the share capital and the shareholders. It is true that if the shares be of a 100 Rupee denomination more people might take shares, but in these matters experience is the best test, and if we wish to get a proper class of shareholders a 500 rupees share will not be too heavy. 'No person shall be registered as a shareholder', says the Bill, 'in more than one Register and no person who is not domiciled in India, or a British subject ordinarily resident in India, or a company registered under the Indian Companies Act of 1913 or a society registered under the Co-operative Society's Act of 1912, or a scheduled Bank or a corporation or a company incorporated by or under an Act of Parliament or any law for the time being in force in any of His Majesty's Dominions and having a branch in British India shall be registered as a shareholder or be entitled to payment of any dividend on any share,'

The above is a very important Section, and the Select Committee would be well advised to examine the last clause very carefully, to estimate the practical implications of allowing 'corporations incorporated by or under an Act of Parliament or any law for the time being in force in any of His Majesty's Dominions'. It must also be very clearly indicated what 'ordinarily resident in India' means in regard to a British subject. It may, for example, be examined by the Select Committee and an indication given that a continuous stay in India for a period of, say, three years may be necessary to qualify under this Section.

Chapter 2, sub-Section 6 indicate the method of the allotment of shares. On the face of it it appears very reasonable, and provides for a sufficiently wide distribution of the shares. If they are not so distributed it will be the fault of the country and not the rules. India and Indians must be able to provide a sufficient number of people who can invest 1,000 Rupees each in a Reserve Bank, so as practically to make it difficult for non-Indians to swamp them. It is a specific recommendation in the Bill that the Central Board shall allot the shares in such manner as it may deem fair and equitable, having regard to the desirability of distributing the shares and the voting rights attached to them as widely as possible. I consider that if every cotton mill in India, every Indian tea estate owner, and every joint stock corporation managed by Indians makes it a point of honour to apply for at least two shares in the proposed Reserve Bank, they will at least make it difficult for non-Indian residents to get a large number of shares. Every Indian must consider it his patriotic duty to become a shareholder of the Reserve Bank so far as he can afford a thousand rupees for investment. By such practical action we can more effectively Indianise the management progressively than by any amount of external agitation. I would suggest that the Federation of Indian Chambers of Commerce should immediately instruct their members as well as the public to take the shares of the Reserve Bank.

The Constitution of the Directorate is another vital matter on which the Select Committee may effectively make some alterations. The Bill provides for the appointment of a Governor and one or two Deputy Governors by the

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Governor-General-in-Council *after* consideration of the recommendations made in that behalf by the Board. It may be worth while to consider an amendment that the appointment may be made *on* the recommendation of the Board, or from a panel of double the number required recommended by the Board. The Constitution as suggested in the Bill contemplates 8 Government nominees in a directorate of 16. This is politics with a vengeance.* It is possible that the Government may be satisfied with nominating 2 instead of 4 under Clause 7, 6 in Chapter II. Section II, Chapter II provide that the Governor-General-in-Council may remove even elected directors from office on a resolution passed by not less than 9 directors. This Section must be particularly examined, and provision must be made against tyranny against a minority of directors. Nine out of 16 is a small majority for this drastic procedure.

First Constitution of the Board: It is not quite clear why the first 8 directors representing the shareholders should be nominated by the Governor-General-in-Council for a period of two years in some places and four years in others. In short, it means that the shareholders will have no voice as such for some years. The Select Committee must examine this issue and limit such nomination to a period not exceeding six months within which the elections should be concluded.

Section 43 of Chapter 3 deals with the question of the Imperial Bank and its relation with the Reserve Bank. The Bill says that the third schedule shall form an integral part of the agreement to be made with the Imperial Bank. Schedule iii seems to err too much on the side of liberality towards the Imperial. Sections 3, (*a*), (*b*), (*c*), (*d*) of the schedule seem to make the Imperial the favoured child of the Reserve Bank, and there is no reason why this should be so. The Imperial Bank has had a great service rendered to it by the Government in leaving all their deposits with them free of interest all these years, and as Government Bankers they were able to attract to the Deposits as well in great degree. A Reserve Bank must not put itself in the position of a step-mother to Banks other than the Imperial. If the Imperial deserves special consideration by way of free deposits of Government balances, why not a few of the Indian Joint Stock Banks come in for similar kindness under special conditions.

In conclusion, it appears to me that while we should concentrate on alterations within the Bill, we must not waste words on the issue of a State *vs.* Shareholders' Bank. Properly worked, the Reserve Bank may yet be a beacon-light for financial reconstruction in India. Let us push on with the Bill and not get lost in small details of administration.

* One Governor, one or two Deputy Governors, four Directors nominated by the Governor-General-in-Council, and one Government Official nominated by the same authority.

THE VISION OF A NEW INDIA

BY MR. H. SHRINIVAS

MOST of us have often thought that our beloved land would have been better off if we had only one religion and one language and one caste, and we often feel that the existence side by side of various religions, languages, castes and creeds are a real hindrance to national progress. While the Westerners began to discover the use of steam and thus conquer Nature, they crossed the vast seas and found in the far-off lands a convenient opportunity for domination and exploitation, while we, on the other hand, were groping in the dark and fighting against each other for petty things. Our highest ambition in life was to dominate over the family or the community, or the paltry bickerings over the loaves and fishes of office. The perverse understanding of religion has made us blind to the teachings of history, and we never worried what the duty to our country is. Religion as practised to-day has not only succeeded in paralysing our intellectual and moral powers, but has also invited the foreign domination. That our religious and social differences are mainly responsible for the domination of our country by foreigners, most of us will agree.

Lord George Hamilton as Secretary of State for India made the following statement on October 5, 1904:

> In one town in India would be met more varieties of race and religion than could be seen in the whole of Europe. This diversity of race and creed was the origin of our Empire and the secret of its strength.

And, again, Sir John Strachey in his book "India" has made the following statement;

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The existence side by side of these hostile creeds is one of the strong points in our political position in India.

Lord Elphinstone, Governor of Bombay, in a Minute dated 14th May 1859, made the following statement:

Divide *et impera* was the old Roman motto, and it should be ours.

Lieutenant-Colonel John Coke, in papers submitted to Parliament, made the following statement:

Our endeavour should be to uphold in full the separation which exists between the different religions and races, not to endeavour to amalgamate. 'Divide *et impera*' should be the principle of Indian Government.

Students of politics, and more especially those of our countrymen who reside in the Province of Bengal, are fully aware that Lord Curzon confessed in the House of Lords that: "One of his reasons for the partition (of Bengal) was that he wished to favour the Moslems, and that Sir Bamfylde Fuller, Lieutenant-Governor of Eastern Bengal and Assam, used the phrase "Favourite wives" referring thereby to the Moslems.

The foregoing are glaring facts before us. In spite of our hoary past, WE ARE NOT A NATION! Though we have eyes, we really fail to see for ourselves where we ought to apply the remedies to put our houses in order. Still more deplorable is our indifference to the political, social and economic problems which are facing us at every minute. Is it not high time that we set about seriously developing a genuine and wide-reaching brotherliness of spirit, putting aside the petty factors that keep Indian apart from Indian? Let us from to-day begin to cultivate a liberal outlook and cut apart our *pseudo religion* from our secular life. Let us learn to forget all dividing factors and only remember that we are all Indians, inhabitants of one common Motherland, and bound by the common tie of a political, social and economic order.

Now, coming to the subject, what should be our vision of a New India and a new social order? We are helpless against the past, but the future will depend upon the present. The foundation of a stable society must be based on brotherhood. Every human being wants to live happily, and he should be placed in conditions favourable to his healthy growth, and Government should exist for the good of the governed, and not for exploitation and the furtherance of personal ends of a selfish few. The duty of the State is to secure to every one of its members at least the minimum of welfare —of food, clothing, shelter, education, leisure—in short such facilities which will enable the citizens to develop their inner faculties to the fullest extent. There will be no starvation, no poverty, no overwork, and no lack of comfort in such a well-ordered society. The government of the country should be in the hands of the wisest, the most experienced, and the morally best.

In a New India, education should be free and universal so that the youths could become dutiful and useful citizens, enabling them to lead an honourable, self-supporting and self-respecting life. The working life should last from 21 to 50 years of age, unless a shorter term could be found sufficient for the support of the nation. During the remainder of the citizen's life he should be left free with a pension, the result of the accumulated surplus of his working years, so that he could divert his attention to any pursuit he liked. The organisation of industry should be governed in such a way that labour may be rendered as little burdensome as possible. Machinery could be substituted for all kinds of unpleasant and dangerous work, such as mining, drainage, etc. Hours of labour could be shortened in proportion to the disagreeableness of the task without diminution of wages. Reformatories should be established for criminals to enable them to become better citizens.

It is happy to think that an ideal state of society existed when King-Initiates ruled the City of the Golden Gate in Peru, at the time when Sri Ramachandra, the hero of the Epic poem the *Ramayana*, ruled Ayodhya, and at the time when Manu ruled the City of the Bridge. If a Pythagoras lived in India to-day, he would undoubtedly have made the same appeal to every one of us as he did to the Greeks in the good old days of long ago:

Listen, my children, to what the State should be to the good citizen. It is more than father or mother, it is more than husband or wife, it is more than child or friend. The State is the father and mother of all, is the wife of the husband, and the husband of the wife. The family is good and good is the joy of the man in wife and in son. But greater is the State, which is the Protector of all, without which the home would be ravaged and destroyed. Dear to the good man is the honour of the woman who bore him, dear is the honour of the wife whose children cling to his knees; but dearer should be the honour of the State that keeps safe the wife and child. It is the State from which comes all that makes your life prosperous and gives you beauty and safety. Within the State are built up the Arts, which make the difference between the barbarian and the man.

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AFGHANISTAN UNDER NADIR SHAH

By Mr. VASUDEO B. METTA

THERE was chaos and confusion in Afghanistan when, on October 16th, 1929, Nadir Shah entered Kabul as a conqueror. Most, if not all the good work that Abdur Rahman, Habibullah and Amanullah had done for the improvement of the country had been undone by Bacha-i-Sakao, who had seized the throne after Amanullah had been forced to flee from the country. There was no army, no ammunition, the national exchequer was empty, and all the schools had been closed. The usurper lived from day to day, knowing that at any moment he might lose his throne and be driven out of the country.

But during the last three years and nine months that Nadir Shah has been on the throne, he has restored law, order, prosperity and progress to the country. He has been able to do this without risking the loss of his kingdom, because he understands the mentality of his people better than did Amanullah. Before he had set out on his famous European tour, Amanullah knew nothing of the modern world; he was not able to understand that nations progress not by sudden revolutionary changes, but by evolving gradually along lines most suitable to themselves.

But Nadir Shah, who had lived for several years in Europe before he became king, has understanding. Amanullah thought, with the childish mentality of a revolutionary, that he could make his country progressive by trampling upon the religious beliefs and social customs of his people. He found out, when too late, that he had made a mistake. But Nadir Shah does nothing that is likely to hurt the susceptibilities of any section of his people. Amanullah tried to persecute the mullahs, secularize the laws, force the members of his Parliament to shave off their beards and wear European dress and the women to cast off their veil. He was therefore hated by his people and hounded out of the country. But Nadir Shah is tolerant, and acts according to the teachings of the Koran and so he is greatly loved by the Afghans.

Nadir Shah is not an autocrat of the old type. He governs his country with the help of a Cabinet and Parliament. The members of the Cabinet are nominated by him from amongst his trusted officials. The Afghan Parliament consists of two Chambers—the upper being called the Chamber of Nobles, the lower the Council of State. Members of the former are appointed by the king, while those of the latter are elected by the people. The Upper Chamber deals with matters referred to it by the Cabinet, and its recommendations pass to the Council of State. In case of difference of opinion between the two Chambers, the matter is referred to a Conference Committee of at least twenty persons, half selected from the two houses. The recommendations of this Committee are then sent to the Council of State. In the event of the Council's refusal to act according to the Committee's recommendations, the matter is submitted to the king for decision. The king can pass an emergency measure, but that measure must be approved at the next session of the Parliament. The Afghan Parliament is fully qualified to pass any laws it likes. Its members have the right of free speech, the Prime Minister and his Cabinet are responsible to it, and the press and the public are admitted to its sessions. The number of newspapers in Kabul has almost doubled since the days of Amanullah.

Individual liberty is guaranteed by law in Afghanistan. Nor can private property be confiscated by the State without good reasons. The judicial system has been reorganized. There are now in Afghanistan several courts of First Instance, a Court of Appeal and a Court of Final Appeal, over which the king personally presides. Slavery and forced labour have been abolished.

The king has set his mind on educating his people. Within a week of his triumphal entry into Kabul, he exhorted the students of the city to devote themselves to the task of acquiring new knowledge. Education is now compulsory in the country. It is the first item on the budget, and one-third of the land revenue has been set aside to meet the grant. A number of primary, middle and night schools have been opened during the last three years. There are three high schools in Kabul, and eight months ago a university was opened there. As at present, there is not a sufficient number of school buildings in the country, some of the old royal palaces are being used for the purpose. The three high schools at the capital—Habibieh, Amanieh and Amani—are staffed by Europeans and, besides other subjects, English, French, and German respectively are taught there. Promising students from the middle schools are sent to these high schools, and then to the university. The institutions

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of travelling teachers and libraries have also been introduced. Lecturers and demonstrators are sent on instruction tours to the remotest villages. Text-books on various subjects are distributed gratis among village boys, and after a month or six weeks an examiner goes to the villages to test the boys. Courses in agricultural improvement are also given by these itinerant teachers.

The Afghan army has been reorganised, and is now a well-fed, well-equipped and well-paid force of 40,000 men. There is a college at Kabul, called Harbieh, for training officers. Students are sent for higher military education to Europe. Factories for manufacturing arms and ammunition have been established in various parts of the country. Afghanistan possesses a small but efficient Air Force, which is officered wholly by the Afghans. The British-trained Afghan police has created safety of life and property in the country. To-day a man can travel from one part of the kingdom to another without fear of being robbed or killed.

The old roads have been improved and new roads built. Motor-lorries are increasingly used in place of donkeys for transportation purposes. At present there is only one railway in the country, that between Kabul and Dar-ul-Aman, the new capital which Amanullah started to build and which the present king is graciously finishing without wishing to alter its name to Dar-ul-Nadir. But projects for building more railways are being considered. And when these materialize—which will be before long—Afghanistan will be linked up with India on the one hand and with Russia on the other. The Junkers have been given the right to build airways to connect the country with the outside world. There is a temporary air-service between Kabul and Moscow *via* Termez and Tashkent. Air-services between Kabul and India, and between Kabul and Persia will, it is hoped, be soon established.

Trade, industries and agriculture are encouraged. The old industries of the country, such as silk, felts, carpets and articles of goats' and camels' hair are encouraged, and factories for new industries, such as matches, buttons, and leather goods have been established. Coal and other minerals are being worked, and it is hoped to exploit before long the oil-fields near Herat. New agricultural machinery is introduced and a model farm has been started near Kabul. The Afghan trade with foreign countries is steadily increasing. Afghanistan exports to India asafoetida, vegetables, grain, spices, raw wool, silk, cattle, hides, tobacco, fruits, and nuts, and imports indigo, hardware, cotton yarn, piece-goods, metals, leather goods, tea and sugar.

The annual revenue of Afghanistan has increased since the present king came to the throne. Formerly it was £1,750,000 ; now it is about £2,000,000. The main sources of revenue are land-taxes, trade taxes, and customs duties. Taxes are regularly and systematically collected. Paper currency has been introduced. Telegraphic communications both within and with foreign countries have been re-established. The telephone system has been rebuilt. The number of cinema theatres in the country is increasing rapidly. A maternity hospital at Kabul and an up-to-date sanatorium—built with money derived from the revenue of the private estates of the king—at Aliabad have been established.

King Nadir Shah's great object is to have peace, internal and external. He has secured it internally by good and yet strong government, and externally by concluding friendly or commercial treaties with England, Russia, France, Germany, Italy and Turkey.

Afghanistan ought to have a distinctly bright future under such a ruler as its present king.

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THE DEAF CHILD

By Prof. S. N. Banerji, M.A.

(*Calcutta Deaf and Dumb School*)

In looking over the work done for the education of the deaf in this country during the last fifty years, one is struck by the ignorance of the people and by the apathetic attitude of the Government. Medical men have seldom taken any interest in the work, though their co-operation with the teachers is necessary for beneficial results. In the Western countries medical men high in their profession are steadily coming in to take their share in the work, and much clinical work is now being done.

The Government attitude is quite plain. Sufficient money is not given to carry on the work progressively. There is not a single State school. No opportunity is afforded for research. When primary education for hearing children is not compulsory, it will be nothing short of "mid-summer madness" to ask the Government to move in a line with other civilised countries in the matter of the education of the deaf. But the defective children have no true friends, and they deserve more consideration from the hands of the Government.

In India with a deaf population of over 200,000 people, there are only 14 schools for the deaf. In the British territories there is not a single State school. The Punjab, the United Provinces, the Central Provinces, Behar and Orissa and Assam have no schools. Bengal having a deaf population of about 40,000 people, has only one school worth the name—the Calcutta Deaf and Dumb School—which is the leading institution of its kind in India. Bombay has two schools, but none of them is being able to do any creditable work. Amongst the Native States, only Baroda and Mysore have schools for the deaf.

There is a very big field for work in the line. The uneducated deaf is a source of heavy economic and social loss to the country. We must not expect that the Government will take any initiative. Should the people also sleep over it?

It is a very common fallacy to associate deafness with mental deficiency. A deaf child differs from a hearing child only in one respect that he has never heard any sound. He cannot imitate speech, and grows up to be dumb. Without special training, he can never speak.

Deafness may be due to defects either in the sound-conducting or in the sound-perceiving apparatus of the ear. Deafness is complete when the defect lies in the nervous ear. Infective processes in the throat and the nose, if not treated, often reach the drum cavity through the Eustachian tube, and seriously interfere with hearing.

Deafness is either congenital or adventitious. About 40 per cent. of all deaf children are born deaf. We cannot always say with any certainty as to the causes of congenital deafness. When it looks like a hereditary type, it is transmitted down the line on Mendelian principles. Syphilis in the parents brings in a large percentage of congenitally deaf cases.

Truly adventitious deafness is caused by such infectious diseases as scarlet fever, measles, meningitis, enteric fever, small-pox, etc. Proper prophylactic measures may prevent much of adventitious deafness.

During the first year of life, the fact of deafness in a child may not be detected by the parents. When the door is slammed, or when anything heavy falls on the floor, he turns his head as if he has heard the sound. In fact, he never hears, but only feels such sound vibrations. In the second year of his life, he is easily detected, and should at once be taken to a specialist for advice. Handicapped as he is, his education should begin very early.

The effect of deafness in a child varies according to two factors—its degree and the date of its onset. If it occurs before speech—habit is formed, total dumbness results. If it occurs at some later period of the child's life, he will retain some speech, which he acquired before he became deaf. If deafness is not complete, he will pick up some defective speech. It is evident that some retained speech and some residual hearing are very precious assets in a deaf child, and must be preserved by all means.

We may classify the deaf into three different groups for educational purposes,—the deaf, the semi-deaf, and the semi-mute.

Children deprived of their hearing before speech—habit is formed, cannot pick up any spoken language in the usual way. They are called the deaf. Their world is a totally visual world. They have no sound impressions, and think in pictures only.

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A semi-deaf child has some partial hearing. He can distinguish words spoken loudly and close to the ear. He picks up some defective speech through the ear.

A semi-mute is one, who becomes totally deaf after speech, habit is formed. He does no longer hear anything, but retains his already acquired speech. If, however, he does not go to a special school, his speech will deteriorate or may be even totally forgotten.

There are five different methods of teaching the deaf—the Sign method, the Manual Alphabet method, the Oral method, the Combined method and the Aural method.

We need not enter into any discussion as to merits of the different methods. Signs are no longer used in the education of the deaf. Some schools use the Manual Alphabet. It is spelling in the air by certain movements of the fingers. The Oral method is used in most schools. By this method instruction is given through speech only. The child is taught to express his ideas in spoken language, and to understand others' speech by following with the eyes the lip-movements of the speakers. This is technically known as lip-reading or face-reading.

The deaf are not really dumb. There is no defect in their vocal organs. They fail to learn to speak in the usual way on account of their deafness. With the help of the senses of touch and sight, they can be taught to imitate the teacher's speech. The process is a laborious one, but certain of success. Every deaf child with normal intelligence can be taught to speak fairly well. His speech is mechanical and lacks in musical quality, but is not unintelligible.

Maharashtra Mysticism

BY MR. S. S. SURYANARAYANA SASTRI, M.A., B.Sc., BAR.-AT-LAW.

THE Editors of the Encyclopaedic History of Indian Philosophy have so far brought out two volumes, Nos. II. and VII.* The first of these, dealing with the creative period, came out some six years ago; and the latter has come out recently though it has been in the press for some considerable time. Those who know the scholarship of the editors, the fullness of their information and the directness of their presentation may justifiably form high expectations of the present volume; and a study of it does more than satisfy these expectations. The novelty of the field covered—Maharashtra Mysticism—is a primary attraction; and the interest thus aroused is fully sustained by the fullness and philosophical ability of the presentation.

The general features of mysticism and its essential identity in the East and the West are discussed in a Preface of thirty-five pages. The body of the work gives detailed accounts of the Maharashtra Mystics, beginning with Jnanadeva, passing through Namadeva and Ekanatha and Tukarama and ending up with Ramadasa. The various periods of Mysticism are characterised *seriatim* as intellectual, democratic, synthetic, personalistic and activistic. It is of course understood that these terms signify only the relative stress on some aspect of mystic experience in each age, not that any aspect was wholly excluded in any age. Thus Ekanatha's synthetic mysticism was certainly activistic as well as intellectual, though the two aspects are stressed more in isolation in Ramadasa and Jnanadeva respectively. Professor Ranade uses no rhetoric, but he succeeds eminently, by the very simplicity of his presentation, in making us live and feel with the mystics whom he writes about. One of his most successful chapters thus is that about the contemporaries of Namadeva. Here are passed in review the teachings of Namadeva, the marauder who repented because of the tears of a woman whom his lawlessness had made a widow; of Gora the potter who in his God-intoxicated dancing trampled his child in the clay under his feet; of Vishoba who placed his feet on a Sivalinga because it is impossible to find any place where God is not; of Samvata the gardener who saw

* HISTORY OF INDIAN PHILOSOPHY in Eight Volumes. By S. K. Belvalkar and R. D. Ranade. Vol. VII. Indian Mysticism: Mysticism in Maharashtra. By R. D. Ranade, M.A., Professor of Philosophy, University of Allahabad. The Bilvakunja Publishing House, Poona. Price Rs. 10.

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God in the plants he tended ; of Narahari the goldsmith who made his body the melting vessel for the soul which is the gold therein, poured the juice of God in the matrix of the three *gunas*, and hammer in hand, broke anger and passion to pieces ; of Chokha the untouchable saint who perished with others under a wall that collapsed, but could have his bones picked out from those of the rest because even they kept calling out the name of Vitthala ; of Janabai the servant-maid who envisaged God as so intimate that He ground her corn with her at the quern ; of Sena the barber who was so intent on spiritual shaving using the mirror of discrimination and the pinches (pincers ?) of dispassion that he forgot to perform his duty of shaving the King ; and of Kanhopatra the dancing girl who would marry none but the God of Pandharpur and yielded only her dead body to the king of Bedar. No better galaxy could be presented nor one more effective to abase the unworthy in us and exalt what is noble. Spirituality is not the proud possession of an aristocracy. Professor Ranade makes these figures live by his very artlessness which is an art.

If, in spite of eminence of the author there are some flaws in the book, this is nothing more than what may be expected from its magnitude and comparative novelty. It is none the less the task of the reviewer to indicate them.

(i) Dealing with the criteria of the reality of mystical experience, our author says "that that kind of mystical experience must be invalid which does not tend to an *intellectual clarification of thought*". The words italicised by us are far from clear. Do they mean nothing more than a clarification of the intellect? Or do they imply an intellectual solution of all problems presented in thought ? In the latter case, it is difficult to see how far the mysticism of Jnanadeva for instance may be said to be valid. Ennobling as it is, it is far from having attained intellectual clarity. The *advaita* philosophy, which is basic to it, finds anything but a clear exposition therein. To take one instance, we are told in the *Jnanesvari* that the soul's approach to God can be but asymptotic. No such doctrine would seem to figure in the *Amritanubhava*. We are told nowhere how *advaita* is to be reconciled with asymptotic approach. We cannot help wishing that Prof. Ranade had devoted some space to the consideration of such positions which at least to all appearance are irreconcilable.

(ii) The comparisons made with the Western mystics are instructive, but one cannot help feeling that the resemblances, in some cases, are rather forced. Prof. Ranade is very fair in his statements of Western mysticism, and the wonder is all the greater that he does not notice the differences which are patent even in his own statements. The Eastern mystic in speaking of his union with God envisages it as the merging of the image in the prototype. But Tauler says : "Could such a man behold himself, he would see himself so noble that *he would fancy himself* God" (italics ours). Is the *advaita* of the Eastern mystic nothing more than a *fancy*? Again, St. John of the Cross talks of love *binding* closely God and the soul and *uniting* them so closely that "though in essence different", "the soul seems God and God the soul". Surely this is very different from *advaita* experience. The truth would seem to be that eastern and western mysticism are so different in the aspects they stress of the experience which must be fundamentally one for the whole human race, that there are and can be only instructive parallels, never any useful identifications.

(iii) In writing a history for the first time, the demarcation of periods is liable to be rather uncertain. Thus, we find it difficult to realise the distinction between democratic mysticism and the so-called synthetic mystics. It is characteristic of the latter that they did not neglect the worldly life, but fulfilled its claims even while seeking God. But is this so different from the position of Janabai the servant-maid or of Samvata the gardener, who realised the companionship of God even while performing the lowliest of their tasks? Is not their experience entitled to be called synthetic as much as that of Ekanatha ? As we have said, some amount of uncertainty is inevitable, but it would have added to the value of the work if the author has noted the thinness of his lines of demarcation.

(iv) The transliteration is not uniform. This is possibly due to the work having taken so long in passing through the Press. It is to be hoped that a second edition will be called for at no distant date and that such minor blemishes will be remedied then. As it is, the volume takes an eminently worthy place in what is acknowledged to be a commendable and unique venture. We hope other volumes will come out soon and that they will be equally worthy.

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VISCOUNT GREY AS A BOOK-MAN

BY

PROF. DIWAN CHAND SHARMA, M.A.

HOW unstable political reputations are is clearly borne out in the case of Viscount Grey who died only recently. There was a time when he was acclaimed as a fine politician, a thorough-going diplomat and one of the ablest of the Foreign Secretaries that Great Britain had ever had. It was believed that he belonged to that line of politicians who are described as strong and silent men. After some time, however, historians and critics came to have a different estimate of his personality and his political career. He was described as a weak person who was no match for the cunning diplomats of the Continent. Furthermore he was blamed for dragging Great Britain into the Great War. But for his unguarded commitments to the nations of the Continent, it was believed, England, and perhaps the World, would have been spared that ordeal through which it had to pass on account of the world conflagration in 1914. Even though Viscount Grey wrote a book to counteract this propaganda against him, his reputation has remained under an eclipse. As years have rolled along, nothing has happened to absolve him of his share in drawing the world into that vortex of hate. On the other hand, the memoirs of Mr. Lloyd George recently published have lent more countenance to this. By the Welsh Wizard he has been described as a weakling who did things at the dictation of the French diplomats and had no will or initiative of his own. This has been further confirmed by Viscount Snowden, who believes that Viscount Grey was responsible for that terrible conflict in which Great Britain was involved in 1914. Thus Viscount Grey has been adjudged as a failure in the realm of politics and diplomacy by contemporary critics. It cannot, however, be anticipated what the verdict of history will be.

Whatever Viscount Grey's reputation be in the political field, it cannot be doubted that he will be remembered as a lover of Nature and of books. And in this connection he will present a strange contrast to many politicians, contemporary as well as those who will follow him. For it should be remembered that it has become almost a fashion to say that politicians are not generally interested in literature. For instance, it is said about Hitler that he reads novels by Edgar Wallace to recover from the exhausting effects of his fiery orations. He finds these books very useful, for they restore his emotional equilibrium as well as stimulate his imagination. Mr. Lloyd George is also known to be a lover of detective stories and even Mr. Churchill and Mr. Baldwin, lovers of literature as they are, have been responsible for ensuring the reputation of such writers more than once. This only shows that interest in politics and a love of sensational and exciting literature generally go together. But this was not the case with Viscount Grey. He was interested in great literature as is shown by his address on the 'Pleasure of Reading'. In that address he made a forcible plea for cultivating a habit of reading. But by this he did not mean that we should read trashy literature of fleeting importance but large still books from which we can derive abiding pleasure. In this matter he had his own preferences, and they were right preferences too. He placed the study of poetry above everything, for he believed that it stimulates one's intellect as well as rouses one's emotions. His own favourite poet was Wordsworth whose poetry is a school for serenity of mind, strength of character, tranquillity and fortitude. But he was not averse to the study of novels, though he liked those novels most in which the character is unfolded slowly and gradually. At the same time he loved to read novels of adventure and those in which humour was a pleasant ingredient. He, however, bestowed his affections on great histories, great biographies and books on Nature also. His advice to those who wanted to indulge in the pleasure of reading was: "The great books have stood the test of time, because they possess in an unusual degree the power of satisfying human needs and giving sustained human pleasure; and it is a great mistake to let new literature divert us from reading the old. Isaac Disraeli says somewhere that great books lead us to a proper perspective and sense of the values of life. The sentence is something to this effect: "He who is not familiarized with the finest passages of the finest writers, will one day be mortified to observe that his best thoughts are their indifferent ones."

But he was not merely a bookish and stay-at-home person. He was one who liked outdoor

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life and was interested a great deal in birds and fly-fishing. It was, therefore, not surprising that when President Roosevelt visited England, he sent an invitation to him to hear the English birds sing. It was also his last wish that he should die while listening to the songs of birds. He was indeed a great deal interested in birds, in their power of flight, in their plumage, in their nests, in their eggs and in their songs. But he was not only a lover of birds, he loved Nature in general, especially its homely and familiar and ordinary aspects. He once wrote: "The other quality is that the best kind of pleasure in Outdoor Nature does not depend on novelty, but upon enjoying things which recur in the seasons of the year. Every season of the year brings its own aspects of beauty or its own subjects of interest. They recur year after year; it is precisely because of this that they become increasingly familiar, and we look forward to them every year. If you wish to cultivate pleasure, there are three parts of it to be cultivated. One is anticipation, another realization, and the third is retrospect. You can only have perfect anticipation of pleasure if it is a pleasure you have enjoyed before, so that you know before it arrives exactly what it is like and the sort of feeling you are going to get. Outdoor Nature has a succession of seasons and every year they bring round the same procession of beauty and interest." Nature was thus a source of unaffable pleasure to him, for he said: "Joy is not the only aspect of Nature; but it is the aspect which appeals most to us; it is a very real one, and I think on the whole the dominating aspect of Outdoor Nature is that of pleasure and joy. There is one sentence from Jeremy Taylor that may be relevant in considering the pleasure that can be got from Outdoor Nature, and it is this: "I sleep. . . . . I drink and eat, I read and meditate, I walk in my neighbour's pleasant fields and see all the varieties of natural beauty. I delight in that in which God delights, that is, in wisdom and virtue, and in the whole creation, and in God himself. And He that hath so many forms of joy, must needs be very much in love with sorrow and peevishness, who loseth all these pleasures and chooseth to sit upon his little handful of thorns."

From all these things we find that Viscount Grey had right values of life. He was not the type of person who is known for his push, brass and aggressiveness but one who possesses powers of observation, depth of understanding and a cool and balanced judgment. The same impression is borne out by his address on Recreation which embodies in a way his philosophy of life. In it he set forth the four indispensable conditions for human happiness. He insisted that one must have some moral standard by which to guide one's life. He believed that everyone must cultivate good relations with one's family and friends and have a decent home life. He also rightly understood the value of leisure as contributing to one's happiness. He also insisted that all of us should do some work which should justify our existence to our country. It was this idea that he always kept before him and it is for this that he deserves to be remembered.

When all is said and done, Viscount Grey emerges not as a flashy politician or a spell-binder but a man of sincerity and deep understanding who, though slow in forming his judgment upon men and things, yet had the courage to stick to them after they had been formed once. Above all, he was a man of wholesome literary tastes who did not neglect the study of books and Nature in spite of the manifold pre-occupations of a busy political life.

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MR. SUBBA RAO : THE EDUCATIONIST

BY 'AN OLD PUPIL'

IT is hard to restrain one's feelings when one tries to portray pre-eminent lives, especially when one has the good fortune to have closely moved and lived with such a personality. Nature



MR. N. S. SUBBA RAO

is never lavish in endowing all her talents on one person, but there are such instances, and even Nature is baffled. It is also a commonplace that prophets do not find favour in the eyes of their own nation, and unhappily almost always the long tongue of malice is put forth, and jealousy vainly tries to triumph under the guise of democratic criticism. Few hardly try, like the classical swan, to pick up nice things in life, while their attempts to wreck and malign the lives of the great, unfortunately for themselves, end nowhere. Without any pretence at lengthy explanations or preamble, let me try my humble best to put before the public a short life-sketch of a personality that I consider my good fortune to have had the opportunity to write. That personality is no other than Mr. N. S. Subba Rao, for several years Professor and Principal of the Maharaja's College, Mysore.

Mr. Subba Rao's educational career has been one without a parallel in point of both brilliance and benefit. Between 1900-1909 he passed through his college courses in first class, obtaining a double first class in the B. A. (1904), and carrying away all the University medals that could be given for distinction in his subjects that year. Mr. Subba Rao was held in high esteem, and the Professors and the Principal of the Christian College, Madras, where he studied, were very proud of him. He won the Christian College Medal in addition to several others. In 1905, he went to Cambridge for higher studies in History and Economics, securing a Damodardas Free Scholarship of £300 a year. Of all the students that went to Cambridge, none had the rarest of privileges of getting himself baptised at the 'Economic Triveni' as Mr. Subba Rao. He sat for three precious years at the feet of Marshal, Keynes, and Pigou, and got his tripos in History and Economics with distinction, winning the Le Bas prize for his essay on the "Economic and Political life in Ancient India as described in the Jatakas", and later the McMohan Law Studentship of £150 per annum. He was called to the bar in 1909. It will be impossible to put in cold print the very high esteem and regard that Mr. Subba Rao carried away from his professors at Cambridge. It need be hardly said that Marshal, Keynes, and Pigou are not only Professors of great repute and kindness ever dear to the hearts of their pupils, but they also rank as makers of History. It is no exaggeration to say that having drawn all the inspiration these noble professors could give, Mr. Subba Rao acquired a strikingly prophetic nature, very widely appreciated by men of distinction in India and abroad.

After return from England with all these distinctions, Mr. Subba Rao was forthwith appointed as Professor of English and History, which post he held for nearly 8 years, after which he was appointed Principal of the Maharaja's College. It is in these two occupations that Mr. Subba Rao immortalised himself, though it is painful to see that in some quarters this side of his life is stigmatised, either unhappily because men cannot appreciate the real quality of life or are blind to it, or because they are too much alive to their failures to rise themselves to a state of impartial judgment of things, or lastly because it is idle human nature to unduly and adversely criticise great people by the sheer "Grapes are sour" philosophy. If the Maharaja's College had its days of glory and academic prestige, it was indeed in the scintillating regime of Mr. Subba Rao. All the sobriety, all the seriousness and responsibility of University life,

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and all the serenity of academic activity and its grave demands on the pupils were successively ushered into the Maharaja's College, which had just come into his hands from rather a lenient control. Perhaps it was rather sudden, or because discipline has its own adversaries at all ages, some unfortunately could not see the real motive of all this change. Come what may, nothing could stop Mr. Subba Rao from putting into practice at the Maharaja's College all the ideals of college life that he himself had imbibed at Cambridge. He practically removed the garb of cloistered and desultory study, and ushered in an age of renaissance at the Maharaja's College. The Library of the College was enormously increased and supplied with all up-to-date books and periodicals, a library for the supply of text-books to poor students was opened, and the activities of the college were glorified by the extension of the University Union activities. To bring all these activities to a state of perfection is not an easy task. It is not heresy that a professor's work in a first class University College is in itself enough to engage one's lifetime, but it is more so when a professor has to look after the administrative side of the college. For Mr. Subba Rao, these two great occupations were nothing. He had plenty of time even to prepare his elaborate and marvellously scrupulous notes for his professorial work, to read through all the days papers in order to be ready to answer any questions on current topics, and time also to go through all the day to day publications on the subjects dear to his heart—Economics, Political Science and History. His notes were not mere jottings of dull points; they were full of ideas and guidance and a pointed index to future progress. It is unfortunate that only few realised the useful mine of information Mr. Subba Rao dinned into the ears of his pupils; for all his lectures were full of facts and figures, concise, yet full of meaning. He could go through his lectures with perfect elegance and beauty, could amuse students—one of the most appreciable qualities in him—in the middle of his lectures with apt humorous anecdotes that would set the whole class-room in roaring laughter. Principal Subba Rao's (for that was how his pupils loved him to be called) class-room wore all the seriousness of an academy of learning. One could easily think of absenting himself from any class without much notice, but no one dare absent from the Principal's class. Principal Subba Rao was never in need of a pocket-book, or a register to note down defaulters of college discipline; his extraordinary memory and his extraordinarily keen eyes and ears were all the live registers that he carried with him wherever he went. If any college boy infringed the discipline of the college during working hours, his voice was enough and in the course of the next period the Principal's notice would come up summoning him to visit the Principal in his room. This was a surprise of surprises to all his pupils, for they would be all the while ignorant that they had come to the Principal's notice. Students would sooner have prepared themselves easily to face a death sentence than take courage to face the Principal. One had to prepare for hours to calm his throbbing and almost fainting heart before he went to face his Principal. There was no corporal punishment, no vulgar reprimand, no wordy warfare, nothing of the sort, but a mere questioning and a pure and simple warning! That was all. It had all the effect of a thousand physical punishment would bring out in other places. How was it? Nothing more than three things would bring all the shiver and squeeze out honesty from a pupil: they were only a pair of big, dark, wonderfully piercing searching inquisitive eyes, a metallic yet musical and lofty voice, and a vast and abundant personality. These were all the weapons with which the college was controlled to perfection.

There was nothing lacking on the administrative side. Truth and honesty were the guiding principles of this Socrates of the Maharaja's College, if I may say so. Nothing would escape his notice, nothing would ever detract him from enforcement of strict discipline. He would easily recognise the handwritings of all his numerous students without a doubt. Pupils have often tried in vain to baffle this prodigious decipherer. It so happened that some students tried to deceive the memory of the Principal by applying for leave to celebrate, perhaps for the third time, the annual ceremonies of their parents, in one year. They were all detected and met their due. How many can play such intellectual feats! An anecdote is again told that long after Principal Subba Rao left the college, he was walking about the University Office premises to while away some time before the University Council Meeting began. A pupil of the Maharaja's College evidently was smoking in the University precincts, and though he was not a student of Mr. Subba Rao, seems to have at once thrown away the cigarette when he saw the ex-Professor and Principal there. This

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clearly indicates what an enduring and instinctive discipline Mr. Subba Rao had left about the atmosphere of the Maharaja's College.

The apparently strict and austere Principal, who would eject a student for want of payment of college tuition fees, would behind the screens pay up all the fees of derelicts without a grudge, taking care that many such munificent acts of his were not given publicity; this is where his greatness lay. Some say he lacked human touch and failed to inspire love; but Mr. Subba Rao knew that any such external feeling abundantly shown would precipitate the fall of academic discipline. He had all the love, all the regard and all the paternal care for his students in his tenderest of hearts, though many unfortunate men who could not see this internal and real sympathy, have mistaken his quiet exterior for severity or callousness of nature. Nothing would give greater pain to Mr. Subba Rao than to know that one of his students has failed in life; nothing would give him greater joy than to see his students climbing up the ladder of life. Forget and forgive, that has been the philosophy of Principal and Professor Subba Rao in all his college official career, which he also abundantly brought forth to bear in his administration of the Education Department. Outside the college work, Principal Subba Rao was free from all his Professorial exterior. You could talk to him with ease on any light or stiff subject without the least uncomfortable feeling that would flock to you when you met him on the college platform. It is a wonder to me even now how he could exhibit two such distinct personalities as he did! It was all an Art of the Master Artist. In all sense of the word, he was the guide, friend, and philosopher of his charge as well as his colleagues in work.

It was during his Principalship of the Maharaja's College that Mr. Subba Rao attended the First Universities' Conference in Simla as a delegate from the Mysore University, and it was then that he was asked to accept the Honorary Secretaryship of the newly ushered in Inter-University Board, in which capacity he worked for a period of five years. He put his body and soul and organised the Institution to all its usefulness it has come to be now. Much initiative work and propaganda was required, and in this new field Principal Subba Rao's energies were ever ready to meet the ever increasing and insistent demands of the Institution. The Inter-University Board can never be sufficiently thankful to Mr. Subba Rao for all that he did for it from its very inception. The one great thing Mr. Subba Rao did was to compile the Handbook of the Indian Universities, whose usefulness is well known in the Indian academical world.

It was also during this period he was appointed by the Imperial Government (1926) as a Member of the Indian Tariff Board, Cotton Textile Industry enquiry, the first distinction of the kind conferred on a Mysorean. It clearly shows that the Government of India had realised how useful an economist Mr. Subba Rao was to give them constructive suggestions in their work, and the appointment was undoubtedly a new feather in his cap. Within a short space of time, Mr. Subba Rao studied the condition of the Cotton Industry to such a perfection, his judgment of its drift was an authority. One can even now see the piles of statistical notes he has made about the industry, and the information he has collected about all the Mills in the Bombay Presidency in the form of a cabinet card index. Men competent to judge Mr. Subba Rao's views in the matter have said all unqualified nice things and there is no gainsaying about it.

As times would have it, on his return from the Indian Tariff Board, Mr. Subba Rao was asked to take another strenuous work in the field of taxation in Mysore. He was appointed for a short period, single handed, to prepare a report on Taxation in Mysore in the light of the Report of the Indian Taxation Committee. This, it need hardly be said, is a further index of the confidence Mr. Subba Rao commands in his capacity as an economist of the first order. His Report to the Government of Mysore was critical, suggestive, and comprehensive, and a perusal of the Report shows how much of thought Mr. Subba Rao has spent over it.

After this, devolved on Mr. Subba Rao the burden of administering the Department of Public Instruction in Mysore. Unfortunately, during the early years of his regime, many unforeseen and undue difficulties marred the progress of the Department and brought him to undeserved public criticism. It is not always a bed of roses to administer to the needs of a vast Department, like the Department of Public Instruction, with all its ramifications. Here also it did not take much time for Mr. Subba Rao to dive deep into its intricate work. Within the course of half a dozen years, Principal and

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Professor Subba Rao, whose field was pre-eminently Economics and which continues to be so even now, evolved himself to be an educationist of great repute, equipped as he is with up-to-date knowledge of educational methods and practice in India and abroad. Not only has he read all the current literature on Education, but has formed a definite and tangible idea of what education is and ought to be in India as a whole, at any rate particularly in Mysore. He was invited to deliver several speeches at Educational Conferences, wherein he has pointedly indicated the needs of the country in respect of education, dexterously combining Economics and Education. His Presidential Speech at the Indian Economic Conference at Allahabad in 1929, entitled "Economic Change and Educational Adjustment", has clearly cut a new ground in educational policy. A perusal of the speech reveals what a masterly attempt it really is to put into the minds of the uninformed public the need for adjustment of education to the economic needs of the country. The one thing that has pained Director Subba Rao is the one-sided nature of our educational policy, that is the University bias, without a thought for the vast and ever increasing intellectual wreckage, and without realising that it is the vocational side of education that should receive the first consideration of any educational organization. In this side of educational administration, Mr. Subba Rao has hit the bull in the eye. He has developed a high degree of Vocational Education complex, and he has contributed many articles on the subject which have commanded the respect and regard and uniform approval of many educationists in India and abroad. Mr. Subba Rao's one passion is to sort out the talent of the country into the different appropriate channels of life for which both nature and environment fit it. It is understood he has put before the Government of Mysore a vast and constructive scheme of Vocational Education on modern and up-to-date methods, but the prevailing economic blizzard has blighted many a hope of Mr. Subba Rao in this direction. Mr. H. G. Wells says: "The one fundamental need in human association is and always has been Education: for what our education is that also is our social organization and quality of our lives." If there is any one who has fully visualised these wise words, and if any one has tried to put this into practice, it is Director Subba Rao. Mr. Subba Rao's booklet on Vocational Education, his Allahabad speech on Economic Change and Educational Adjustment, and his recent speech at the Madras Provincial Educational Conference held at Trichy—"Education in Changing India"—speak for themselves and are an eloquent testimony of Mr. Subba Rao's attempts at educational reorganization. Persons of high distinction, whose names are a passport in the educational world, bear unsolicited testimony to the clearness of vision and the definiteness of purpose of Director Subba Rao in this field of work. The Editor of a London *Educational Periodical* says as follows, reviewing his speeches and booklets on educational topics:

> It seems to me a most valuable contribution to outstanding problems of advanced education in Education, namely, that of finding suitable openings for the thousands of young men who obtain or sit for University degrees, and wholly unable to turn this higher education into account. . . . You have done well to study the subject from the standpoint of such statistical material as is available. I congratulate you upon it.

If this is what the Editor of a great educational journal in an educationally advanced country like London says, I have no place to dilate upon it.

During 1932-33, the Madras University invited Director Subba Rao to deliver the much coveted Lectures under the Sir William Meyer Foundation. He delivered in February 1933 a course of *six* erudite, economic lectures, the subject of which was "International Economic Planning", with special reference to Indian conditions. That these lectures have ushered in an epoch of new economic thought in India is beyond doubt, and the massive volume of a book which Mr. Subba Rao is going to hand over to the Madras University for publication, will, I have no doubt, be received with great eagerness and enthusiasm, not only by economists but also by all those who have the nation's progress at heart.

As an official superior and colleague of his co-workers in the Department, Mr. Subba Rao has been a staunch friend, guide, and philosopher. His work is never marked by mean jealousies, short-sighted arguments or characterised by wordy warfare. Any one may shirk work, any one could afford to do things slipshod or on the wrong line, Director Subba Rao would never grudge to step into such a person's place and set things right. Teasing his subordinates is the last thing Director Subba Rao likes, though, unhappily, as in his other fields of work, his keenness and high sense of duty to Government have been mistaken for severity and callousness of nature. It is pitiable

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that most people, while apparently have a desire for an ideal state of things for their sake, are least anxious to contribute their mite in any great constructive organization. This is where they have failed, and where they still are failing. Would they at any time in their lives realise the motive and implications of dispassionate work? I wonder! Great or small, it does not matter, Director Subba Rao gives them all their due. Mr. Subba Rao has many a plan for social amelioration, and many of his sterling programmes are unpublished and are a sealed book to many, at any rate, much more so to his devotees. Will he ever feast his disciples with more and more of his intellectual food? During the course of his educational administration Mr. Subba Rao accompanied the Dewan of Mysore on his first delegation to the Round Table Conference in London in 1930. It is understood that Mr. Subba Rao was appointed as Joint Secretary to the Indian States' Delegation in view of his high scholarship in Politics. What he did there—which, there is absolutely no doubt, must have been really of great help—is a dead secret to all Mysoreans, and all earnest attempts to squeeze out of him the drift of the deliberations of the Round Table Conference have resulted in an emphatic denial.

At home, Mr. Subba Rao is a very affable and loving person. The equality with which he treats the least of his subordinates has surprised many a social crank with false ideals of life. In point of equity of living, Mr. Subba Rao's one ardent desire and aspiration has been to see that all lived happily without any of the soul-searching and soul-deadening differences. Once he said that it would be the greatest day for him to see an honest municipal sweeper getting a C. I. E. or some such social distinction. Would that day come? It shows the very high sense of value and appreciation of the quality of life he has for the various inevitable occupations of life. So far as one can see nowadays, it is difficult to see two great occupations in life manifesting themselves in one's lifework to such perfection as they have been in Mr. Subba Rao's life as is indisputably in evidence in his capacity as an eminent economist and educationist. Mr. Subba Rao has combined these two into one of a harmonious mould and this is where his greatness lies. Prof. Keynes said: "No! The economist is not King! Quite true, but he ought to be. He is a better and wiser Governor or the diplomatist or the oratorical Lawyer. In the modern over-populated world, which can only live at all by nice adjustments, he is not only useful but necessary." If this prophecy of the greatest of men is true, the Indian Chamber of Educational Economists must, in the near future, find a fitting place for Mr. Subba Rao.

The Boyce Thompson Institute of Plant Research

BY MR. T. V. G. MENON, B.A., B.SC.

OF all the scientific institutes in the world, none surely is more unique in respect of equipment and type of research done than the Boyce Thompson Institute of Plant Research Inc., at Yonkers in New York. When the shortage of food was a serious problem during the World War, Colonel William Boyce Thompson realised that increased crop production was the only remedy for food shortage, and that for increased crop production the avenues of science has to be fully explored to reveal the secrets of plant life. With this end in view, he generously endowed an amount equivalent to Rs. 40,000,000 (in terms of Indian currency) for the erection and equipment of a laboratory which to-day is the best equipped in the world. Work in this Institute was started in September 1924. Since then the endowment has been greatly amplified and the Laboratory improved in every detail.

The main purpose of the Institute may be broadly classed under three heads; (i) to secure the best equipment for the solution of all problems connected with plant-life; (ii) to train specialists to deal with all aspects of plants; (iii) to put the results of the investigations to as practical a use as possible.

The main building consists of the laboratory, the library, the main hall and the administrative offices. To grow plants under a wide range of different conditions, 28 green-houses are provided. These are equipped with all the latest devices to control humidity, temperature, extra light and carbon dioxide factors which play a vital part in plant growth. For controlled light five of the houses are provided with special glass fittings which let in only certain rays of the sun which are desired. The equipments are for blue, green, red and orange rays. It has been found that certain rays are more beneficial for plant growth and reproduction than other rays.

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For the actual measurement of light a Koenig and Martin Spectrophotometer is in use. A Hilger E3 quartz Spectrograph is used for finding the transmission of both visible and ultra-violet through glass and solutions and the emission spectra of light sources. There are also devices to eliminate all ultra-red rays while there are glasses which let in only ultra-red. To enable the investigator to lengthen the daily period of natural illumination 4-500 candle power lights are provided in one of the rooms. An electrically driven gantry crane fitted with forty-eight 1000-watt lights, which is easily moved in and out as desired is provided to give a light corresponding to the daylight at night. A constant light room has twenty-five 1500-watt lights, the intensity of which is enough to grow the plant from seed to maturity.

A mercury vapour lamp for ultra-violet, an ultra-photomicrograph for detecting particles smaller than can be seen by ordinary microscopes, an elaborate photographic equipment, with motion picture cameras to take live tissues of plants in action are the other equipments of particular interest. To conduct experiments at low temperatures (even up to 15°C), there are refrigeration rooms with automatic thermo-regulators for half degree variations in temperature.

Amongst the staff are bio-chemists, plant physiologists, plant anatomists, physical chemists, entomologists, proto-zoologists, plant pathologists and micro-chemists, all men of wide repute and experience working together as a team.

The underlying principle of the Institute is to translate as much of their work to practical utility and is not of merely academic interest. Experiments, for instance, have been conducted to find out the most favourable conditions for seed germinations, as plant breeders are time and again confronted with the difficulty of seed improperly germinating. Plant diseases, especially like the mosaic, yellowing, rotting and wilting are all little understood by the ordinary farmer and these have been studied at great length from all points of view. The loss of crops from any one disease alone is colossal and such investigations are therefore of front-rank importance.

Micro-chemical technic enables one to detect the quantity and distribution of a particular substance in which he is interested in the different parts of a plant as the root, stem, etc. The presence of starch, for instance, in potato is important to the grower. The study of the relationship of phosphorous and nitrates to plants are of very great importance. Dormancy is a powerful factor in crop production, which has been studied at great length and controlled by chemical treatments. For example, dormancy in potato has been controlled by the use of such chemicals like ethylene chlorohydrin, ethylene dichloride or thiocyante of sodium in proper concentrations. Work on fungicides and insecticides to prevent the ravage of insect pests have also been studied at great length.

This will in brief give a rough idea of the scope of work for a well equipped laboratory of the kind of the Boyce Thompson Research Institute, and of the benefits that a philanthropist of the type of Col. Boyce Thompson can bestow to his country. Our own country is not lacking in philanthropists but their philanthropy has been mostly not of a very fruitful character. The Institutions in this country for agricultural research have received little attention from our own people. If only there are a few in this country who will be inspired by the work of such men like Col. Boyce Thompson, there is little doubt that this premier agricultural country will soon occupy its proper place in the markets of the world.

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INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

THE LIFE OF THE LEGISLATURES

NOW that we know that the Joint Select Committee will not be in a position to present its report until the end of next year, speculation is rife as to the life of the present legislatures. The attempt to prolong the life of the Assembly to the time when Federation could be established will, we fear, involve its extension for about double its normal term. That would be a travesty of law or constitution and hence the attempt to find out a convenient time for the dissolution of the present Assembly and its re-election. Surely the extension of the legislatures beyond the period for which the representatives were elected can hardly be justified on grounds of policy or principle.

And what of the Provincial Councils? Of course, the Government of India Act enables the Governor to prolong the existence of the present Councils, of which advantage has already been taken by the Punjab Government. But there is a limit even to the pretensions of "special circumstances". Though Provincial Autonomy may come in before the actual federation, nobody knows exactly when. And whatever may be said of the reserved half, surely there is nothing to justify the continuance of what may be called "an unrepresentative legislature" and "an irresponsible ministry". For both the legislature and the ministry were elected for a definite period, and they cease to represent on the expiry of that period. As we know, there have been more than one shuffling of the personnel in the Ministries at any rate in Madras, and the disposition of old parties and the emergence of new parties seem to make the situation out of tune with the intentions of the electors. May not a general election then clarify the issues and set at rest all speculations as to the strength of parties in the Councils and in the country?

A NATIONAL CONVENTION

Everybody complains of the depression in trade, but the depression in political circles is even more pronounced. The aftermath of civil disobedience has been a complete breakdown of what little political life was in the country. Disappointing as the White Paper scheme is to Indians, there are men in England who seriously contend that it is too big a jump to take and that it will lead to revolution and the eclipse of the Empire! There are Congressmen, on the other hand, who can find no words mean enough to describe its inadequacy. The revival of civil disobedience, however, will lead to nowhere. Healthy political life as in the days of the old Congress, it is hoped, will restore the equilibrium. There is a common factor among all parties—in the love of the country and the revival of active political work. Hence the appeal for a National Convention which the *Hindusthan Times* has made and which seems to have found considerable support in the nationalist press. In a striking article, the *Hindusthan Times* points out that once the White Paperites of Britain triumph, it would be difficult to replace or modify the Constitution embodied in the White Paper, and asks if a united programme at least for facing the present crisis is either impossible or undesirable.

> "The possibility of an All-India National Convention to oppose the White Paper tooth and nail," it writes, "should be considered, even if it embarrasses Sir Samuel Hoare or encourages Lord Salisbury."

A joint platform for a specific purpose, apart from its immediate effect on the political situation, will resuscitate healthy political life in the country and divest the extreme wing from the wilderness of civil disobedience. It is this desire for a new orientation that is at the bottom of the attempts made at Bombay and Madras for the formation of new political parties. But is there any reasonable prospect of success with Congressmen who still talk of boycott of Legislatures and new fangled economic programmes?

THE LATE MR. V. J. PATEL

As we go to Press comes the sad news of the death of Mr. V. J. Patel at Geneva. Mr. Patel had, indeed, been in failing health for months past and it was feared that the end was not far off. But we had hoped that under expert treatment and by his habitual robustness of temper, he would yet survive the crisis. That, however, was not to be: and the country is left to mourn the loss of a noble fighter for its freedom. It is something to know that Mr. Subhas Bose and some of his personal friends were at the bedside to the last. Mr. Patel was a patriot distinguished by his courage and independence. He will be remembered best for the brilliant part he played as the first Speaker of the Indian Assembly. None could have done more to sustain the reputation of the House or enhance the dignity of the Chair.

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THE CONSERVATIVE VOTE

The result of the Conservative vote of the Birmingham Conference shows that the situation in regard to Indian policy is unchanged, that is to say, it is just what it was after the victory of Mr. Baldwin on a similar occasion. In talking of a policy for India, it is curious that nobody seems to have thought that there is an Indian point of view. Mr. Neville Chamberlain adroitly pointed out that Government's policy was the best in regard to furtherance of British trade—a point of view that seems to have moved the diehards to a certain extent. And then the declaration of Government's caution in the matter of the reforms was thoroughly endorsed by the majority. So it is either the mere self-interest of the British trader or the lack of a forward policy that wins support for the White Paper in England. Even this is too much for the average Conservative, and the Opposition which numbered no less than 344 shows the strength of the diehard element in British politics. Well may India ask in despair where is the chance of liberalising the White Paper and bringing it in conformity with the demands of progressive India in an atmosphere so charged with suspicion and distrust of this country?

GANDHIJI'S BIRTHDAY

Gandhiji's birthday was the occasion for eloquent reassertion of the great love and esteem in which the Mahatma is held all over the country. Messages of greetings have poured from all parts of the world, and whatever differences there might be in regard to specific political or social programmes, public veneration for his character and personality has not bated a jot. Indeed, a notable feature of the recent celebrations was the enthusiasm with which Congressmen and others joined hands in paying their tribute of respect and admiration for the Mahatma's character and services. At the celebrations in Madras, Mr. T. R. Venkatarama Sastri truly pointed out:

> Many think that Gandhiji's power in political life of the country is on the wane. But I think differently and I speak with some knowledge of the mind of the common man. It seems to me that if Gandhiji puts up candidates and said to the electorates 'these are my men' few will have any chance against the candidates. When the din and heat of controversy is over and the history of these times comes to be written, it will be recognised that Gandhiji stood between the Government and vast forces that make for disorder.

THE POPULATION PROBLEM IN INDIA

The two volumes of the 1931 Census just published are of absorbing interest, made all the more interesting by the luminous interpretations of Dr. Hutton, the Commissioner. The outstanding feature is, of course, the sudden leap in the population from 319 millions in 1921 to 353 in 1931. This increase of 34 millions in 10 years may be welcomed in France or Italy or Germany, but to us with our poverty-stricken masses it is, as Dr. Hutton rightly says, "a cause for alarm rather than for satisfaction". The increase is no indication of growing prosperity, for the death rate shows no sign of diminution and the proportion of industrial workers has actually gone down by 1 per cent. This, in a country, which in recent years has shown great industrial and commercial awakening! And then the population of literates is not more than 8 per cent., while the bulk of the people live in a condition of chronic poverty with no more than one meal a day. This is an unfortunate situation: overpopulation, growing death rate, illiteracy and destitution. What is the remedy? Reduction of birth rate and increase of food product. Would you have an enormous population ill fed, illiterate and short-lived or half that number but better equipped in body and mind with greater opportunities of self-development? It is for the statesmen of the future to decide and help on in the way of real improvement.

SIR JOSEPH BHORE ON RAILWAY POLICY

It will be recalled that during the Railway Budget in the Assembly, the Hon. Sir Joseph Bhore said that we had at last plumbed the depths of depression. Events seem to have borne out that prophecy as the Railway earnings have since shown. Sir Joseph, in opening the Railway Conference Association at Simla, showed how the Railway policy of the Government has justified itself by the results. He at any rate is not afraid of what is known as the Road-Rail competition. And he is convinced that apart from co-ordination, the Railways could hold their own by increased efficiency on the technical and administrative side.

> The railways can ultimately only ward off the competitive challenge of their rivals if they realise, as I know they do realise, that they must offer something more attractive to the public than that which their rivals can give.

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THE AGENT-GENERAL'S WARNING

The question of Indian participation in the Colonisation Enquiry is still continuing to divide our countrymen in South Africa into two opposing camps. The Agent-General's visit to Ladysmith seems to have been the occasion of a battle royal between the rival sections. The pity of it! For, the Indian Community in South Africa could have no more ardent champion of their interests than Kunwar Sir Maharaj Singh. In the speech he delivered on the occasion, the Kunwar pointed out how baseless was the European fear of the Indian trader. Out of every 100 persons in South Africa less than 3 are Indians. Did 2½ per cent. constitute a menace, he asked. "If so, the Indians are a greater nation than ever I thought them to be." Sir Maharaj Singh warned his hearers that the Indian problem must be tackled at once and satisfactorily.

"Take heed, my friends," he said. "If this question is not properly settled soon the Indian population will be a constant menace to your country. You cannot put it off. India is rapidly becoming a self-governing Dominion. It may be 10 years, but at the very outside it will not be more than 20 years. Self-government is sure, and if this problem is not settled think what it will mean. In India you have a population of 350,000,000 people, while next door to them are 500,000,000 restless Japanese and Chinese. With your problem unsettled here, it would mean 850,000,000 people all hostile to South Africa. Again I say, think, my friends, think."

"THE DAILY NEWS"

We welcome the *New Daily* for the Central Provinces. A daily organ of public opinion is long overdue as the Province has been growing in political consciousness since the advent of the Montford reforms and the Nagpur University. The *Daily News* will have "to elicit, educate and mould public opinion on healthy lines"—a task to which Mr. V. S. Venkataraman, the Editor, brings considerable experience of journalism and liberal sympathies. The greetings with which the first Number opens show the measure of the support and co-operation which the paper can count upon. Mr. Venkataraman has long conducted the *Hitavada* with ability and judgment, and we particularly appreciate the statement of the first editorial: "We stand for the active promotion of goodwill and co-operation among all classes and communities, and our watchword will be fair play." Nothing could be more apposite to the needs of our time.

LIBERALS AND THE WHITE PAPER

Liberals in the U. P. met in Conference at Allahabad in the third week of October. Both the President Mr. A. P. Sen, and the Chairman of the Reception Committee Mr. Mehta Krishna Ram, severely criticised the White Paper proposals and the efforts made in the Joint Committee to make them more illiberal still. The Conference itself framed a resolution condemning the spirit of distrust underlying the proposals and declaring that they would neither satisfy Indian opinion nor improve the political situation.

COUNCIL ENTRY

How are the defects of the ensuing Constitution to be remedied? Certainly not by folding our hands and withdrawing from the contest. It is all the more needful to point our best men in the field and secure the maximum benefit for the country. And so the Council entry programme is gaining ground. And we are glad that both in Bombay and Madras, a definite move has been made to form a new party with a Council programme. For, as the Rt. Hon. Sastri truly observed in a recent speech at Madras:

The only chance of improving the condition of our country lies in sending to the Legislatures the wisest and the most courageous and patriotic elements to work the new Constitution.

INDIA AND THE BRITISH PARLIAMENT

Here is what the *Statesman* of Calcutta says about the competency of the British Parliament to deal with affairs of India. Burke and Mill had said the same thing in memorable words. The *Statesman*, stung by the notoriously anti-Indian reports of certain English papers, goes back to fundamentals and rightly maintains:

The British electorate and the British Parliament are to-day totally unfitted to discharge their responsibilities for India, and the first essential of satisfactory government is to end their responsibility. The responsibility for the day to day government of a great country cannot any longer be discharged 6,000 miles away through an electorate corrupted by party politicians manœuvring for office.

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WORLD EVENTS

By Prof. A. J. SAUNDERS, M.A., Ph.D.

THE DISARMAMENT CRISIS

THE most important news for this month is concerning the Disarmament Conference. If the Disarmament Conference fail on the top of the adjournment of the World Economic Conference, and the inability of the League of Nations to deal with the Chino-Japanese trouble, people are going to lose faith altogether in international co-operation. It was for that reason that Mr. Norman Davis, the United States delegate, said on his arrival at Geneva: "The situation is now so bad that it is obvious that something will have to be done."



Prof. A. J. SAUNDERS, M.A., Ph.D.

The two outstanding difficulties are France's demand for security, and Germany's claim for equality in armaments. The way the matter stood at the discussions at Geneva last December was a general acceptance of the principle of equality within a regime of security which would imply a considerable modification of the policies on the part of both France and Germany. Great Britain has come forward since with a Draft Convention which was accepted as the basis for discussion to the effect that there should be a regulated disarmament applying to all countries to operate over a period of 5 years. But Germany's conduct during the past 6 months under the Hitler regime has roused fears, and her more recent insistence upon equality has led to the present crisis. The German position is explained by Baron von Neurath, the Foreign Minister, who spoke on German foreign policy at a reception of the International Press in Berlin. He said that the readiness of the highly armed States to fulfil their obligation to disarm seemed less than ever. Assertions that Germany wished to rearm wilfully disguised the fact that "Germany's purpose is merely the removal of the present state of one-sided defencelessness".

It is the irony of the situation which is so startling; it seems that disarmament will yet lead to rearming, and that will be a disaster as Mr. Stanley Baldwin points out:

> If rearmament commences again in Europe, there will be no restoration of the cut in salaries and no reduction of taxation for a generation. The rearmament of Europe will mean bankruptcy of some nations.

Still, we must not blind our eyes to the fact that, because the other nations, especially France, have not fulfilled their promises made at the Versailles Treaty about disarmament, Germany has a case. Equality has been promised to Germany, which means either that the other nations disarm to the level of Germany, or that Germany rearms to their level. Germany sees no possibility of the former, so she now demands the latter. The latest news which has just come is to the effect that Hitler, fearing that no satisfaction can be expected from the Disarmament Conference, has ordered the German delegates to leave the Conference, and Germany to withdraw from the League of Nations. The meaning of that announcement is that the Disarmament Conference will adjourn to think things over, and Germany will commence immediately to rearm. It also means that Germany is forthwith repudiating the Versailles Treaty. All of which indicates that the political situation in Europe is alarming.

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CENTRAL EUROPE

Things are not happy in Central Europe; a new alignment of powers is taking place, and one does not know what the outcome will be. A little while back Italy and Germany were coming together, for there is much in common between Fascism and Nazism. But recently Italy and France have become more friendly, but the old hostility between France and Germany continues and is being intensified over the question of disarmament.

Austria now comes into the picture; Germany evidently has eyes on Austria and is anxious to build up a strong Mitteleuropean co-operation. Austrian politics are tending towards a dictatorship, but Austria prefers its own dictator rather than be subject to Hitler and a German supremacy. There is in this situation the possibility of a new Triple Alliance: Germany, Italy and Austria.

On the other hand the claims and aims of the Little Entente, or a confederation of the Danubian States must not be forgotten; the vital question is towards which of these two possibilities will Austria and her former partner Hungary look for co-operation. Austria at the moment is the key of the Central European situation; from both political and economic interests she will have to ally herself with one or the other parties. She has more in common with Germany, but in that case she would be very much at the mercy of Germany and would lose a large measure of her independence; if however she links up with the Little Entente, Austria will have a place of leadership and influence which she craves. The situation is very interesting to all students of European politics, and we shall follow it carefully.

MANCHUKUO

It is now two years since Japan launched her armies against Manchuria, and it is eighteen months since the new State of Manchukuo was set up under the control of Japan. It is therefore a good time to take stock of what is happening and the plans for the future. It should be borne in mind that this whole movement and the establishing of a new State was with the goodwill and co-operation of the 30,000,000 inhabitants themselves, and they have co-operated in the arrangement ever since.

The first thing to remember is that this move in Manchuria on the part of Japan was in opposition to the League of Nations, and despite a Special Commission's condemnation of the whole thing, Japan has carried out her policy, has established herself in the new State, and is carrying out her plans. Every day is establishing her hold and control in Manchukuo and lessening the possibility of her being removed by the League.

The visible results which are taking place are another thing to bear in mind. Production, trade and commerce are improving; the currency has been stabilized; there is exploitation and Japan is benefitting, but the people themselves are also benefitting greatly.

Perhaps the most important service which Japan is rendering to the new State is the suppression of organised banditry. All over China bandits are active and are a menace to the peace and prosperity of the people. Japan has set her hand to greatly decrease banditry in Manchukuo. It was estimated a short time ago that there were 212,000 active bandits in Manchuria. Japan's war on the bandits has decreased the number to 60,000; although it will be impossible to stamp them out entirely, yet the number will be lessened still more. That in itself is a great service that Japan is rendering. Banditry is really economic in origin; as Japan is able to improve the economic conditions, banditry will diminish and the economic situation will be improving.

MR. DE VALERA'S TROUBLES

There are three prominent parties in Irish politics at the present time. They are the Government Party, the United Ireland Party under the Presidency of General O'Duffy, and the Labour Party; between them the President Mr. De Valera is having a bad time. The United Ireland Party is strong, well organised, and is out to defeat De Valera and his Government on the questions of republicanism and economic co-operation with Great Britain. The Labour Party hold the balance of power; it at present is supporting De Valera, but it will only continue to do so as long as the Government carries out its policy. The price of Labour support is socialistic legislation, and that will impose a heavy burden on the taxpayers. It is doubtful if such an alliance can last long, so that a General Election is not far off in which De Valera will have great difficulty in vindicating his policy. The situation looks quite ugly, the tension is great, and it may even lead to civil war.

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Trade and Finance

By "SRIVAS"

THE COTTON TALKS

THOUGH it is a month since the beginning of the cotton talks at Simla, there has been as yet no reassuring sign that the respective delegates would soon arrive at a definite settlement. The Press reports are, as usual, full of vague rumours and contradictions trying every time to get some sensation out of an essentially drab affair. Negotiations for a trade treaty are quite unlike diplomatic conferences on political issues. They are a matter of arithmetical calculation and close commercial bargaining. In Great Britain, for instance, nearly a dozen trade treaties have been concluded during the last few months. And this should suffice to prove that, if only the parties in such negotiations know their minds and have got the experts necessary to appraise the significance of each proposal, it should not take any length of time to come to an agreement. It would be remembered that doubts were expressed in these columns last month whether the requisite expertness was present in the Simla talks. It would seem that not only was such expertness lacking, but even the general conditions necessary for a successful termination of the talks were not present. There is the anomaly of the Lancashire delegation being without any sort of official status, though, of course, it may be presumed that the Government of India are anxious to accommodate their interests as much as they can. It would appear from certain reports in the Press that the main encouragement for the Lancashire delegation to proceed to India was an assurance of the representative of the Bombay Millowners' Association that the cotton mill interests in India generally would agree to the removal of the emergency surcharge on the import of piece-goods from Lancashire.

It now transpires that the cotton mill interests in India are not prepared to stand by Mr. H. P. Mody in regard to his assurance to Lancashire. They admit that the emergency surcharge was levied for revenue purposes and not with a view to give increased protection to the Indian products. But, they argue, having enjoyed the protective advantage of such a measure, the cotton mill interests should think twice before foregoing it. This is only a sample of the difficulties that beset the talks of the non-official trade delegates. And if it is added that the general attitude of the trade delegations is to await the upshot of the discussions between the official delegations of India and Japan, it may be easily guessed that their talks have been of a highly inconclusive kind. In fact, as the correspondent of a Madras daily points out, the non-official trade talks are nothing like the business-like negotiations of trade delegations in Europe. It is a case of an all-round waiting, feelers from all sides and reticence and reserve that are common to all parties. As regards the official talks, it would seem that the Japanese delegation have not altogether a free hand in striking a bargain at this end. They have had at various stages to refer matters to the Government and the industrial interests at home and particularly on the question of linking Japanese purchase of raw cotton from India with the Japanese quota of India's import trade in cotton piece-goods.

One definite result of the long-drawn-out discussions in Simla may be said to be the recognition by Government and by the cotton mill interests that, any agreement with Japan must include an undertaking on her part as to the amount of cotton she would purchase from India. As we write, there are reports that Japan and India have come to a closer understanding in this regard. But differences still persist and it is only with some degree of optimism that one can regard a mutual settlement as possible. Originally it was believed that the Japanese cotton mill-owners were opposed to link the purchase of cotton with the import of Japanese piece-goods into India. But latterly an unofficial message from Osaka is believed to have been received by the leader of the Japanese delegation to the effect that the Japanese delegates have accepted it in principle, leaving the exact figures for negotiations and settlement later.

In regard to the tariff, Japan is willing to accept 50 per cent. but without connecting it with rupee-*yen* exchange. On the question of the export quota, Japan is expected to hold out for a minimum of 450,000,000 yards for the corresponding bales of raw cotton purchased.

RESERVE BANK BILL

From all signs, it looks as though the Reserve Bank Bill will occasion more numerous and bitter controversies than were apprehended by

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the Government when they first introduced it into the Assembly. For, at that time, the Government had succeeded in bringing round to their viewpoint the London Committee. They were also aware that the Reserve Banks scheme, as they had formulated it, was part of the wider plan of political reforms to which the Government and their supporters are firmly committed. They probably thought, too, that they had introduced the Bill when the country was least prepared for it, and that the prevalent apathy, added to the ignorance, would enable them to have their own way. The last week and more has shown that it is not going to be all smooth sailing for Sir George Schuster and the sponsors of the Reserve Bank Bill. The banking interests, which are primarily affected by the Bill in its present form, are slowly waking up to the significance of these measures and their line of criticism has been such as to affect the most fundamental and the most characteristic features of the Bill. It would appear that exchange banks and Indian joint stock banks are alike opposed to the provisions requiring them to maintain a proportion of their liabilities with the Reserve Bank of India. The bankers naturally argue to themselves as to what they actually get in return for placing part of their liquid resources with the Reserve Bank. In the first place, they would have to find the requisite money only by selling part of their portfolio of Government securities, and the consequence of all the banks rushing to sell their holdings are easily imagined, even by those who have no acquaintance either with finance or the markets. Thus the practical result of the provisions regarding reserves would be that giltedge prices are hammered down to unprecedented depths and that banks suffer severe losses in the realisation of cash for the security holdings. And all this for what? For the doubtful privilege of being a member of the Reserve Bank system in India. It is recalled that the United States of America is the only important country in the world which requires its banks to maintain reserves with their central banking institution. But there the banks are allowed to have an interest in the share-holding of the Reserve Bank and the facilities for discounting are ample. But in India where a bill market is not fully developed, the promise of rediscounting facilities is a doubtful and illusory gain. The bankers are, therefore, strenuously opposing not only the requirements of a minimum percentage of reserve but also the very idea of making India's central banking institution a Reserve Bank. They are also demanding that the facilities offered to the Imperial Bank of India for opening new branches and spreading banking habit in the country should also be available to them in some, if not the same, measure. The case against the Reserve Bank Bill in its present form has been ably made out at great length in a special Supplement issued by *Indian Finance*. It remains to be seen how far the members of the Joint Select Committee themselves would be affected by the new views that are now gaining currency and whether they would insist on a more thorough overhauling of the Bill than Sir George could have dreamt of at the start.

FLOATING DEBT

The position of the Government's floating debt and ways and means has changed distinctly for the worse during the period under review. In the middle of October ways and means advances stood as high as Rs. 4½ crores and though during the week ended October 13, the Government were able to return Rs. ½ crore to the Bank, there can be no doubt that this was a temporary relief, which cannot last long. On the other hand, the examination of the Treasury Bills position, as it would appear from what follows, will show that the chances are for such ways and means advances to increase to higher figures in the coming weeks. The return of Rs. ½ crore was effected less with a view to impress upon the market the Government's surfeit of funds than in conformity with the rule that the Government had formed with themselves for a time, namely, that Public Deposits with the Imperial Bank of India should not be much in excess of the limit of Rs. 6½ crores. The fact that the state of the ways and means advances is only a reflection of the deterioration in the Treasury Bills position. One must begin with pointing out that the total amount of Treasury Bills outstanding had declined from Rs. 32 crores at the end of September to Rs. 28·34 crores in the week ending October 23. While June, July, August and September were periods of substantial excess of weekly sales over maturities, October has seen that week after week the Government have had to pay out in excess of what they received by way of new sales of Treasury Bills.

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Diary of the Month

Sept. 23. The first air-mail from London to Rangoon leaves Croydon.

Sept. 24. Indo-Japanese trade talks begin at Simla.

Sept. 25. The 14th Session of the League Assembly meets in Geneva.

Sept. 26. Sir Akbar Hydari leaves Bombay for England.

Sept. 27. Raja Ram Mohun Roy's death centenary is celebrated throughout India.

Sept. 28. The Irish Dail rejects the motion of censure against Government by 80 to 75.

Sept. 29. H. E. the Governor of Bombay outlines a scheme of village uplift.

Sept. 30. Extension of Indo-Japanese Convention for a month.

Oct. 1. Sir Samuel Hoare resumes his evidence before the Joint Committee.

Oct. 2. The 65th birthday of Mahatma Gandhi is celebrated throughout the country.

Oct. 3. About 30 Congressmen of Madras meet at Congress House to form a new Party with a Council programme.

Oct. 4. The Austrian Chancellor Herr Dollfuss narrowly escapes assassination.

Oct. 5. Sir Baron Jayatilaka makes an important statement in the Ceylon State Council.

Oct. 6. Conservatives' resolution attacking the White Paper at the Birmingham Conference is defeated.

Oct. 7. Indian Empire Society presents memorandum to the Joint Select Committee.

Oct. 8. Sweeping orders are issued against Bhadrolog youths by the Midnapur Magistrate.

Oct. 9. Meeting of Democratic Swaraj Party in Bombay ends in a fiasco.

Oct. 10. Messrs. Bakhle and Siva Rao in a statement on the textile negotiations urge consultation with representatives of workers.

Oct. 11. The 30th Session of the Indian Railway Conference meets in Simla with Mr. H. A. M. Hannay as President.

Oct. 12. Sir Samuel Hoare in his statement before the Joint Committee favours separation of Burma from India.

Oct. 13. The 15th Session of the All-India Hindu Sabha meets at Ajmere with Bhai Parmanand in the chair.

Oct. 14. Germany withdraws from the Disarmament Conference.

Oct. 15. Prof. A. C. Woolner is reappointed Vice-Chancellor of the Punjab University.

Oct. 16. Mr. Henderson declares that disarmament must continue.

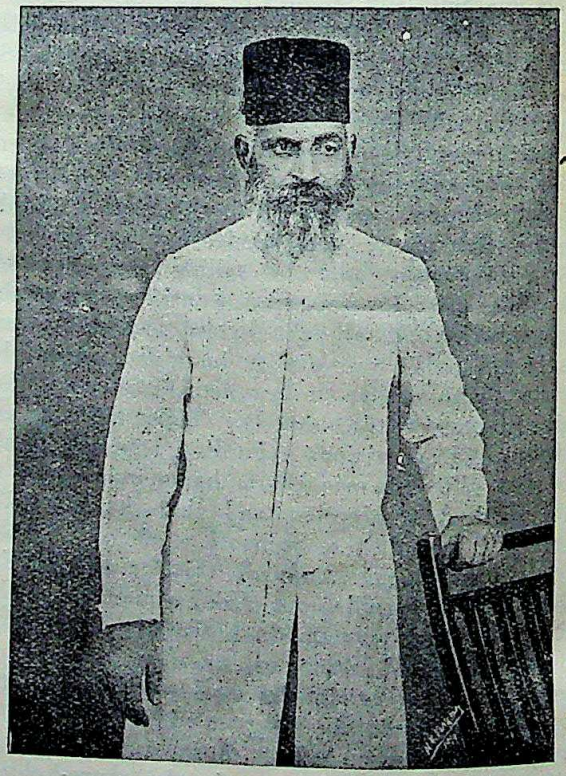
Oct. 17. The Rt. Hon. Sastri appeals to the public to participate in the ensuing session of the Liberal Federation in Madras.

Oct. 18. Nila Nagini Devi, Gandhiji's American disciple, leaves the Wardha Ashram.

Oct. 19. Sir Philip and Lady Chetwode arrive in Bombay by *S. S. Rajputana.*

Oct. 20. Germany resigns membership of International Labour Office.

Oct. 21. Eighth U. P. Liberal Conference meets at Allahabad, Mr. A. P. Sen presiding.



THE LATE Mr. VITHALBHAI PATEL

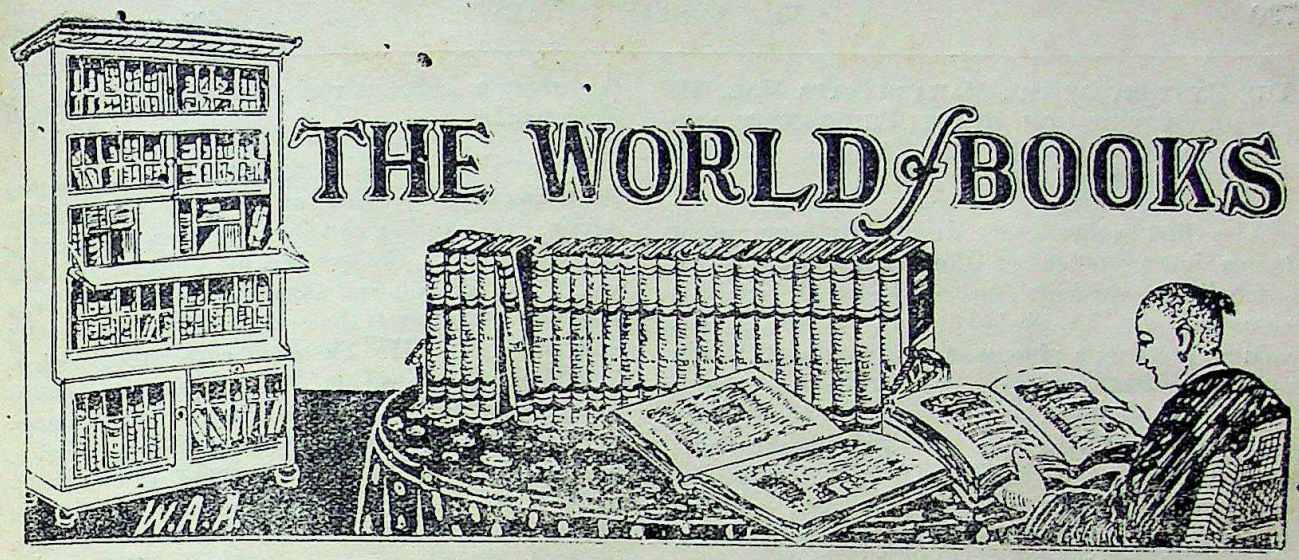
Oct. 22. Death of Mr. V. J. Patel this afternoon in the clinic at Gland, Geneva.

Oct. 23. M. Deladier, the French Premier, resigns.

Oct. 24. Mr. Churchill gives evidence before the Joint Select Committee, disapproving Federation.

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THE WORLD of BOOKS

EARLY ASTRONOMY AND COSMOLOGY. By C. P. S. Menon. Publishers : George Allen and Unwin Ld., Museum Street, London.

Here is brought together the cosmological lore imbedded in the early Hindu, Chinese, Chaldean, Babylonian, Egyptian and other books. The similarity of beliefs is such as to make it well worth the investigation whether it is the not uncommon coincidence of independent primitive thoughts and beliefs or whether they had a common origin. It would not be surprising if they had a common origin.

Numbers and geometrical conceptions have had a great part in shaping the primitive conceptions of the universe. While it is possible that a conception of the world on a square base preceded the one on a circular base, one cannot be sure that the one was not held alongside of the other and both were not different forms of the same idea. Language used in regard to the known phenomena refers as often to the *chakra* or circle as to the four quarters or ends of the earth and it is not easy to say that they are mutually exclusive and based on different cosmological conceptions. The South Indian form of constructing a horoscope can hardly be a support for an independent square conception of the universe.

The most suggestive part of the speculation is that relating to the early sacrificial forms of worship and the structure of temples and pyramids and their probable connection with early cosmologies. The year conceived as creator, sacrifice as the maker of the year, the square and the circular altars of equal areas and the number of bricks used in constructing the raised sacrificial ground are all stated to be directly or indirectly connected with cosmological ideas.

The recurrence of the numbers in the series referred to by the author is at the least interesting. The four seasons arising from the equinoctial and solstitial points are natural divisions. But the number 12 in the hours of days and nights and the months of the year, the number 60 in the Indian division of the day and in the minutes and seconds of the hour and the minute and in the Jupiter cycle of years, and the number 360 in the division of the circumference of a circle and in the days and nights, and the number 28 in the asterisms might have all been based on a supposed relation between numbers and cosmology. But the problems involved in the unravelling of the ancient mind are so complex that no certain conclusion can be reached without a fuller investigation of materials that are, or might in time become, available.

While the relation between the sacrifices and the phenomena of the seasons and the year was known, the idea that cosmological conceptions entered in the very core of sacrificial forms and details is new and may serve as some explanation of what is usually dismissed as " priestly nonsense".

A PLEA FOR THE ART OF DANCING. Compiled. Modie Power Printing Works, Bangalore. Price As. 8.

This is a symposium of the views of eminent persons on the subject of dancing, and an appeal on the question is addressed to universities, educationists, and parents. Very informing essays are found in this book by writers like Dr. S. Krishnaswami Aiyangar, Mr. N. S. Subba Rao, Mr. O. C. Gangoli and Mr. G. S. Dutt, I.C.S. Mr. Edward Scott writes on Dancing for Strength and Beauty, and Miss R. E. Robinson on " What I Saw At Lucknow."

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THE MYSTERY OF THE MAHABHARATA VOL. II. THE SYSTEMS OF HINDU PHILOSOPHY AND RELIGION. By N. V. Thadani. Bharat Publishing House, Karachi.

The first volume was devoted by our author to an interpretation of the Vedas, as being a symbolical representation of the real spiritual character of the world of phenomena. This volume presents a picture of all systems of Hindu philosophy and religion, as "without a proper explanation of these, it would not be possible for the reader to understand the Mahabharata as a picture of all this in story form". Here he endeavours to prove that the five great systems of Hindu philosophy—Vedanta, Yoga, Vaiseshika, Nyaya and Sankhya—are based on the corresponding creative energies of life and are founded on the idea of the different Vedic gods and thus to show that the Vedas are the originals of these great *darsanas* even as tradition claims them to be. The gods of the Vedas represent the energies of the organic cell which, in its universal form, gives us the idea of Brahmanda or the manifest universe. He believes that the idea of the cell dividing into two, which modern biology has yet to discover, is the quintessence of the idea of the Unmanifest in the sacred books of the Hindus based on the cell and applied to the whole universe. Developing the theme further, we are told that the ancient idea of the creation and dissolution of the universe corresponds to the actual phenomena of the development, disintegration and division of the organic cell. And we read that each of the five principal systems of philosophy corresponds to a creative energy, the soul, Buddhi, mind, the senses of knowledge and the senses of action respectively; and all of them are but inter-related parts of a great whole, founded on the structure and evolution of the organic cell.

Mr. Thadani would not agree with those modern writers who hold that these five systems have evolved from one another and, finding in the *Sankhya* a more complete development of Prakriti than in the *Nyaya* or *Vaiseshika*, regard the former as a subsequent development and so change the order of the systems. He explains the ascending and descending scales of thought from Sankhya and Vedanta as the respective starting points. The Upanishads contain all the principal ideas of the various systems of philosophy and are to be regarded as a great commentary on the hymns of the Vedas which describe the five great creative energies of life representing the organic cell, universalised into the idea of Brahmanda.

These ideas are again found in the *Brahmanas* in terms of sacrifice or creative and selfless action. Our author closely associates the doctrine of Bhakti with the system of Vedanta and the worship of Vishnu and says that its range extends from the character of the soul to that of the Buddhi and the mind. He likewise correlates Saivism, Buddhism, Jainism, etc., to the other systems of thought and holds that the Tantra is the connecting link between all systems of Hindu religion, in which also we can perceive the same ascending and descending scales of thought. In the last chapter he examines the Holy Bible in relation to Hindu thought and says that the Holy Ghost refers to breath or *prana*, the energy of action and the vehicle of soul in man.

Thus the *Vedas* in their hymns, the *Brahmanas* in their sacrifices, the *Upanishads* in their analyses, the *Darsanas* in their aphorisms and the *Puranas* and the *Epics* all convey the same idea, each in its own way; and the *Mahabharata* is a picture of all systems of Hindu philosophy and religion in story-form as will be explained in the coming volume.

THE LEGAL RIGHTS OF WOMEN UNDER DIFFERENT COMMUNAL LAWS IN VOGUE IN INDIA. By Ramanlal V. Mehta, B.Sc., LL.B., Pleader, Rajapipla. The Hindustan Newspapers, Ltd., Fort, Bombay 1. Price Re. 1.

This excellent thesis is a welcome publication at an opportune moment. It takes a wide and accurate survey of the Rights—contractual, marital and proprietary—of women of all communities under the different categories of spinsters, married women and widows in the whole of India including the Native States. It deals in a clear and succinct manner with the statutory and customary Law on the subject, giving the place of honour to the Special Marriage Act of 1872. It is a convenient *Vade Mecum*, which every social worker and Legislative Council member will find very useful. The author's views on marriage and divorce are deserving of special consideration at the hands of all Social Reformers. The usefulness of the book would be considerably enhanced if references to the Case Law discussed are given and also a chronological table of the sets referred to.

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CECIL RHODES. By J. G. Lockhart. Duckworth, London. 2 sh. net.

A man who believed fanatically in the 'White Man's Burden' and whose great aim was the federation of South Africa under British rule is certainly a tempting subject for the biographer. Mr. Lockhart shows in this book that Cecil Rhodes was one of the greatest Englishmen of the 19th century but that his achievements fell short of his high hopes. The failure of some of his plans was partly due to the fact that they were too ambitious and partly because he had to encounter Kreugerism. Cecil Rhodes' character was much more complicated than Lockhart assumes. On one side of him he was a man of indomitable will and fanatical consistency, the kind of realist who builds an Empire, imposes his will upon other people and crucifies himself upon a delusion. This was the side of him which made him start the British South Africa Company in 1889 and occupy Rhodesia after the Company's troops had routed the Matabele in 1893.

But there was another side to Rhodes which was entirely contradictory. He was a visionary and one of those visionaries who act on impulse. It was this side of his character which made him imagine that he could establish British supremacy in Transvaal with the help of the Utlanders and which resulted in Jameson raid. The raid was a failure and while it led to the Boer War, it killed Cecil Rhodes.

Lockhart has done justice to his subject within the compass of the small book. There is a bibliography at the end where information of a more special kind can be sought.

LUCRECE: Translated by Thornton Wilder from the French of Le Viol de Lucrece by Andre Obey. Longmans. 6 sh.

The sad thought of the Rape of Lucrece is the theme of many a sweet song. Shakespeare wove the pathetic story into a romantic dream, and Andre Obey taking his main inspiration from the British dramatist compressed it into a moving drama. Mr. Thornton Wilder has afforded a translation into English. M. Obey has apparently more in common with the classical dramatists of Greece and Ancient India than with the modern. Round the whole story is thrown a mystic, yet transparent, veil of destiny embodied in two narrators. They recount developments that are not quite fit to be portrayed on the stage. In this the dialogues of the narrators, and even of the two soldiers in the first act, bear a striking resemblance to the Vishkambha of the Sanskrit drama, though one might add, the thought of two men bearing witness to Tarquin's foul deed is insufferably obnoxious. But the significance of the narrators perhaps lies in the suggestion that they read the happenings as from the open book of a prophet. A whole history of the World is contained in the following:

> Look, Rome is in labour with History. Athens in its time was beauty, Babylon was luxury, and Troy was doom. There will come a day when Paris will be Revolution and when Berlin will be war. But Rome, to-day, is History.

There is a real movement in the drama, with one's sense of time and scene kept unimpaired, with words carved with that quaint piquancy which one has learned to associate with the French genius.

Tarquin's treachery done, the rush to the sequel is done in but few words:

> Rumour is flying through the streets of Rome. It is hard to say what the rumour is, but it can be heard, it can be seen in its flight. It passes over the city like the wind passing over a field of high grass.

Collatine's household wakes up to the horror in ingenuous sloth. The last scene is done with a brush, more than a pen. Collatine, goaded home by a crypitc message from his beloved, accompanied by Brutus and his faithful friends, Lucrece supreme in her heroic shame and the crowds of Rome surging into the castle, determined to wreak vengeance on him "who violates the mother of us all, Rome, Rome"!

BOOKS RECEIVED

THE RADIANT WAY. By Jane Brown and Elizabeth L. Sinton. W. & R. Chambers Ltd., London.

FROM YERAVADA MANDIR. By M. K. Gandhi. Translated by V. G. Desai and Jivanji Desai, Ahmedabad.

THE DAYSPRING OF YOUTH. By M. Yoga Practice Adapted for Western Bodies. Putnam and Sons Ltd., London.

THE WORLD CHAOS AND THE WAY OUT SERIES. By Ernest Kirk. National Press, Bangalore.

DUST DEVILS. By Marjorie R. Shand. T. Werner Laurie Ltd., London.

SIDELIGHTS ON THE PROBLEM OF INDIAN NATIONALITY. By Dr. Ishwar Nath Topa. Osmania University College, Hyderabad.

THE NATURE, CLASSIFICATIONS AND PRINCIPLES OF PUBLIC REVENUE AND EXPENDITURE. By J. K. Mehta. Indian Press Ltd., Allahabad.

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INDIAN STATES

Baroda

THE GAEKWAR ON DEMOCRACY

In his opening address to the Second World Parliament of Religions at Chicago, H. H. the Gaekwar of Baroda made a powerful plea that religion should be brought into line with modern developments. He said amongst other things :

We are in an age of ferment and chaos, but also of transition and awakening," said the Maharajah. "Science has united the world, but it is divided socially, economically, and politically. Man can weigh and analyse the farthest planet. Can he organise the one he lives on? The men of science, the doctors, the engineers, the social reformers. the religious seers, these men are making things new; but selfishness, race hatred, narrow nationalism and greed have thrown all nto chaos.

Yet a new cosmos is emerging. God is at work. He is a democratic king and asks our help. He recognises no hierarchy but that of service Democracy means also the emergence of the common man and his rights, the demand of the backward peoples for a place in the sun.

And alike in East and West, tyranny and humbug are challenged, for they deny these rights. All over the world religion is being challenged by the developing ethical ideals of mankind. Religion that is unethical is a curse, not a boon. Yet religion is needed and will survive, for man is incurably religious. If there were no God, he would invent one

Christianity calls men to crucify the lower self. But it is paralysed by the snobbery and colour bar of Christians. It can do much if it recovers its true fundamentals—love of a loving God and love of men who are brothers. We in India affirm that all creatures are one, but we have lost our sense of proportions. We spare malarial mosquitoes and plague-bearing rats, but we bear heavily on the human family and do harm to millions of our fellow-men.

BARODA UNEMPLOYMENT CENSUS

It is understood that on the cabled orders of His Highness the Maharaja, the Commerce and Industries Department of the Baroda State is arranging for a census of the unemployed in Baroda City under the direction of Prof. Kamadar. This will, we believe, be the first census of its kind in India. Attempts have been made before to collect data about the spread of unemployment by issuing questionnaires, but not to get surveyed a limited area thoroughly. A peculiar difficulty in the way of such a census must be recognized. The joint family system in India does not throw out every unemployed young person entirely on the world and unless the census takes note of this fact, its figures are likely to give a serious under-estimate of unemployment.

Mysore

SIR MIRZA'S ADDRESS

Sir Mirza Ismail, the Dewan of Mysore, in his opening address to the Mysore Representative Assembly on the 30th September, discussed the White Paper proposals at some length and laid stress on the influence of human element in political affairs.

He put forward the view that the White Paper constitution scheme proposed an Upper Chamber too large for practical purposes and that this Chamber should be of quite different character from the Lower one and should represent the interests of Provincial and States governments.

After some remarks on the need for Indians to improve their character so as to display a greater unity of purpose in a land where, owing to warring creeds and communities, it seems well-nigh impossible for the plant of a true democratic government to grow, Sir Mirza voiced Mysore's hope that the close scrutiny of the whole reforms scheme position would result in her obtaining two things she had very much at heart: the remission of the tributes and the retrocession of the C. and M. Station.

The Dewan's survey showed a very satisfactory position on the year's work, with an improvement of Rs. 2 lakhs over the revised estimate; increased cultivation; many new public works in progress; and expansion in sugarcane. In conclusion, he stressed the great importance of the work of village reconstruction and the part to be played in it by the Village Panchayats, impressing the fact that the ryots are the backbone of the State.

MYSORE SUGAR PROJECT

The Mysore Sugar Project, launched under the joint auspices of the Mysore Durbar and the Public, in the Irwin Canal area, is nearing completion. The factory will commence the manufacture of Indian White Sugar in January, the operations being conducted under the direction of Mr. C. T. H. Penning, Sugar expert.

MYSORE TOWN COUNCILS

The Government have issued an order under the Mysore Town Municipalities Regulation 1933, that all Town Municipal Councils in the State shall, with effect from the date of their reconstitution, be composed of 20 Councillors, of whom 15 shall be elected and 5 nominated, inclusive of the Senior Medical Officer in charge of the medical institution in the Municipal area who shall be an *ex officio* Councillor.

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Travancore

THE STATHAM REPORT

Travancore Education Reforms Committee (Statham's Committee's) report has been released for publication. The main recommendations are:

Administration: 1. Closure of Education Section of the Secretariat. Appointment of Director of Public Instruction as Education Secretary to Government. 2. Creation of the Post of Deputy Director of Public Instruction and the post of the Financial Assistant to Director.

Collegiate Education: 1. Closure of degree classes in Maharajah's College for Women. 2. Opening a College of Technology Establishment and a unit of University Training Corps. 3. Affiliation of Sanskrit College to Madras University.

Schools System: 1. Carpentry and gardening to be compulsory in all English schools. 2. Vocational bias in Vernacular schools to consist of 8 classes with public examination at the end of the 8th Class.

Technology and Professional Education: 1. Attachment to College of technology of Industrial Workshops for research in manufacture. 2. Restriction of admission to Law College. 3. Establishment of a Medical School in Trivandrum.

Education of Girls and Women: 1. Abolition of B. A. Classes in Women's College. 2. Opening after Intermediate Course, Domestic Science in Women's College. 3. Co-education to be introduced throughout the primary stage excepting in the Mahomedan girls' schools.

Unemployment: Taking industrial economic survey. 2. Development of technical education in all stages; 3. Introduction of vocational bias in schools and practical work in ordinary schools. 4. Full encouragement to be afforded in rural reconstruction movement. 5. Provision of land by Government for establishment of more agricultural colonies. 6. Enforcement of rules regarding employment of children in factories. 7. Establishment of Employment Bureau.

THE CO-OPERATIVE COMMITTEE

The Committee appointed by Government in January to investigate the working of the Co-operative Department, toured in North Travancore recently to examine witnesses. All the witnesses agreed in one point, *viz.*, that the co-operative movement as worked at present in Travancore had failed in its purpose, namely, to encourage thrift and effect a real spirit of self-help and cohesion.

Hyderabad

H. E. H. THE NIZAM'S POEMS

As a writer of elegant Persian "Gazels", the Nizam of Hyderabad has won the highest encomiums of all reputed Persian scholars in India. He has now announced his intention to invite poetical compositions in Persian in connection with his birthday anniversary.

A *Firman* issued on September 21 says:

"So far as learning and science are concerned, Hyderabad has developed into a second Baghdad, and the founders of this renaissance have conferred upon me the title of "Sultan-ul-Uloom" (King of Learning).

Very shortly I propose to publish a collection of 500 poems composed by myself during the best part of 10 years. The poems selected for the proposed volume have passed the scrutiny of the Poet Laureate, Fasabat Jung, who is an acknowledged master of the art.

My late father had for a short time interested himself in poetical composition, and he had the advice of Fasi-ul-Mulk Dagh, a great poet of Delhi, in composing his Urdu poems."

THE NIZAM ON RELIGIOUS BELIEFS

The following important *Firman* has been issued by His Exalted Highness the Nizam in a *Gazette Extraordinary* on October 2.

. . . It has been my own precept and that of my forebears to regard all the religious world without differentiation or distinction and not to prejudice our authority by interfering in religious observances of any one unless such observance appeared likely to endanger general peace or threatened to lead to disgraceful acts in public but to earn good reputation by treating all alike. If in spite of this elaboration some dense person should misconstrue my attitude, it will be regarded as a fault of his short-sightedness. In conclusion I wish to end this explanation with one sentence that in view of the second aspect I consider myself without religion. That is not to say "No God" like the atheist but "No God but God and Mohammad His prophet".

GRANDSON TO H. E. H. THE NIZAM

H. E. H. the Nizam, in the course of a *Firman* issued through a *Gazette Extraordinary*, announced that Princess Durraishahwar, Consort of Prince Azamjah, Heir Apparent, gave birth to a son at Nice, France, on Friday the 6th October. He adds that as a head of the family he has named the child as Mir Barkat Ali Khan and given him the title of "Mukkeremjam" and that a public holiday to celebrate the event be observed on the day on which the Princess and her child return to Hyderabad next January.

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Nawanagar

NAWANAGAR CHANGES

His Highness Maharaja Digvijai Sinhji, Jam Saheb of Nawanagar, immediately on his being empowered to administer the State, has sent away three of the most influential secretaries of the Council, and has appointed an experienced Dewan instead, Khan Bahadur Merwanji Pestonji.

One of these secretaries, who was also Huzur Personal Assistant to the late Jam Saheb and carried on an extensive trade in the State, has been detained and his property sealed. His books of account are being scrutinized by a committee of leading Bombay businessmen, as it is alleged that he owes large sums to the State.

The Jam Saheb has abolished the monopoly system in trade, and free trading with no preference has been declared. He has also begun filling his offices in the State by Jamnagar men. The abolition of the sugar monopoly has caused a heavy decline in the sale of bags imported at Port Bedi.

Cochin

THE COCHIN GOVERNMENT'S LOAN

The Cochin Government's loan of Rs. 50 lakhs (1943-53) 5 per cent., which opened for public subscription on August 1, was oversubscribed within a few hours, thus showing the absolute soundness of Cochin finances. Rupees 25 lakhs had already been subscribed from the personal deposit funds under the control of Government, and therefore the amount available for public subscription was only Rs. 25 lakhs. The loan will be used entirely for financing the railway conversion and the improvements necessary to convert the Cochin harbour into a first class port.

Alwar

H. H. THE MAHARAJA OF ALWAR

It is understood that His Highness the Maharaja of Alwar, who was advised to stay away from his State and who is now in England, is planning to return to his capital towards the end of this year contrary to expectations.

It appears that the State Administration is experiencing certain difficulties in the realisation of the revenues which, it is thought, might be easier and the process expedited if and when His Highness is in the capital, since the forces formerly antagonistic to the ruler are gradually yielding place to the increasingly loyal element among His Highness' Muslim subjects.

SIR SAMUEL ON TRIBUTES

In the course of his examination before the Joint Parliamentary Committee recently, Sir Samuel Hoare, Secretary of State for India, made the following statement in regard to the question of tributes paid by Indian States:

I am, however, quite clear that they (tributes) are a tiresome form of contribution; that, judged by modern conditions, many of them are very unsuited to the new constitution and that quite apart from their justice in the past and the historical reasons that led to them, it would be a very good thing to get them cleared out of the picture in any new Indian constitution. Further than that, the members of the Committee and delegates should remember that there is not a very large sum at stake. Under a system of annuities and setting the tributes against the annuities, it would involve an expenditure of about £280,000 a year. I am inclined to think that from every point of view of both British India and the point of view of the Indian States, it would be worth making an expenditure of that kind under the new constitution. It would be worth clearing out of the way a number of these rather tiresome questions; but if they are not settled in a rather rough and ready way at the start, they will, I believe, lead to almost endless friction in the future.

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Indians Overseas

INDIANS IN TRANSVAAL

While acknowledging the prevailing spirit of harmony between Government of India and the Union, the Agent Kunwar Maharaj Singh submitted a memorandum on the Tenure Act to the Commission of Enquiry on the 8th of October. He declared that the Tenure Act of 1932, and the Licences Control Ordinance of 1932 caused alarm among Transvaal Indians, the measures restricting the only opportunity they have of earning a livelihood. The Union Government agreed with Indians and African Nationals that the uplift policy should be translated with liberality and humanity. On the other hand, Indians also made real efforts for the adoption of a Western standard. Curtailing the opportunity would be a denial of the Capetown Agreement. The Agent commended the suggestion that Indians should be granted proprietary rights in exempted areas. The Commission should remember that Indians have no political or municipal franchise, which their opponents possess. Therefore they required the utmost protection possible.

INDIANS IN EAST AFRICA

In an interview to the Press on the 20th of September, Mr. C. F. Andrews said that General Smutt's recent stay at Nairobi is likely to carry with it considerable significance. An attempt is being continually made to standardise the European policy towards the coloured races from Cape Town to Uganda.

In this connection the Europeans in Kenya were anxious to obtain control over finance of the Colony by indirect methods. A proposal was being put forward that a Finance Committee with non-official white majority should in future prepare the budget of the Colony. If this was allowed by the Colonial Secretary, it was likely seriously to impair Indian interests and also form the first step towards non-official European control in Kenya.

INDIANS IN DURBAN

A clause in the draft ordinance foreshadowing the segregation of Indians in Durban borough was deleted by the Provincial Select Committee after strenuous opposition offered by representatives of the South African Indian Congress.

Messrs. Abdulla Kajee, S. R. Naidu, Ashwin Chowdree and Abdulla Moosa appeared before the Committee, successfully resisting segregation and securing its deletion from the Ordinance.

INDIANS IN MALAYA

A meeting of the Indian Immigration Committee was held at Kuala Lumpur recently with the Hon. C. D. Ahearne, M.C.S., the Chancellor of Labour, Malaya, in the chair.

The Committee decided, subject to the approval of the various administrations, to prescribe the following rates of assessment for the fourth quarter of the year 1933: (*a*) In respect of work done by a male labourer, 72 cents; (*b*) in respect of work done by a female labourer, 48 cents.

The Committee fixed the number of days comprised in the fourth quarter, 1933, at 72.

The Committee decided that recruiting allowances should be at the rate of $10 for every kangany recruited male labourer accompanied by his wife and $8 for every bachelor or married labourer unaccompanied by his wife. The bonus to be paid to each adult non-recruited labourer was fixed at $2 and to each minor at $1.

On a question raised by Mr. J. S. Ferguson concerning the employment of South Indian labourers on small holdings where living conditions were alleged to be insanitary and unsuitable, the Chairman referred to the practical difficulty of inspecting large numbers of very small units and pointed out the impossibility of meeting the very heavy financial burden of the supervisory staff that would be required to cope with the inspection and control of small holdings. After discussion Mr. Ferguson stated that he was satisfied with the statement of the Chairman and would explain matters to the Perak District Planters' Association at whose request he had raised the subject. It is understood that the Standing Emigration Committee of the Assembly, which met on the 9th September, considered the request received by the Government of India from the Malay State for recruitment of Indian labour for Malaya plantations.

The Committee is reported to have taken the view that labour should be supplied subject to the conditions that recruitment should be on a voluntary basis and that as far as possible the old standard of wages, which is 20 per cent. higher than the existing wages, should be restored in view of the fact that the rubber industry is in a better condition. . . .

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EDUCATION OF INDIANS IN FIJI

The first Government school for Indians was established at Natabua in 1919. Then the Samabula school was taken over from a local Committee in 1929 and Andrews and Votualuvelu in 1930. The following extracts are taken from the Report on Education in Fiji for the year 1932:

In 1932, the number of Government schools increased from 6 to 7, and of assisted schools from 37 to 41. In addition there were 16 unassisted schools. The total number of Indians enrolled in all schools was 4,684, of whom 3,608 were boys and 1,076 girls, with an average attendance of 81 per cent.

In 1931, 38 per cent. of pupils were in Class I and 19·5 per cent. in Class II.

In 1932, these percentages had fallen to 36 and 17 respectively. The difference between the numbers in Classes I and II indicates retardation explained partly by understaffing and the consequent neglect of the lowest class. The position will improve each year as the supply of certificated teachers increases The existence of one-teacher schools will however prevent situation improving rapidly. The parochialism of Indians in country districts, together with the mutual antipathy of the various races and creeds, prevents the grouping of Indian schools which, without any increase in the number of teachers, would allow of proper instructions being given to the youngest children.

There were 21 schools for non-European girls in 1931 and only 16 in 1932, although the number of girls in all such schools increased from 6,508 to 6,599. The difference in the number of schools is not due to the closing of girls' schools but to the admission of boys usually in the lower classes. In 1931, 216 and in 1932, 230 schools admitted pupils of both sexes.

Co-education of the sexes does not prevent Fijian girls from attending school. But they leave the schools at about the age of ten. The supply of certified women teachers is slowly improving. The difficulty of procuring suitable board and lodging in country districts will always deter many women from leaving their homes.

INDIANS IN GERMANY

Whatever might have been the treatment meted out to Indians before the Nazis came to power everything is now changed and changed for the worse, says the *Bombay Chronicle*. The day-to-day events which are telegraphed to us are not denied by the Nazis or their chief, and by themselves they are sufficient to damn any administration. The Nazi atrocities have reached their limit, and no amount of false and one-sided propaganda will ever deviate us, or any honest Indian paper, from condemning this outburst of bestiality and brutality.

INDIAN LABOUR IN CEYLON

In the first 9 months of the current year 41,998 estate labourers were repatriated to India at public expense according to the monthly statement issued by the Department of Labour in Ceylon. Of these 26,883 were repatriated under the scheme of 1932 for Tea Estate Labourers, 11,238 under Ordinance No. 1 of 1923 and the scheme of 1924, and 3,877 under the special scheme of 1930 for Rubber Estate Labourers.

The number of labourers other than repatriates who returned to India from Ceylon in this period, is estimated at 39,794. The total therefore amounted to 81,792.

The number of labourers who emigrated to Ceylon from India in these 9 months was 17,463, and of these as many as 16,410 were Palials, *i.e.*, those who have been in Ceylon before. Only 1,053 visited Ceylon for the first time.

Recruiting licences too have fallen to a very low level, being only 442 as compared with 2,587 for the first 9 months of the previous year.

The following statistics for the current year are compared below with those for the preceding year:

	1933 (Total for 9 months)	1932
Emigrants other than repatriates	39,794	48,457
Repatriates under scheme for Tea Estates ...	26,883	—
" " Ordinance No. 1 of 1923 and Scheme of 1924 ...	11,238	4,928
" " Special Scheme for Rubber Estates ...	3,877	5,835
Total Emigration ...	81,792	59,220
Number of Immigrants ...	17,463	43,241
Excess of Emigration over Immigration ...	64,329	15,979

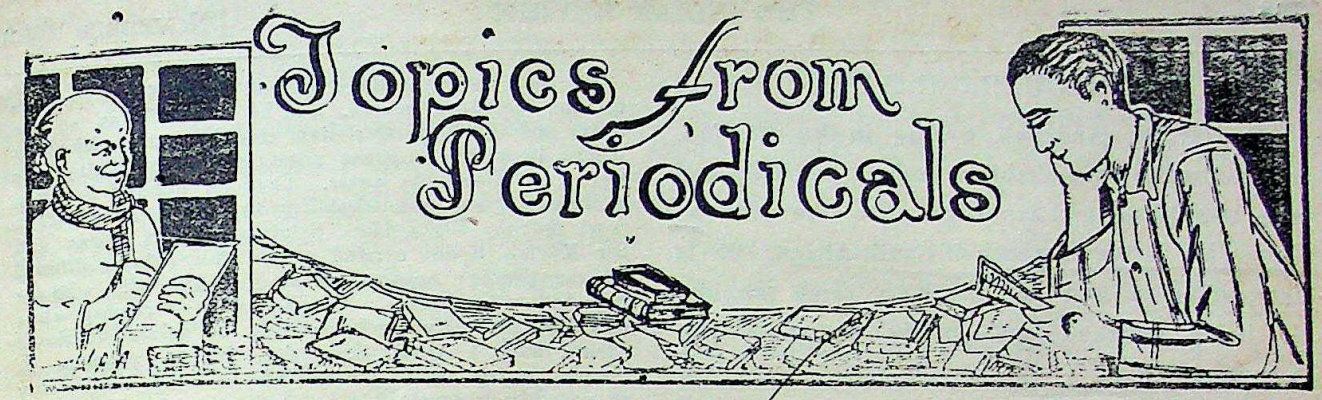
ALL-INDIA ACADEMY OF AMERICA

The All-India Academy of America was inaugurated at a meeting held recently in Calcutta under the presidentship of Justice M. N. Mukerjee.

Sir S. Radhakrishnan was elected as the President of the Academy. The promotion of cultural co-operation and exchange of spiritual influence between the East and the West is stated to be the object of the Academy, which is described as strictly non-political and non-sectarian.

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EMERSON'S ORIENTAL READING

Mr. Arthur Christy contributes an article under the above title to the latest number of *Aryan Path*. He says that Emerson's outlook was much affected by the numerous currents of Oriental thought like the Gita, Ramayana, Vishnu-purana and Upanishads.

That Emerson read portions of the *Mahabharata* and the *Ramayana* is certain, although it is difficult exactly to determine the translators and the editions. More definite information exists, however, with reference to the classic interlude of the former epic. It is said that Emerson's personal copy of Charles Wilkin's translation of the *Bhagavad Gita* (London, 1785), which came into his hands in 1845, was more widely read than the copy in the Harvard Library. J. Cockburn Thomson's translation (Hertford, 1855) was also in Emerson's personal library. Perhaps we should not leave the *Gita* without quoting Emerson's beautiful tribute to the book, written in a letter to a friend: "I owed—my friend and I owed—a magnificent day to the *Bhagavad Gita*. It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us.

The writer gives a long list of translations of standard Sanskrit works which formed his library. It was from an 1853 volume of the *Bibliotheca India* which contained E. Roer's translation of portions of Upanishads that Emerson found the model for his poem "Brahma"—and the long, beautiful quotation which so appropriately concludes his essay on "Immortality". The writer quotes from the *Life of Emerson*:

Emerson himself left a record of his indebtedness to the philosophy of the Ancients. Disgusted with church and dogmatic religion, Emerson turned Eastward and lit his lamp from the ever brilliant fire of the *Bhagavad Gita* and the *Upanishads* as well as the Greek philosophers. It is pre-eminently to India that we must turn to find the inspiration of the *Over-Soul*, and *Cycles*, of *Spiritual Laws*, and *Compensation*.

POPULATION OF INDIA

In the latest number of the *Indian Journal of Economics*, Prof. Radha Kamal Mukerjee writes about the "population pressure and migration in Asia". Writing about India, he says that the density of population is even higher than the average density in China and Japan and very much higher than in the Western countries. He illustrates his statement by referring to Bengal which contains a million more inhabitants than the whole of the British Isles put together.

It (Bengal) is the smallest of the main provinces but its population exceeds that of all. It contains on the average 616 persons to the square mile, or many more than any European country excepting England and Belgium. Its density is far greater than that of any other province. Certain areas in Eastern Bengal have density of 3,000 persons per square mile, *i.e.*, more than seven times the rural density which can be supported in Western Europe. Indeed, these represent some of the world's highest records of rural aggregation. These high densities are supported by multiple cropping, in which the wet variety of rice (*aman*) and jute play an important role, as well as by orchards and gardens of betel-nut, cocoanut, etc., which grow luxuriantly where the land is comparatively new. The population of Eastern Bengal is still increasing rapidly, while its standard of living has not been lowered. The agricultural conditions of the new delta, however, are exceptional. Here an abundant and regular rainfall and the sequence of floods can maintain heavy and incessant cropping without risk of soil exhaustion.

Dr. Mukerjea's comparison of India's population with leading countries of the World is very interesting. He continues:

The population of India exceeds that of Europe without Russia, and is considerably more than three times that of the United States; the United Provinces and associated States have as many inhabitants as the British Isles; Bengal and its associated States the same; Bihar and Orissa as many as France; Bombay as Austria; and the Punjab as Spain and Portugal combined. For more than 20 centuries the Gangetic Plain has teemed with a dense agricultural population. It now comprises about 125 million persons, which is more than the population of the United States.

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UNTOUCHABILITY

Rev. C. F. Andrews, writing in the *Harijan*, compares the untouchability problem in India and the temple entry campaign with the war on colour bar in the churches of South Africa. It is interesting to find that the very same problem is being attacked and partly overcome by a supreme effort.

This struggle is called the Removal of the Colour Bar, just as in India we talk about the Removal of Untouchability. There is a desperate attempt being made in South Africa to segregate the coloured races. They are prevented from travelling in the same railway carriages and tramways. There is a quarter, in the towns, segregated from the European quarter, and in the hotels and restaurants and theatres and even in some Post Offices and public buildings. Even in the church there is often segregation, and just as there is a great temple entry question in India, so in South Africa there is, at the present moment, a great struggle going on to allow the coloured people to enter the churches which are used by the white people. In many parts of South Africa it is quite impossible for the coloured people to enter into certain churches which are even called 'White Churches'.

There is also in South Africa to-day a reform movement in which very earnest and noble people, who are true Christians, are struggling against this colour bar, which refuses to allow Church entry for those who are not white in the colour of their skin.

One story may be told which is profoundly interesting for those who are engaged in the work of temple entry in India. There is a certain church in Yeoville in Johannesberg where the older European members refused to allow the Christian servants, who were Africans, to enter the church where they themselves worshipped. The Padre summoned a meeting of church members. The older European members said to the Padre: "If you admit the coloured people into our church we must resign." But the younger European members who belonged to the reform section said to the Padre: "If you don't admit the coloured people we ourselves must resign." The Padre said: "I am on the side of the younger members of my congregation. After all the future of this church is in their hands and on principle also I hold that there should be no colour bar in any church and that every Christian of whatever colour should enter freely into any Christian church." So the younger members who were reformers, won a great victory. This is only one example of the great struggle against untouchability which is going on in South Africa.

Rev. Andrews in conclusion pays a tribute to the services of the present Agent-General Kunwar Sir Maharaj Singh. He and his wife have gained magnificent victories for the coloured people, and he himself has spoken again and again in Christian churches and cathedrals where in previous times none except the white races were ever allowed to enter. Thus he himself has had to break down untouchability in South Africa. The work that the Right Hon. Srinivasa Sastri began and Sir Kurma Reddi carried on is now being continued by the present Agent-General and his wife, who are both Indian Christians. The day is soon coming when this church entry problem will be solved in South Africa, and I trust that the Indian problem of temple entry will be solved in the same way as speedily as possible.

THE WALKING ASHRAMITES

Father Bill Lash, writing in the *Special St. Francis Number of the C. S. S. Review*, says that the phrase "walking Ashram" reminds him of the golden days of early Franciscanism. When the ashram at Sabarmati was closed, it was reported in the papers that Mahatma Gandhi told the members that they must now become a "walking Ashram". The writer says:

Francis feared even such attachment to things that was still possible in a building which was owned corporately and in which no member had individual property. For a long time he resisted the use of convents by his friars, and in the rough shelters which grew up round the little chapel of St Mary of the Angels near Assisi, stories are told of how he would flee from any one of them which he heard the brethren beginning to refer to as Father Francis' cell.

Father Lash says that to acquire attachment when cloistered apart from the world is hard enough, but to acquire it while living in constant contact with the world is far, far harder. He continues:

It calls for an inner discipline of the ordinary desires of the human creature which only the power of God makes possible. It is a call to an adventure that only the certainty that God is calling makes it permissible to answer it. Yet there are times when the condition of men makes it clear that only by some adventuring in this way can true sanity and a healthy sense of values be restored to bewildered humanity. Such a time it may well be there is now. Mahatma Gandhi has sent out his cloistered members to be "a walking Ashram". To others, and especially to those who have been told 'the Kingdom of Heaven is within you', may come from still higher authority a similar command.

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HINDU CULTURE

Dr. D. R. Bhandarkar, in the course of a paper published in the *Calcutta Review* for September, observes that for a long time the Hindus themselves did not know what a rich heritage was theirs. It was the European scholars and philosophers who pointed it out to us about three quarters of a century ago :

> Thus one European writer, Prof. Heeren, calls the Hindus "a poetical people"; another, Max Muller, styles them "a nation of philosophers"; and a third, a lady musician, Anne C. Wilson, describes them as "essentially a musical race". According to another scholar, Brown, "Hindu is the parent of the literature and the theology of the world".

Of the epic poetry of the Hindus, says Monier Williams :

> There are not wanting indications in the Indian ethics of a higher degree of cultivation than that represented in the Homeric poems. The battlefields of the Ramayana and the Mahabharata are not made barbarous by wanton cruelties, and the description of Ayodhya and Lanka imply far greater luxury and refinement than those of Sparta and Troy.

As regards Sanskrit drama, the German poet, Goethe, began to cut capers when he first read Sakuntala the masterpiece of Kalidas, though in mere translation, and composed a small *prasati* in honour of the heroine.

Touching Hindu philosophy, Dr. Bhandarkar draws attention to Prof. Weber's passage :

> It is in this field and that of grammar that the Indian mind attained the highest pitch of its marvellous fertility.

Now, the fountain-source of Hindu philosophy is twofold, namely, the Upanishads and the Bhagavad Gita. The Upanishads have been called by Schoupenhauer as

> the noblest products of the religious consciousness of mankind. "Oh, how thoroughly," says the German philosopher, "is the mind here washed clean of all early grafted Jewish superstitions and of all philosophy that cringes before those superstitions. In the whole world there is no study except that of the originals, so beautiful and so elevating as that of the Upanishads. It has been the solace of my life, and it will be the solace of my death.

Prof. Max Muller points out :

> If philosophy is meant to be a preparation for a happy death or *Euthaniasis*, I know of no better preparation for it than the Vedanta Philosophy.

As early as 1882 when the great Max Muller delivered lectures on India before the University of Cambridge, he uttered the following words in his impartial fearless style :

> Whatever sphere of the human mind you may select for your special study, whether it be language, or religion, or mythology, or philosophy, whether it be law or customs. . . . . everywhere you have to go to India whether you like it or not; because some of the most valuable and most instinctive materials in the history of man are treasured up in India, and in India only.

In concluding, the writer points out that it is not a matter of surprise "if Hindu culture and civilization has not only excited the wonder and admiration of the European World but has also been found serviceable to them. In fact, the Hindus have been known to be the teachers and civilizers of mankind, at any rate, of all the countries and peoples that came in contact with it".

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MACHINERY AND UNEMPLOYMENT

Nazi polities are as far removed from Gandhian politics as the poles. But there is one point in which Nazi Germany seems to have taken a leaf from Gandhian economics—the way of dealing with unemployment. Hitlerites do not seem to make a fetish of machinery as other progressives are apt to do. After all, machinery is for man and the moment it threatens to injure him, it must be scrapped. Realising this the Nazis have ordered the stoppage of the use of machines in certain industries with a view to replace them by human labour. Commenting on this, the *Manchester Guardian* remarks:

> There has been a great deal of discussion about the effects of machinery in aggravating the unemployment crisis, but it has been left to the Nazis to do the logical thing and stop using it. It is only a little while since the world was asked to admire the miraculous triumph of labour-saving rationalisation in Germany. Now the Government is bent on fighting the machine, either by prohibiting its use or by compelling employers to work shorter hours and employ more men. Mr. Gandhi's efforts to replace the spinning-frame by the hand-wheel and the mechanical loom by the hand-loom are being paralleled closely in the German cigar and glass industries.

The *Guardian* concludes by observing that if Germany's ethics become mediæval, there is no reason why her economics should not become mediæval also. Replying to these comments, a Correspondent writes in the *Guardian*:

> Hitler, Gandhi and others, who in different ways are endeavouring to show production to a point at which all goods are consumed, may be reverting to mediæval methods, but handicrafts are neither retrograde nor barbaric. They are taught in every progressive elementary and secondary school. . . . Unless unemployment is abolished within a reasonable time even by means that appear novel and unorthodox, then the machinery age will disappear in revolutions and wars that will destroy us all.

Yes, so long as machinery promotes human happiness, it is a beneficent agent. But when it leads to unemployment and starvation of millions as is happening in the highly industrialized countries of the West, it becomes a curse, and the sooner it is got rid of the better for mankind.

THE STUDY OF INDIAN PHILOSOPHY

"Indian philosophy and the present situation" is the subject of an address delivered by Dr. P. P. S. Sastri at the Indian Philosophical Congress. A summary of the same appears in the current issue of the *Philosophical Quarterly*. Dr. Sastri is of opinion that the study of Indian philosophy is still largely mechanical, a kind of observation of an archaic specimen, not an introduction to the waters of life-giving spring. Dr. Sastri continues:

> That such a state of affairs exists is partly due to the dominance of Western notions of metaphysics as a peculiar intellectual game. That such a game can be interesting, that it may have valuable reserves of its own, that if pursued to its very limits, it may fulfil itself in a vision that is more vital there is no gainsaying. But such a process is needless waste in the case of us, inheritors of the vastly different Indian tradition.

Dr. Sastri's proposals for the reform of the existing curricula for the philosophy course in the Universities deserve to be considered:

> If now we turn from the evil to its remedies, two considerations present themselves straight away. One is that the systems—I do not mean merely the recognised schools—should be studied in the language in which they have been expounded. The other is that the study should be not merely of the dry bones of the systems but also of the flesh and blood which clothed them and continue to clothe them even to-day in however emaciated a condition. The student of philosophy, a few years ago, presumably had a body of philosophic doctrines in his mind with little or no co-ordination either with his inherited orthodox beliefs or the more or less heterodox practices he had to adopt in social and official life. If the position is the same to-day too, when the study of Indian philosophy in some part or other has become compulsory, the state of affairs is really deplorable. . . . . .

Dr. Sastri pleads for the study of philosophy and Sanskrit courses together, any distinction between them being based solely on the stress on the linguistic or the doctrinal side. He concludes:

> Indian philosophy in the philosophy course should be taught not as one among other subjects but as basic to the study of other subjects. Thirdly, a student of Sanskrit should learn not merely one or more of the Indian schools but some one school of European philosophy besides acquiring a general knowledge of its history. It is only such a correlated study that will lead to a revitalising of the philosophic current of our country.

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THE FUTURE OF INDIAN CHURCH

In an article in the *National Christian Council Review* for October, Mr. J. D. Asirvatham discusses the future of the Indian church in relation to evangelistic outlook. He says that if a living church is to be evangelistic, it ought to be so and the Indian church should follow suit. Probably there is a certain doubt lurking in the minds of some, whether the Indian church would be evangelistic, whether in the atmosphere of India Christianity would not lose the fervour of its missionary zeal. He gives the following causes for such a doubt :

One of the characteristic thoughts that have emerged from the discussions of Jerusalem Conference is that in the fight against secularism and materialism, there is a task in which the Christian can co-operate with the people of other faiths. Co-operation can be real only when there is a catholicity of outlook and when we meet our friends of other faiths with no feeling of superiority, and therefore the fear is entertained that such a co-operation would lead us to compromise the claims of the Christian religion to be the full and final revelation of God.

A similar attitude of fellowship on a footing of equality is taken by a man of culture. In his intercourse with highly cultured and devout people of other faiths, he might be tempted to feel that there is no fundamental difference between his own religious outlook and that of his cultured religious non-Christian friend. Whatever we hold to be of value in the sphere of ethics or of religion is held in reverence by many men of non-Christian faiths. Some years ago several Indian papers quoted certain statements of Dean Inge. In dealing with the future of Christianity in India, he asked some such question as this: 'What does it matter if the Christian spirit is absorbed by the whole Indian community? The interests of vital religion are adequately served if the Christian religious experience is there, even if those who experience it do not bear the name of Christ.' The lack of evangelistic fervour in the intercourse of many educated Christians with educated non-Christians may be, it is feared, partly due to this attitude. Also one who makes a comparative study of religions often takes up a similar attitude. All religions are supposed to stand more or less on a level and are treated as variants of the religious tendency of the human mind.

Thirdly, the genius of Hinduism, as we know it in the history of India, gives room for the thought that Christianity, like Buddhism, might be absorbed as a part of Hinduism. In the writings of Dr. Radhakrishnan and other modern religious and philosophical thinkers in India, we find that much that is distinctive in Christian thought has already passed into Hinduism, so that we continuously meet with the challenge: 'Where is the difference?'

Mr. Asirvatham says that the effort of the Indian church must be directed towards making the native Christian in outlook and ultimately Christian in the fullest sense of the term so that the Christian gospel may have a nation-wide application.

INDIA AND ANCIENT BORNEO

His Holiness Sri Sankaracharya of Puri Mutt has written the foreword in the first number of the *Indian Colonial Review* edited by Mr. T. K. Swaminathan. The journal contains a number of useful articles. Mr. M. S. Ramaswam Aiyar, writing on the Indian colonies of ancient Borneo, says that Indians went to Borneo long before Vasco de Gama rounded the Cape of Good Hope.

We do not know when and why Indians went to the Malay Archipelago, one of which islands is Borneo. From the mention by "Periplus of the Erythrean Sea", a Greek log-book of the first century A.D., of the peculiar products of the Malay islands, such as nutmegs, cloves, cubeb, pepper, etc., as commodities found in the ports of western India, we infer that Indians had been visiting and settling in these eastern regions for purposes of trade from before the birth of Christ. In our present state of knowledge we cannot say more than that.

. . . .

The great Pallava kings of South India suffixed 'varman' to their names. Illustrious Mulavarman that ruled sea-girt East Borneo like another Bhagiratha, how was he connected with the royal line of Kanchipuram? And those Brahman priests who resembling the sacrificial fire assembled on the blessed field of Veprakeevara to receive a royal gift, which Indian cities had the honour of giving them on their father's birth?

We are told Bornean scenery is the finest in the world. Guarded by the sea beneath the beauties of Nature in Borneo, entwined with the forgotten glory of India lie deep the answers to these questions. Some day somebody will uncover it to tell the whole of this fascinating but forgotten tale.

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ISLAMIC INFLUENCE ON GURU NANAK

Sardar Piyara Singh contributes an interesting article to the *Muslim Revival*, a quarterly journal of Muslim thought and life. The writer shows that Guru Nanak was not only a strict observer of *Namaz* (Islamic prayer) but also a preacher of the same. He quotes chapter and verse to prove that Nanak was also an ardent advocate of the Islamic *Zakat*, the fast and the *Haj*.

Zakat is an obligatory charity at a fixed rate of one's income. Guru Nanak followed this and says in his teachings:

i. Earn an honest living of labour. Out of this, spend something with your hand in the way of God. Then can you find the straight path.

ii. Only that stands one in good stead in the coming life which is earned with labour and spent in God's way.

As regards *Haj*, the Sardar quotes the speech of the Guru said to have been addressed to the Mardana:

Mardana! Let these Hajis go. If it is our *kismat* to perform the *Haj* of the Holy Kaaba we will also reach it. Mardana! This is a path such, that if we show love and affection and do religious service as we go along, we get blessings. If, however, we indulge in nonesense, gossip, mockery and mutual ill-will, we are certainly no Hajis.

Bhai Gurdas thus describes Guru Nanak's pilgrimage to the Kaaba:

After that Guru Nanak went to Mecca. Wearing blue clothes, carrying a walking club in hand, slinging the Quran around his neck, having a jug for ablutions and a carpet for prayer, calling out the Azan and saying Namaz, he reached Kaaba and put up at the Kaaba. At night the Guru slept with his feet towards the *mihrab*. At this Mulla Jiwan kicked him and said: 'O sinner Kafir! why are you lying with your feet towards God's House?' Taking hold of his legs, he was going to turn them round but the Kaaba turned along with them. Thus did he show them his miracle.

To those who think that Guru Nanak went to Mecca to propagate the Hindu religion, the writer says:

If he were against Islam, why did he put on the appearance of a Muslim Haji? To say that he put on this dress to disguise himself is to our mind an insult to the great memory of the Guru. The truth is that he went there in all sincerity as a true Muslim at heart as in appearance. If the Muslims call him Haji Guru Nanak (may God bless his soul), they do so as a mark of high respect for him.

MODERN CIVILISATION

"Ideals of Modern Civilisation" is the subject of an article in the current number of the *St. Thomas' College Magazine*, Tiruchur, by Mr. N. A. Ganapathy, M.A., B.L. The writer says that never before was mankind more in need of an all-embracing view of life than now, and probably never before was it more indifferent to know the meaning and purpose of life than at present. Lack of any kind of total view and the woeful absence of a centralizing concept of life characterise the present era. Writing on the present state of affairs, Mr. Ganapathy says:

Scepticism is rampant. A medley of slip-shod ideas about life and the world drawn from the experiences of saints and seers and the abstractions of science, set in a substratum of religious superstition and meaningless formalism is all the philosophy of life that we possess. We are helplessly drifting in the humdrum of a work-a-day world. To enjoy the maximum amount of sensual pleasures is the creed of the majority. Life has lost its purpose, or rather the purpose of life is lost; human endeavour, unguided as it is by any central principle, is unproductive of the desired and desirable results. Now, everything can be bought—conscience, honour, religion, opinions, dignities, power, consideration, respect itself: vast shipwrecks of all truths and of all virtues.

The writer says that we are fast heading towards philistinism and that we see on all sides a profound indifference as to creeds and duties, with an ardour for pleasure and for gold which can procure everything that you desire.

INDIA IN PERIODICALS

IMPOSITION AND COLLECTION OF JIZYA UNDER AURANGAZIB. By Prof. Sri Ram Sharma, M.A. [The Calcutta Review, September 1933.]

PAUL DEUSSEN AND PRESENT INDOLOGY. By Betty Heimann. [Prabuddha Bharata, October 1933.]

MOGUL PAINTINGS. By Nilima Devi. [Indian State Railways Magazine, 1933.]

WHY NOT AN INDIAN ACADEMY? By Dr. Guna Thakurta, M.A., PH.D. [Triveni, August 1933.]

INSURANCE IN INDIA AND ABROAD. By Dr. Narendranath Law, M.A., PH.D. [The Insurance and Finance Review, September 1933.]

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CHRISTENDOM AND PRIDE

Under this heading, Mr. G. K. Chesterton has a thoughtful and provocative article in his weekly. Pride and humility—Pagan and Christian virtues—are discussed with a vigour and expression peculiarly his own and, of course, G. K. C. is characteristically paradoxical and epigrammatic. The greatest of Christian doctors, he says, were the first to admit that most of the Christian virtues had been heathen virtues.

They only claimed that Christianity could alone really inspire a heathen to observe the heathen virtues. It is unjust to say that no heathens were ever merciful; it is absurd to say that no heathens were ever just. For that matter, there were heathen nuns and heathen vows of chastity as in the Vestals or the cult of Diana. Upon one point, and one point only, was there really a moral revolution that broke the back of human history. And that was upon the point of Humility.

It was the stupendous truth that man does not know anything until he can not only know himself but ignore himself. He must subtract himself from the study of any solid and objective thing. As Swift profoundly said: The very definition of Honour is to suppose the question not your own. Vanity, which is a pleasure, is a perfectly legitimate pleasure like wine. But Pride, which is the falsification of fact, by the introduction of self, is the enduring blunder of mankind. Christianity would be justified if it had done nothing but begin by detecting that blunder. Now at this moment that blunder is boiling up again on every side of us in Christendom and threatening to whelm it again in barbarism.

The Centenary of the Oxford Movement gives only too many opportunities for recrimination and reproach; but in this at least all men who remember anything of its meaning may stand together.

The great men of that movement lived at a moment when Pride in the Protestant countries like England was swollen to bursting, partly by vulgar wealth, partly also by healthy patriotism. It is amusing to read with what dazed derision the great Victorians like Thackeray or Dickens received its suggestions of returning to Penance or Mortification. Yet we have since seen the whole of that Victorian commercial England collapse as completely as Babylon or Carthage. It might be thought that other nations would learn that lesson, if only from us. But at the moment Pride, that monstrous and towering weakness, has risen again to do what it always does: to darken counsel, to confuse facts by confusing motives. We might applaud a hundred things done by the Nazis if we could bring ourselves to applaud the motive and the mood. Unfortunately it is a hysteria of self-praise which is fed by its own virtues as much as its own vices. For that is the vital or rather mortal weakness of Pride.

PHYSICAL EDUCATION IN INDIA

Writing about the development of physical education in India in the current number of the *Young Men of India, Burma and Ceylon*, Dr. J. Henry Gray tells us of the change that overtook our ideals of life:

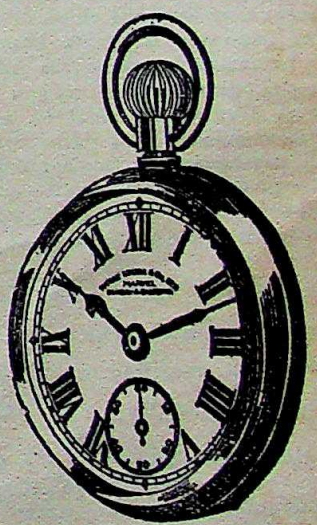
Perhaps it was the coming of the Moguls that threw the emphasis otherwise, when physical exercise shifted from the spiritual to the military expressions of the art, and practice and preparation for war and personal combat came to comprise the main expression of what was once a religious duty. It is at this stage that we see the development that took place in the times of Sivaji and the Marathas. The use of the *lathi*, chain, sword, *akali* pole and other such exercises developed.

Much of the change has come about within the past 50 years, and according to the writer, by the Indians watching the British, both civilians and military, play their games.

Observation has gradually aroused interest, participation has revived the natural instincts for play found in every race or nation, improved skill from participation and success in competition have set new standards and encouraged wider participation. The nationalistic ambition of India to put herself alongside the other nations of the world in all phases of life has led to a nation-wide awakening and the development of a great national movement for physical activity.

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ASIA AND THE WEST

"Has Asia anything for the West," asks Mr. George E. Sokolsky in the October number of the *Aryan Path* and says:

Only out of Asia can a new world come. Asia, curiously, has retained its sense of personality, its feeling for the sanctity of individual liberty. Even if only the intellectual aristocracies of Asiatic countries are free human beings, the fact remains that in countries like China and Japan, all men may rise and all men may remain themselves. The regimentation of human life in the West, the curious insistence upon the inviolability of laws promulgated by mere legislators, who are at the business a year or two and then are passed by at a general election, must appear to an Asiatic to be altogether without reason. For, if man is to be distinct from the chattering ape, his personality must be free to express itself unmolested by vaguely conceived prohibitions. I do not know India, but such impediments to the growth of personality do not exist in China or Japan.

Japan has conquered the secrets of the machine age. She has mastered all the methods of the Westerners. She has even defeated by war, diplomacy and trade great Western States.

Yet the individual Japanese has, in his private life, not succumbed either to the Western suppression of personality or to the chaos of a life without contentment. The Japanese dons his kimono, sits on his haunches on *tatami* and forgets the roar of the machine, which he can operate as well as any Westerner who, however, never forgets his machine and is frightened when it ceases to roar. I have watched Japanese in their country-houses, sit motionlessly, contemplatively, utterly at peace. In Western countries, men dare not contemplate Perhaps that explains the vogue of Bridge; when there are no calculations, they play at calculations!

In China, freedom of personality has resulted in political and economic anarchy. The Chinese makes no sacrifice to the State because he lives within the family.

He has lost his feeling for faith, because the rule of reason has made him so eclectic that he cannot easily distinguish between form and substance. Going through revolutions in every form of human activity, he moves compassless and often hopelessly. Yet look at the individual Chinese, not the mass, but the man! He remains at peace with himself; he has found a reasonable basis for life, namely, that human exertion should be pursued only as long as personality is not being destroyed. He stops and contemplates the paths before him. He retains not only his personality but his freedom as a human being. Perhaps that is why all Westerners love the individual Chinese whom he knows. He loves men who have found contentment in spite of back-breaking labour and unbelievable physical suffering. There, in China, men know an inward peace in the midst of a chaos which no other people have ever known.

In fine, the writer points out "that while the Western man is creating a new physical world, the Asiatic is holding tightly to the advances of the human race in the development of personality".

The time will come, perhaps the time is here now, when the Westerner will pause to question his own wisdom, to discover that he is rapidly becoming a robot. He will seek peace. He will again turn to Asia, he will gaze Eastward, as Greece and Rome and the blond tribes of the North gazed Eastward to find that peace.

INDIAN ART

"Study of Indian Arts" is the subject of a very interesting article by St. Kramrisch of the Calcutta University in the *Calcutta Review*. "While formerly Indian art used to be judged according to Western classical standards," says the writer, "the terms coined to denote certain aspects of Western art are transferred to Indian art for the sake of an interpretation of its æsthetic values, and as more and more Silpa Sastras became known, their terminology too is made use of as if this would not express anything but the views held by craftsmen and the interested public at an age that saw and expressed things from ours." The writer's observations with regard to the study of Indian art are worth quoting in full:

The study of Indian art demands from its interpreter not only that he should be fully alive to the situation into which he is placed in space and time, for how else could he make sure of his own limitations, of his own peculiar mode of seeing? and that his eye should be seeing, but that while seeing he should contemplate and once out of his contemplation apply the whole critical apparatus in the way in which he is guided by the experience gained during, and by the result of his contemplation. Once more and different from the Indian craftsman of old, he has to identify himself with the meaning and exact data of a *sadhana*, but this is not a written or spoken formula but a visible whole, be it a single work of art, or a phase or aspect of Indian art. Having participated in the urge, in the compulsion that had brought forth Indian art, and stepping aside into the, as far as can be, neutral sphere of one's knowledge and awareness, it will be permissible to study Indian art as that living form of the Indian mind, which utters what words cannot communicate in a consistent language of its own.

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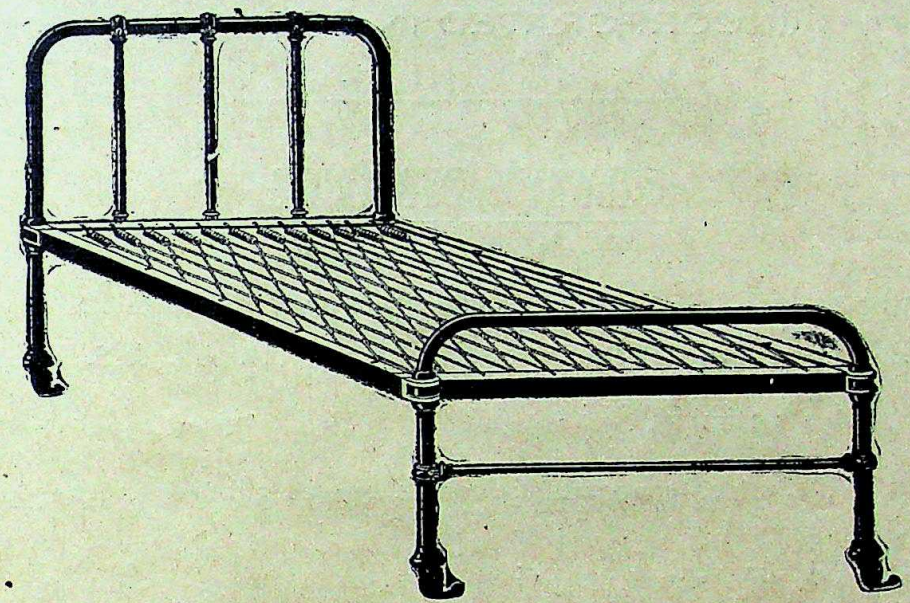
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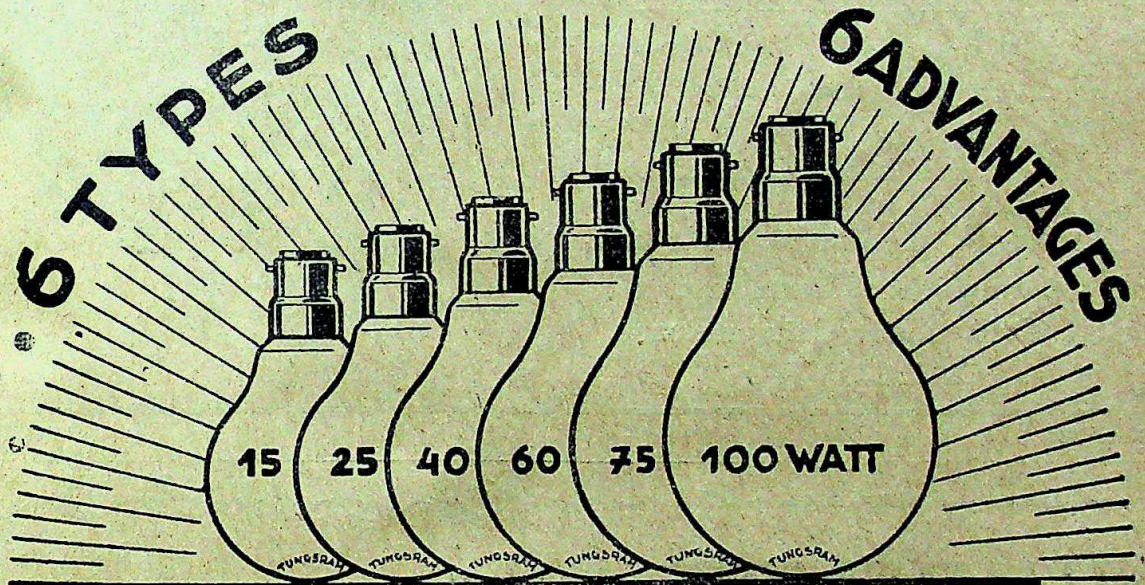
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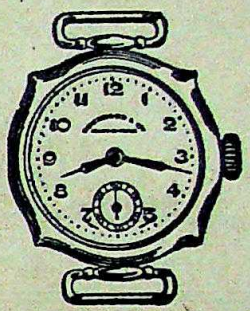
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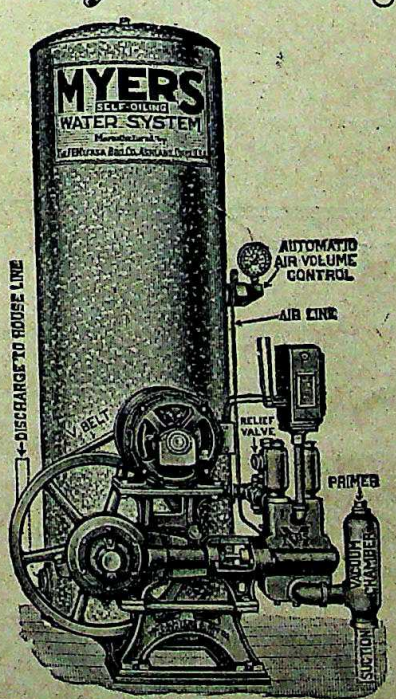
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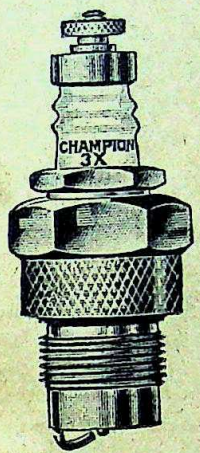
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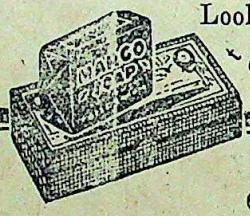
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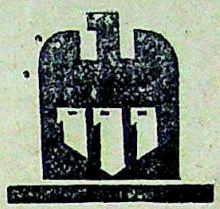
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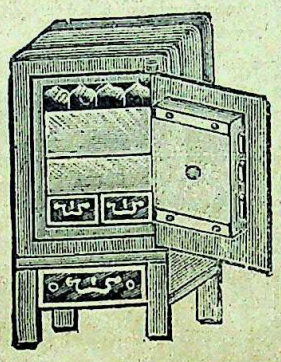
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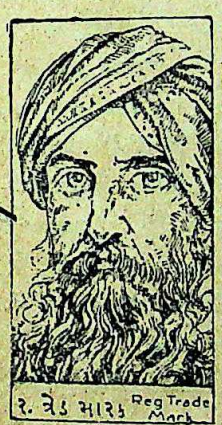
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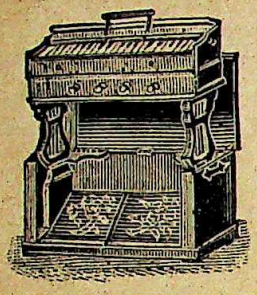
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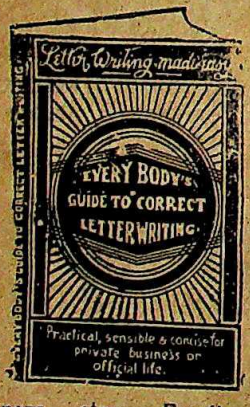
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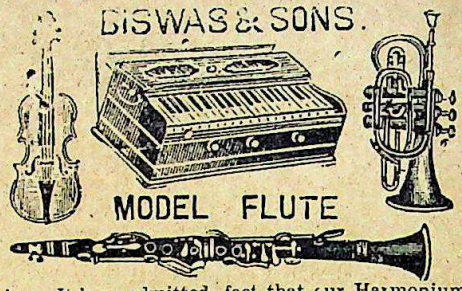
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Questions of Importance

A NEW POLITICAL PARTY

A new political party has come into existence in the Bombay Presidency. It will be called the Democratic Swaraj Party. The goal of the party will be the attainment by the people of India of complete independence by all legitimate and peaceful means. The party will advocate for the people of the Indian States the same form of political constitution and the same rights and privileges within the States' territories as might obtain in British Indian provinces. The party will be thoroughly nationalistic and non-communal. At present it is confined to Greater Mahrashtra only, but it is intended that it will later on be developed into All-India Party having a similar policy and programme.

Although the creed of the party will be identical with that of the Indian National Congress, the membership of the party will be open to non-Congressmen also who may be prepared to accept the party's policy and programme.

The economic programme that will be adopted by the party will do the fullest justice to the masses.

We understand that similar efforts are made in Madras for the formation of a new party.

DEFENCE OF INDIA

General Sir George Barrow, 5 Lieutenant-Generals including Sir George MacMunn and 2 Major-Generals, all former Indian Army Officers, have issued a statement to the Press on the 18th October last under the auspices of the India Defence League. They say:

We can hold India against external and internal dangers provided we retain the command of land and sea and the control of the police." They are of opinion that some people, while not in favour of the White Paper, do not actively oppose it, because they fear that Britain has insufficient military power to hold India.

FACTS FROM THE INDIAN CENSUS

Burma is the biggest province as regards area: 233, 429 square miles.

Bengal is the biggest province as regards population: 50,114,002.

Central Provinces have the highest death rate: 33·5.

Assam has the lowest death rate in India: 238.

Madras has the largest number of females, per 1,000 males: 1,025.

The Punjab has the smallest number of females, per 1,000 males: 831.

Burma leads as regards the number of old men. The percentage of population aged 50 years and over is 11·3, the highest in India.

The infant mortality rate is the lowest in Burma: 23 per cent.

The Jews have the largest number of children. The average number of children per family is 5·9.

Hinduism is the predominant religion in India: 6,824 persons per 10,000 population follow this religion.

Christians have the biggest families in India, the number of persons per family being 5.

Bengal has the largest number of widows: 226 per 1,000 of women.

Burma has the largest number of insane: 88 per 1,00,000 population.

Ajmer-Merwara has the largest number of blind persons: 386 per 100,000 population.

Burma has the largest number of literates: 369 per mille.

THE CONSERVATIVES AND INDIA

By 737 votes to 344, the Conservative Party Conference at Birmingham, which met in the first week of October, passed an amended resolution recording confidence in the Government's India policy and approving their caution in delaying a final conclusion until the Parliamentary Select Committee finishes its labours.

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MRS. NAIDU ON THE GANDHI-IRWIN PACT

Speaking under the auspices of the Hindu Young Men's Association, on September 28, Mrs. Sarojini Naidu, in the course of her Dussera message, stressed the necessity for having a brighter outlook and urged youths to make a new resolution on the Dussera day regarding the future of their Motherland. She said that at present there was only seeming stagnation but soon the people would awake from their momentary repose. Explaining the reason for the present low condition, she continued :

> In a weak moment we made a pact called the Irwin-Gandhi Pact, which was the beginning of national undoing.

She added :

> I do not want you to think that we are finished. People like me would never say 'come down', however steepy the mountain or deadly the path, full of peril, certain of death, but say 'go ahead always without looking into the back valley until you reach the mountain peak'.

Refuting the charges made in certain quarters that Mahatma Gandhi had, by his anti-untouchability campaign, diverted the national energies into wrong channels, she said if Mahatma Gandhi had done so, she would have been the first to stand up and oppose him. He had taken up Harijan work not because his brain was softening, but because he felt that he had given some pledge and that he was bound to concentrate for the moment mainly on the uplift of Harijans.

Re-affirming the goal of freedom, she said :

> We want freedom which gives to all classes in the country bread and a living chance to every man and woman. We do not want any kind of tyranny, but what we want is complete emancipation from serfdom—not merely emancipation from Whitemen's rule, but also from all forms of oppression and monopoly.

PROF. EINSTEIN'S WARNING

"If we want to resist the powers threatening to suppress intellectual and individual freedom, we must keep clearly before us what is at stake and what we owe to the freedom which our ancestors won for us after a hard struggle."

SIR MIRZA ON GANDHIJI

In the course of his opening address to the Mysore Representative Assembly, Sir Mirza Ismail, the Dewan of Mysore, among other things, made a survey of the White Paper proposals and speaking of Mahatma Gandhi, said :

I am not one of those who wish Mahatma Gandhi to retire from politics. There never was a time when India so badly needed the guidance of a genuine leader, and in him we have one who holds a unique position in the country and is not only a convinced lover of peace and an ardent patriot, but a far-seeing sagacious statesman. I feel that he is qualified far better than any one else to reconcile the conflicting elements in the country and to induce them all to march together a further stage along the road that leads to self-government. He also has it in his power, as no one else has, to establish the happiest relations between India and Great Britain. I feel sure that the Government have in him a powerful ally and Great Britain a true friend. If he should retire from politics at this juncture, there are indications that the arena would, in all probability, be occupied by demagogues and vain visionaries out to mislead themselves and the country by meaningless shibboleths. I might add that I personally found in the Mahatma a powerful ally at the Second Round Table Conference when voicing my criticisms of the feature of the White Paper constitution which seems to me to be most open to criticism, that is the composition of the Upper Chamber.

SIR F. SYKES ON DEPRESSED CLASSES

His Excellency Sir Frederick Sykes, in the course of his reply to the address presented recently by the Depressed Classes of Belgaum, said :

The problem of the Backward Classes has now become a very live issue in Indian politics and this has naturally attracted thereto the attention of many earnest social workers. Even if it has also attracted the envious gaze of some designing politicians, I am sure that the first step in the improvement of your position must be an awakening of public interest in the matter. All customs based on many centuries of usage die hard, and progress in the improvement of your lot must be slow and must arouse the opposition of the reactionary element in the population. This however, though it may serve to delay progress, cannot stop it. The tide is now flowing strongly in the direction of abolition of all distinctions that militate against your people. The prospects are therefore bright, but the speed at which this advance will be conducted must depend to a great extent on your own efforts. If you are content to rely entirely on special treatment and help of Government and your friends, you will be thereby playing into the hands of your detractors and offering their ready-made arguments to oppose your cause. If, on the other hand, you do all in your power to render yourselves fit to take your full part in the life of India, you will make their arguments crumble in their hands, and you will render many times more effective the efforts of your friends to help you.

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WHEN ENGLAND MAY LOSE INDIA?

Sir Evan Cotton writes the following letter to the *Morning Post*:

"There is a well known saying that "India will be lost to the Empire on the floor of the House of Commons." Most people have heard of it, but none of those whom I have consulted can name the author or the occasion. Nor can I.

I have discovered the three following references, of which I owe the first two to friends, but they do not give the question in the form in which it was mentioned to me:

1. Froude observes in 'Oceana' (1885): "If India is ever lost to us, there is a common saying that it will be lost through Parliament."

2. In an obsolete book, Sullivan's "Letters from India" (1858) it is stated on page 78: "The Great Duke was once reported to have said that if the Houses of Parliament once began to interfere with the Government of India, we should lose the country.

3. Sophie von La Roche, a German literary lady, visited London in 1786 and made the acquaintance of Warren Hastings and his wife, who were then living at Beaumont Lodge near Windsor. In her diary, which has just been translated into English by Mrs. Williams ("Sophie in London") she records on page 258:

Some one asked Mr. Hastings whether he did not think England might one day lose India as she lost America. "Yes," he replied, "in precisely the same way as she lost America—through the people in Parliament—in no other way."

The last allusion is particularly interesting, as I have not been able to find confirmation of it in the abundant literature of the Hastings period.

THE UNITED IRELAND PARTY

The United Ireland Party came into existence on the 8th of October. Three Opposition parties the Cosgravites, Centreeites and National Guard have unanimously decided to merge as a United Ireland Party under the presidency of General O'Duffy.

Cosgrave, McDermott and Dillon, members of the Centre Party, will be Vice-Presidents of the new Organisation with Cosgrave as leader of the United Opposition.

PRESIDENT HINDENBURG

President von Hindenburg, who has celebrated his 86th birthday in his East Prussian estate at Neudeck on the 2nd of October, was awakened by children assembling outside his residence singing "Now Praise the Lord". He later distributed



VON HINDENBURG

oak walking-sticks with a silver inscription "Hindenburg" to all his estate workers.

Herr Hitler conveyed Germany's congratulations in the afternoon and Brown Shirts marched in a torchlight procession past his house. It is officially declared that the veteran President is perfectly well and the rumour of his intended retirement was denied.

GERMANY AND DISARMAMENT

Germany is dissatisfied with the Disarmament Conference and it is feared she may withdraw from the League.

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PANDIT MALAVIYA'S APPEAL

Pandit Madan Mohan Malaviya has issued an appeal to the public, in the course of which he appeals for further support to the Benares Hindu University. He says :

Students flock to the University from all parts of India including the Indian States, their present number being nearly 3,500. It is open to the students of all castes and creeds and of both sexes.

Of the Rs. 150 lakhs collected, nearly Rs. 110 lakhs have been spent in building and equipping the University, nearly Rs. 40 lakhs are held as a part of the permanent endowment of Rs. 50 lakhs which are required by the University to maintain and meet the recurring expenditure.

The audited accounts of the University, published every year in the *Gazette of India*, are open for inspection by every registered donor, *i.e.*, by every donor who has paid a sum of Rs. 5,000 or more.

Fifty lakhs of rupees more are now needed immediately for urgent developments : Rupees 10 lakhs are for the marble temple ; Rs. 12 lakhs for hostels to accommodate 1,500 more students ; Rs. 5 lakhs for a college of intermediate classes (Arts and Science) ; Rs. 5 lakhs for the College of Engineering ; Rs. 7 lakhs for the Polytechnique Institute for further development of teaching the Applied Science ; Rs. 3 lakhs for the Ayurvedic College ; Rs. 5 lakhs for the University Library ; and Rs. 3 lakhs for the University Press.

Every Indian has reason to feel gratified at this achievement of his people. I therefore appeal to every Indian, and particularly to every Hindu, to contribute his or her quota to the further growth of this great institution. Every one may give at least one month's income, if necessary, by convenient instalments, or may help to build a room or endow a scholarship of 50, 30, 20, 15 or 10 rupees per month in honour of his or her mother, father or any one else whom he or she loves or adores, or in his or her own name, or may give a donation earmarked for any of the many needs mentioned above.

NAGPUR UNIVERSITY

At a meeting of the Executive Council of the Nagpur University held recently, Mr. N. K. Behere moved "that no examination fees be charged from the students belonging to the so called depressed classes and appearing at various examinations of the Nagpur University. The resolution was passed unanimously with an amendment putting a time limit to the exemption, namely, till the year 1940".

The students belonging to the aboriginal tribes also get the benefit of this resolution.

ANDHRA UNIVERSITY

The *Gazette af India* announces that the Governor-General-in-Council has authorised the Andhra University under Section 8 of the Indian Medical Degrees Act of 1916 to confer, grant or issue in British India degrees, diplomas, licenses and certificates with effect from April 1934, stating that the recipient of such degrees is qualified to practise in Western medical science.

THE NEW AFGHAN UNIVERSITY

It is understood the Afghan Government have invited Sir Mahomed Iqbal, Doctor Ross Maswood of the Aligarh University, and Maulana Suleman Nadvi, a well known author, to advise the Afghan Administration in connection with the proposed Afghan University.

DR. R. P. PARANJPYE

Dr. R. P. Paranjpye has been appointed Kamala lecturer by the Senate of the Calcutta University, the subject of the lectures being "Rationalism in Practice".

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LAW AGAINST JOURNALISTS

Non-Aryan journalists and Aryans married to non-Aryans will be expelled from their profession by a new law regulating the rights and duties of professional journalists.

All journalists will henceforth be considered civil servants and must become members of the Reich Federation of German Press, which is made an incorporated society.

Special courts will be created to protect and supervise journalistic activities.

C. D. PRISONERS

A statement giving the total number of persons convicted under the ordinary law or the Central and Provincial Acts which replaced Ordinance X of 1932, who were undergoing imprisonment in connection with the civil disobedience movement at the end of July last, shows a decline for British India as a whole of 2,232 as compared with the previous month of June. The total at the end of July was 4,683 as against 6,915 at the end of June.

DECREE AGAINST WIVES

Two husbands took advantage of Illinois' new reciprocal alimony law within 24 hours of its going into effect.

A Judge ordered one wife, a stenographer, to pay her unemployed husband £200 in £2 weekly instalments after he had filed a bill of divorce alleging desertion.

In the second case the wife was ordered to pay her husband 17s. weekly and to furnish him with free milk and eggs from their farm.

MR. BRELVI RELEASED

Mr. S. A. Brelvi, Editor of the *Bombay Chronicle*, who was sentenced in connection with the civil disobedience movement, has been released from the Yeravada Jail.

RETIREMENT OF LAWYERS IN GREECE

India is not the only country with a surplus of lawyers. Legislation is now being worked out, we are told by a correspondent to the *Times of India*, for the forcible reduction of the number of these gentry practising in Greece. The Minister for Justice, Mr. Talliaudauros, is at the back of the move.

Instead of the German method of choking off the stream of aspirants to the professional classes before they get into the universities, Greece will try to force its too abundant lawyers into special classes of practice designated by the Courts before which they are licensed to appear. Only a fixed number will be allowed to argue before each tribunal.

Besides limitation of notarial work and the other more or less clerical by-practices of the law, the number of lawyers in the whole country will be limited. At present there are more than 7,000 lawyers in Greece, or about one to every 1,000 inhabitants, the highest percentage in the Balkans.

Henceforward retirement from practice will be obligatory after an age is reached that the government, with some difficulty, is now attempting to fix. No limit is to be placed on the number of students of law, but young law graduates will have to wait for vacancies at the bar of their selected tribunal before they can begin to practice.

'SKILL' GAMES

Holding that 'skill' games did not come within the provisions of the Gambling Act, Mr. Santram, Magistrate of New Delhi, let off 13 employees of the Wembley Show who were being prosecuted on the charge of inducing people to gamble on the 10th of last month. The Magistrate observed that if innocent people took part in games of skill and lost money, the law could not protect them.

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THE TROPICAL INSURANCE Co.

The following are extracts from the speech of Dr. Ansari, Chairman of the Tropical Insurance Company Ltd., Delhi, at the Extraordinary Meeting of the Shareholders:

"We have been exceptionally fortunate in receiving a very healthy response from workers and the public from the very inception of our Company. We have policyholders in every part of the country outside India, in South Africa, Kenya, Mesopotamia, Arabia and Egypt. There is no province in India where we have not secured adequate representation. Our direct branches and sub-offices alone are no less than 20 in number.

Gentlemen, the seed was sown when the Company was founded only 6 years ago by two great men in the public life of our country, *i.e.*, Pt. Motilal Nehru and Hakim Ajmal Khan. It has grown rapidly into a full and fine tree and has borne fruits. I appeal to you to co-operate in making known more widely the benefits of life insurance and the very favourable terms on which it can be secured in this Company. No other investment can approach Life Assurance in the matter of creating provision for the future."

THE UNITED INDIA LIFE ASSURANCE CO.

The most favourable mortality experience, the ample excess of interest earnings actually realised, coupled with the relatively low levels of expense have put the United India Life Assurance Company of Madras into larger and ever-increasing surplus. The Company has introduced innovations in three remarkable directions: first, it has introduced a Net Premium Method of valuation; secondly, it has inaugurated a Bonus Reserve Method of valuation in all respects for one section of business; and thirdly, it has instituted the Compound Reversionary Plan of distributing bonus. We congratulate the Company on its achieving such brilliant success.

INSURANCE AGAINST KIDNAPPING

An increasing number of film stars in Hollywood are now insuring themselves against kidnapping with British insurance companies.

Absolute secrecy is one of the conditions in which these policies are issued in the London market. Some of the policies contain a clause that if the holder mentions the insurance, it immediately becomes null and void.

The applicant for a kidnapping policy is asked to sign a statement that there is no reason to believe that he or she is about to be kidnapped. The maximum amount obtainable is, according to Hollywood insurance men, £10,000 and the rate for that amount is £100 a year.

Although there has never been a major kidnapping in the film colony, a number of the stars have lately been worrying about the possibility of it, in consequence of kidnapping in other parts of America. Some stars are now hiring guards for themselves and their families.

In any case, Hollywood's love of freak policies is well known to the insurance world. Gloria Swanson once insured herself for £20,000 against her guests' clothes becoming soiled, torn or stolen.

Edmund Lowe insured his face, Louisa Fazenda insured her curls, and Bon Turpin, the cross-eyed comedian, took out a policy to guard himself against his eyes becoming straight.

A London insurance expert said to *Reuter*: "It is true that some of the film colony in Hollywood are taking out these policies in the London market. But in general, film stars are considered to be very bad insurance risks."

AN INSURANCE MAXIM

"If the widow could sue Life Insurance agent for the amount of her late husband's lapsed policy, fewer policies would lapse through the agent's neglect." This maxim is printed in the latest number of the *Insurance Herald*. But the law requires a radical change before such action could actually be taken.

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BEAUTIES OF KHADDAR

Mr. T. J. Larkin, Chicago, Illinois, U.S.A., has addressed the following letter to the Secretary of the A.I.S.A.:

"Your exhibits of the varied uses of Khadi cloth are so surprisingly varied and colourful that it occurs to me that the world as yet knows but little about how far this art of hand-weaving, so strongly urged by Mr. Gandhi, has advanced.

My impression is that up to now Khadi cloth is thought of as a rough cloth intended for rough use and therefore rather drab and colourless in design. If, therefore, it could be known as a cloth only capable of the finest ornamentation of the most exquisite design, but a cloth for all uses rough or fine; that from it exquisite carpets are made as well as fine clothing, draperies, dress goods and all forms of household napery, the world would not only be astonished at the beauty and wear shown in all these varied uses, but would become aware that a rival to the machine was in the field well on its way towards making man self-independent.

Your exhibit is a revelation any way you look at it."

NEXT BRITISH INDUSTRIES FAIR

The British Industries Fair will be bigger than ever next year, and the fillip to trade caused by its ever expanding success will be felt all over the Empire.

Although the Fair does not open until February 19, 1934, applications have already been received by the Department of Overseas Trade for more than 90 per cent. of the space occupied by exhibitors at Olympia and White City at the last Fair.

GERMAN DUTIES ON BRITISH COTTON

Import duties on cotton yarns has been doubled from 1st August as the result of a protest meeting of German cotton spinners, at which a resolution was passed that the dumping of British yarns deprives 20,000 German workers of employment.

SOVIET FACTORIES IN ASIA MINOR

Spinning, weaving and finishing factories with an estimated yearly output of over 30,000,000 yards of textiles will be established in Maiseri, Asia Minor, if plans drawn up for these by the Soviet specialists are carried out.

MUSEUM OF INDIAN ARTICLES

A museum of Indian articles was opened at the Swadeshi Market, Bombay, by Mrs. Sarojini Naidu recently in the presence of a large gathering.

Mrs. Naidu, in opening the museum, said she had the opportunity of visiting museums in several countries and wherever she had gone, she had come across Indian articles. Unless Indians were able to manufacture articles of all kinds and of high quality, one could not expect museums in foreign countries to display Indian articles redounding to the credit of India.

WORLD'S COTTON CONSUMPTION

An increase in the world's cotton mill consumption of 2,010,000 bales for the year ended 31-7-33 is revealed by statistics compiled by the Federation of Master Cotton Spinners.

The total consumption of 24,332,000 bales comprised American 14,167,000, the East Indian 4,200,000, the Egyptian 936,000 and sundries 5,029,000.

The mill consumption for the half year up to 31-7-33 was as under: Britain 1,168,000; India 1,264,000; Japan 1,512,000; China 1,233,000; the United States 2,309,000.

ECONOMICS OF KHADI

On the 7th October, Mrs. Sarojini Naidu opened the Khadi Show organised by the A. I. S. A. at Kalbadevi, Bombay. Addressing the huge audience, Mrs. Naidu said:

There is really salvation for our country in Khadi. Mahatmaji spoke the truth when he told us years ago that Khadi was the key to our country's salvation. Many of us were thinking this old Gujarati Bania had become a *pagal* and in this machine-made 20th century had dared to ask us to go back to spinning wheel. But to-day we realise that that old-fashioned Gujarati had some real forethought and wisdom in giving that advice to us.

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NAIR WOMEN'S CONFERENCE

A Conference of Nair women met at Trivandrum on the 26th of September under the presidency of Sri G. Parakutty Amma, B.A., LT., the first Nair lady graduate of Kerala. In the course of her presidential address, Sri Parakutty Amma said that the progress of a community depended on the progress of its women. The Nair leaders had realised this fact and hence they had arranged a ladies' conference. Since 1901 when the first Nair Ladies' Conference had been held at Changnachery, female education in the State had greatly increased. It was gratifying to know that the women were taking active part in their economic betterment. She paid a tribute to the late Sri Chinna Amma who had founded and organised the Hindu Mahilamandiram at Trivandrum and observed that such institutions deserved special mention. Similar institutions had to be established in other States as well. Lastly, she emphasized the need for unity among the members of the community and referred to their Christian sisters who succeeded, because they had a good organisation and stood always united.

The Conference next passed a number of resolutions urging organisation and formation of local committees, like Vanitha Sangam, for the uplift of the women of the community.

INDIAN WOMEN

In the course of an address to the Members of the Women's Indian Association, Dr. Muthulakshmi Reddi declared :

"I was greatly struck with the sincerity, with the earnestness and with the enthusiasm of British women of all shades of opinion for the Indian women's cause. We wondered how Englishwomen, in the midst of their other social and domestic activities, found leisure to arrange so many receptions and public meetings for us."

THE LEAGUE AND INDIAN WOMEN

The President of the League Council at Geneva cordially received, on September 27, three representatives of Indian women, namely, Rajkumari Amrit Kaur from the Punjab, Mrs. Hamid Ali from Bombay, and Mrs. Swaminathan from Madras. They submitted suggestions to the League to appoint Indian women, wherever possible, as members or associates of Commissions dealing with social questions, such as labour and health, and also disarmament.

Claiming that they represented one-fifth of world's women they offered their services and opinions to the Council on the question affecting women generally and the Indian women in particular.

The President promised to bring their application to the notice of the League which would undoubtedly treat it sympathetically.

GIRL STUDENTS IN CALCUTTA

As the result of a representation made by Mrs. P. K. Ray to the University of Calcutta about the inadequate provision for the residence of girl students in Calcutta, the University has appointed a small Committee consisting of Mrs. Ray, Mrs. Urquhart, Mrs. Tatini Das and Mrs. J. N. Roy, to inspect all hostels recognised and unrecognised where girl students reside and submit a report to the University as to the nature of the arrangements obtaining in those places. The University, it is understood, will decide what steps should be taken for improving their future management after a detailed report is submitted by the Committee.

PENALTY FOR BARREN WOMEN

German women, who for any reason have failed to bear children, will in future have to pay taxes to help the other women who have performed their duty to the State.

The fact that such a tax would be incorporated in a new law was announced by Herr Carius, a leader of the German Workers' Front.

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LIBRARY AT INDIA HOUSE

An up-to-date and neatly-bound catalogue has now been produced for the library at the office of the Commissioner for India at Aldwych, London.

The main purpose of the India House library is to serve as an information bureau, which in no way competes with what the India Office achieves. There are about 15,000 books in the India House library and the new catalogue gives a brief entry for all books arranged by subjects.

All knowledge is divided into ten main classes; these are each subdivided into ten, and each ten into ten again, decimally, as often as required. Official publications of Government departments are entered under the names of the respective departments. The survey of India maps, numbering several thousands, are already covered in a catalogue published by the Government of India.

The institution is a leading as well as a reference library, the general public being allowed to borrow five volumes at a time without formality.

MR. N. C. KELKAR

Mr. N. C. Kelkar, who celebrated his 61st birthday recently, has announced his retirement from active journalism on the ground that he is too old to carry on. It is stated that he will not be responsible in future for editorial policy of either the *Kesari* or the *Mahratta*, but that he will nevertheless continue to be a trustee of these two organs of nationalist opinion in the Deccan. In view of this trusteeship, it is difficult to appreciate Mr. Kelkar's request that the opinions expressed by either of these two journals should not in future be attributed to him.

THE "NAVAJIVAN" PRESS

The trustees of the *Navajivan* Press in which Mr. Gandhi's two weeklies, the *Young India* and the *Navajivan* were printed, have announced their intention of selling the whole press worth about half a lakh of rupees.

It will be recalled that the press was once confiscated by the Government and returned after conclusion of the Gandhi-Irwin Pact. It was then closed after the security of Rs. 2,000 was demanded. We understand that *Navajivan* Publishing House, from which the books were published and which was revived 4 months ago, will continue. Mr. Jivanlal Desai, Manager of the *Navajivan* office, has invited offers from intending purchasers.

A TAGORE MEDLEY

Lo, in the early morning The Gardener was Fruit-Gathering and now he is picking up the Hungry Stones to kill the Stray Birds for Sacrifice. Ah! heartless man! Mashi had hung up the Crescent Moon for the King of the Dark Chamber to light his melodious presence and now Chitra goes to the Post Office on the Cycle of Spring to send the Fugitive Letters to a Friend. And the Red Oleanders, which were the Lover's Gift of Gora at the Crossing, proved to be the Creative Unity for Broken Ties. Both Home and the World acknowledge the Personality implicit in Gitanjali, which were a new Kabir's Poems to Renascent Nationalism.

MRS. WHITEHEAD ON MR. NATESAN

"Mr. Natesan is one of my oldest friends in India; I knew him first when he was a young man just beginning the life of public work both in literature and in politics, which has made him well known in the whole of India," says Mrs. Whitehead in her tribute which was received too late to be included in the Souvenir issued in connection with Mr. Natesan's 61st birthday. She continues:

"It is difficult to write about one's friends because if one has said, "he is my friend" one has said a great deal. A friend is someone who is liked and trusted and few people in Madras were so generally liked or more universally trusted than Mr. Natesan. He has a strong foundation of common sense, which did not allow him to form unbalanced judgments, even in those times of difficulty when a balanced judgment was not very common. He has a great gift of affection. I have heard him speak again and again in glowing terms of some of the friends whom we had in common. But I cannot remember his ever saying a cruel or jealous thing about anyone whom he knew. He has visited us many and many times in our Indian home and once in England; and I am not likely to forget the evening spent some four years ago in his house in Madras, when he invited our old friends to meet us at tea on his roof.

Nor shall I forget the smaller party given by Mrs. Natesan downstairs. Our great grandchildren may be able to fly to India for a week-end, but in this generation we can only send flying our very sincere good wishes to Mr. Natesan for his 61st birthday."

DR. BESANT'S WILL

Provision for servants and poor students is expected to absorb practically the whole of the residue of the estate of Dr. Annie Besant after major bequests such as the publishing business at Adyar are dealt with. The will is intimately personal laying down the dying wishes of a kindly woman provides that all her servants be paid for the remainder of their lives the wages they were receiving when Dr. Besant died.

Provision is also made for the completion of the education of poor Indian students she was helping. The publishing business at Adyar goes to the Theosophical Society and the publishing business in London to her son.

LATE SIR RAMAKRISHNA BHANDARKAR

In his presidential address delivered on the occasion of the eighth anniversary of the death of Sir Ramakrishna Bhandarkar, celebrated by the citizens of Sholapur on August 30, under the auspices of the Saraswat Brahmin Club, Mr. Hulkoti, Sessions Judge, after mentioning the main incidents in his career, observed that "Sir Ramakrishna was a great social reformer far ahead of his time. He held very liberal views and was a man of broad sympathies. He was a strong advocate of widow remarriage and lived up to his convictions. Realising that example was better than precept, as far back as 1891 he got his widowed daughter married. He was against the caste system and considered that several divisions into which the Hindu community was split, were a great handicap on its progress."

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BIRTH CONTROL CLINICS IN MADRAS

The Government of Madras, says the *Madras Mail*, are believed to be contemplating taking action on the suggestion made in the Legislative Council during the last budget session to establish birth control clinics. They are of the opinion that this should be done as a first step towards educating the public and that the clinics should be established in all Government women and children hospitals and dispensaries and the women's department, Madras General Hospital, where there are lady doctors, and in maternity and child welfare centres.

The Surgeon-General is reported to have given an opinion that the teaching of contraceptive methods to medical students as part of their midwifery training should be introduced, but he sounded a note of caution in establishing clinics. As an experimental measure, birth control clinics might be established in the Government Women and Children's Hospital, Egmore, and the Victoria Caste and Gosha Hospital for Women, Triplicane. The extension of the experiment to other institutions might be decided on after a year.

If the Government accept his suggestions, the Surgeon-General has promised to draft a scheme.

CIVIL AND MILITARY HOSPITALS

Replying to Mr. Mathura Prasad Mehrotra during the Autumn Session on September 13 in the Council of State, His Excellency Sir Philip Chetwode, the Commander-in-Chief, said that the Company of British Infantry at Calicut would shortly be replaced by a Company of Indian troops. The non-dieted hospital there which was at present British, would become Indian after that. The hospital at Wellington was a combined one and would remain so.

The Government, added His Excellency, had accepted the recommendations of the Army Retrenchment Sub-Committee regarding the amalgamation of British and Indian military hospitals. About a dozen hospitals had already been so amalgamated. In 25 Stations where the number of British or Indian troops was small, patients were treated in the British or Indian wings in the same hospitals. In two other stations the hospitals would be amalgamated as soon as funds were available for the reconstruction of the buildings.

This policy, he concluded, would be continued and put into force as funds and circumstances permitted.

HEROISM OF DOCTORS

In New York Hospital, Dr. Michael Mislig, a noted specialist, was operating on a seven-year-old child.

Just as the specialist had made a delicate incision, he clutched at his heart and gasped: "I am falling." The next second he toppled to the floor.

Two other doctors in the operating theatre did not waver. They could do nothing for the specialist. The child's life was at stake.

They went on with the operation and saved the child's life. And when they turned to Dr. Mislig, he was dead.

"He would have wished it that way," said the dead surgeon's comrades. What better requiem could a man have than that?

HOW TO BRING UP CHILDREN

Mrs. Franklin D. Roosevelt, who has a family of five, advises parents to bring up their children so that they stand on their own feet.

"I always wanted happiness for my children," she said in a lecture. "I have come to think that people grow more through suffering than anything else. The big people are the people who have learned to stand on their own feet, accept the results of what they do and learn for themselves."

Remarking that this is a changing age, she urged that new values and standards should be established by parents.

"We must train our children to a new world," she said, "a world which we don't know about. We must teach our children principles and let them decide for themselves. They often don't do what we believe is right.

We can just say keep on growing to ideals and standards. If they are satisfied, then we are too. We must be patient and let them learn by their own experience. I know it is the most difficult thing in the world to do."

DR. K. V. KRISHNAN

Dr. K. V. Krishnan of Calicut has, it is understood, been appointed to the chair for Malariology and Tuberculosis in the All-India Institute of Hygiene, Calcutta, on a salary of Rs. 1,500—2,500.

Dr. Krishnan went to America with a Rockefeller scholarship after taking his degrees in Madras and won distinction in the Hopkins University, Baltimore, and was awarded a Gold Key. He took the degree of D. B. in London and M. R. C. P. in Edinburgh. For some time he was working at the Guindy Institute and now he is a member of the Kala Azaar Commission.

The Institute of Hygiene in Calcutta was built by the Rockefeller Trust at a cost of Rs. 25 lakhs and is the only institution of its kind in India for advanced research work in medical science. It was opened by H. E. the Viceroy early this year and the Government of India is contributing Rs. 2½ lakhs a year for its upkeep. Four Professors were recently selected by the Education Member of Government at Simla. Two of them are Europeans and two Indians, the other Indian being a Punjabi.

METALS IN THE BODY

The treatment of pernicious anæmia by liver is considered by some authorities to be a medical discovery of even greater importance than the discovery of insulin. Persons suffering from mild pernicious anæmia may benefit from eating foods containing liver, and the severe disease may be relieved by injections of liver extracts. The choice of liver for use in Whipple's original investigations of anæmia was partly directed by the relatively high content of iron in liver. The human body requires a small daily supply of iron amounting to about three ten-thousandths of an ounce, chiefly to replenish the red colouring matter in the blood, and absence of iron from the diet was known to cause nutritional anæmia.

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PEOPLE'S BANK OF NORTHERN INDIA

Pandit Roop Narain Raina, ex-Manager, People's Bank of Northern India, and others have filed, on October 6, an application in the Lahore High Court through Pandit Bishan Narain, Barrister-at-Law, for winding up the People's Bank of Northern India, Limited, Lahore, under Section 162 read with Section 166 and under Section 235 of the Indian Companies Act VII of 1913. The petitioners *inter alia* pray that a Provisional Liquidator be appointed, that proceedings for contempt of court be instituted against such members of the Board of the Bank as have contravened or 'ers of the Court, and that the Court should examine the conduct of the present Directors of the Bank and Lala Harkishan Lal, General Manager, under Section 235 of the Indian Companies Act VII of 1913.

It might be recalled that the People's Bank suspended payment in September of 1931 when various schemes for reviving this bank were approved by the High Court.

GOLD EXPORT FROM INDIA

During the week ending Saturday October 7, bar gold worth Rs. 1,54,63,858 was exported from Bombay for England and America.

A consignment worth Rs. 19,57,151 was despatched by *S. S. Clan Malcolm* which sailed for London on 6th October.

Another consignment valued at Rs. 1,35,06,707 was carried by the P. and O. liner *Viceroy of India*, which left Bombay on 7th October.

Out of this consignment Rs. 2,698,171 worth is meant for Paris, Rs. 174,730 for Amsterdam, Rs. 16,91,531 worth for London optional. Paris optional New York, optional Amsterdam, Rs. 35,23,240 worth of bars more for London, optional Paris, optional Amsterdam.

The total gold exported from Bombay since Britain went off the gold standard, amounts in value to Rs. 1,46,69,00,452.

THE CURRENCY LEAGUE

At a meeting of representative businessmen held in the Office of the Indian Merchants' Chamber on the 7th October last under the presidentship of Sheth Mathuradas Vissanji Khimji, it was resolved to form a Currency League to organise and educate public opinion on the desirability of obtaining an immediate de-valuation of the Rupee and of opposing the perpetuation of the 18d. sterling ratio as is sought to be done through the Reserve Bank Bill. The League will be an All-India Organisation.

THE RESERVE BANK BILL

In his "Study of the Reserve Bank Bill 1933", Mr. A. D. Shroff of Bombay says that the Reserve Bank will start under good omens, if Government show the wisdom of leaving the Rupee alone immediately and appoint a first class banker to guide the destinies of the Bank which, with the goodwill of the country, may prove a great instrument for the potential good of India.

RAILWAYS CONFERENCE

Sir Joseph Bhore, Commerce and Railways Member, opened the Indian Railway Conference Association on the 11th October. He reviewed the progress, particularly in the regions of economy and referred to the Railway Board's attitude in regard to railroad competition. Referring to the campaign of economy, the Commerce Member hoped that it would be possible for Mr. Pope to pay another visit to India next cold weather and give further advice to the Government. Discussing the Railway Board's attitude regarding the railroad competition, Sir Joseph Bhore said that nothing had struck him more than the meticulous care with which all the suggestions for improvement were examined. He believed that the co-ordination of the transport services was absolutely essential, especially in a poor country like India, if development was not to be unduly or improperly delayed. It was by increasing the efficiency of the railways on the technical and the administrative side, combined with the utmost economy in the working and by straining every nerve of increasing their utility to the public that the railways in India would be able to face a competition that must grow with years.

LORD ASHFIELD

Lord Ashfield, the American-born traffic genius who made the London tube and 'bus services the best in the world, says that he feels it a great wrench to sever his connection with these companies now that they have been absorbed into the great public combine known as the Passenger Transport Board. But he is to have handsome compensation for his 26 years' service. The companies he controlled are to pay him £47,893 instead of the pension he would soon have earned. Moreover, he still retains the direction of his own companies and many others besides as first chief of the new Board. This appointment carries a salary of £20,000 a year.

RAILWAY WORK IN GERMANY

The German State Railways are to provide extra work for a quarter of a million Germans over a period of a year by expending 510,000,000 *marks* (£25,000,000 at par) on renewals and extensions, including the underground line beneath central Berlin, joining the northern and southern termini.

At the same time the State Railways are advancing £2,500,000 for the beginning of the vast motor speed road project. This employment scheme is apparently supplementary to and not a part of the Government's own £50,000,000 employment scheme.

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RAGINI DEVI AND HER DANCES

During the first week of October last, Srimati Ragini Devi appeared in her dances before the Madras Public. Srimati Ragini Devi is American by birth and upbringing but in her enthusiasm to study and master the Oriental art of dancing she has brought to bear upon her difficult task an extraordinary depth of understanding of Eastern customs and manners. This was so plainly to be seen in her dances which she gave in the Midland Theatre recently that no sympathetic onlooker could have failed to appreciate her representation of the rhythm of youth and Thandava Nrithya. Her songs in particular were not only exceedingly good but they were admirably chosen to suit the particular dances they were sung in unison with.

Ragini Devi has that essential quality which characterises the good artist—an intimate and moral identification of her individuality with the subject she represents. There is great promise held out in her, and provided she does not isolate herself from other reputed Indian dances, says the *Swarajya*, she will have a great opportunity to understand India and the peculiar Indian life better and eventually blossom forth as a Western representative of Indian dances.

SOUTH INDIAN DANCING

Mr. Uday Shankar, famous Indian dancer, in an interview to the Associated Press recently declared: "I believe that a true renaissance in dancing can take place if, by a stroke of creative genius, it becomes possible to suck the quintessence of the dancing system of the South and present this with suitable music and appropriate scenic background. To do my bit in this direction, is one of the dreams which I cherish in my soul. While I danced in the East and the West, I did not see any limitations of race, caste, colour or creed. It would be a complete debasement of the artistic principle in human life were it to be prostituted by narrowness of any kind."

Mr. Uday Shankar further stated that while in the matter of the technique of the feet and the expression of certain moods, the North has made magnificent strides, it still lacked the full quality of what he would call rhythmic dynamics so wonderfully perceived in the South.

MASS PRODUCTION OF DRAMAS

Hollywood has just invented a "story robo". It is a mechanical device which automatically improvises movie plots. It consists quite simply of a dial on which an arrow spins around and stops at one of 20 numbers.

There are seven ingredients of standard film stories listed: place, heroine, hero, obstacles to love, predicament, crisis, and climax.

For each one of these the arrow is spun, and each number at which it may stop indicates one of 20 possibilities. For example, under "locale" there are: On a ranch, In a hospital, At the seaside, In the slums, At college, etc.

Heroes range from doctors to gangsters, heroines from debutantes to stenographers.

SPORT

S. I. A. A. TOURNAMENTS

As usual, the S. I. A. A. conducted its annual tournament this year. The notable feature of this year's event is the arrival of some of the North Indian Stars. There was Sohan Lal who extended Bob and defeated Kapoor the holder of the All-India Championship title. Miss Leila Rao of Bombay fame, who is considered next best to Jenny Sandison found no difficulty in winning the Singles Trophy. Mrs. C. V. N. Sastri deserves to be congratulated on giving a severe fight to Miss Rao who, in her turn, had an easy walk over Miss Woodbridge in the finals. Miss Rao is a player of considerable merit and if couched in the proper lines may bring fame to India at Wimbledon. In Men's Double the Visitors annexed the trophy, and in Mixed Doubles the local Stars came out successful, Balagopal and Miss Woodbridge defeating Mullen and Mrs. Nailer.

Much mystery unfortunately surrounds the Single's event. The most interesting match of the season was between Sohan Lal and Balagopal and the latter with his usual placements and intellectual game won over the Northern Star. He had to meet Blake in the Finals but unfortunately due to a sprain in his heel he was not able to play on the specified day. There was a lot of unhealthy and what may be termed unsportsmanlike rallies between the S. I. A. A. Committee and the players which had its finis in scratching Balagopal and declaring Blake the winner of a tournament in which the finals were not played. Without going into the merits of the case, one can say that this fiasco does not speak well of the organizers who managed the whole show.

BENGAL'S CHAMPION SWIMMER

Thousands of people cheered Profulla Kumar Ghose, Bengal's champion swimmer when, on September 27 at Calcutta, he broke the world's endurance swimming record by 15 minutes.

Ghose was in the water for 72 hours 18 minutes—from 6-30 on Sunday the 24th morning to 6-48 Wednesday the 27th morning. The previous record of 72 hours 3 minutes was held by an American girl, Miss Lottie Moore.

Ghose accomplished the feat in Cornwallis Square Tank under trying conditions. Being an open air tank, the temperature of the water was continually changing and apart from that, heavy rain fell on Sunday.

Four doctors examined Ghose after the swim and declared that his heart and pulse were normal.

Ghose's trainer told that Ghose could have swum for another five hours. But at 4 o'clock that morning Ghose was complaining of drowsiness.

This was Ghose's second attempt on the record. In 1931 he swam for 67 hours, a record for India. He has won races of 23 miles, 13 miles and 110 yards.

When he was taken out of the water he declared that he was very pleased that he had been able to bring India on the same footing, at least in one line of sport as other nations, and he said that he would try to accomplish something greater.

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DR. SIR C. V. RAMAN ON ANIMAL COLOURS

Dr. Sir C. V. Raman delivered on September 5 the inaugural address of the Zoological Society at the Mathematics Hall of the Central College, Bangalore, before a large and distinguished gathering.

In the course of his address on "Animal Colours", Dr. Raman said that Nature in the plant world was a great organic chemist. She put forward her effect in the way of colouring for a specific and temporary purpose. In the animal world, however, Nature revealed herself as a working physicist. Colouration in animals had a supreme purpose. When Nature put forward the supreme effect for a supreme though shortlived purpose, she showed herself at her best In uttermost darkness, Nature lavished wonderful colours. Very careful examination had shown that the origin of the blue colours of most birds was merely the scattering of light. Recently some attempts were being made by zoologists to attempt to view the subject of animal colours from the standpoint of the physicist. It was very essential for the zoologist and the physicist to come together and try and understand each other's point of view and really contribute to the advancement of science. Dr. Sir Raman next referred to the colours of the butterfly, the metallic beetles, etc., and pointed out that in every variety of iridescent colour, one really dealt with a purely physical phenomenon. Nature in cases of such iridescent colour always used a dark background. Nature was a great physicist. What was remarkable here was the thoroughness with which Nature did it. Nature had a deeper purpose, a biological purpose which seemed to be Nature's supreme concern.

TRANSPARENT TELEPHONES

Special transparent telephones, intended to make children familiar with the automatic telephone, are being exhibited by the Post Offices at the Radio Exhibition at Olympia, says a London message. The back of the dial is made visible by means of a reflector, and the movements of the selectors can be seen as the subscriber is automatically put through to the person he is calling. Batteries, bell, and receiver contacts can be seen as well. These sets will shortly be lent to schools in any part of the country. "One of the reasons for this educational campaign," a Post Office official states, "is that we have received complaints that youngsters going into offices from school rarely know anything about the telephone or how to use it. Some of them, indeed, have developed a fear complex of the instrument." The sets will be accompanied by gramophone records when they are sent to schools. These records will explain and give examples of the various tones of buzzes heard on the telephone.

THE INDIAN SCIENCE CONGRESS

The Indian Science Congress will be held at Poona, on January 2, 1934, under the presidency of Mr. Maghnad Saha, F.R.S., of the Allahabad University.

Among those who are expected to contribute papers at the Conference are: Dr. S. N. Chakrawarti, Dean of the Faculty of Science; Dr. S. Ramachandra Rao, Reader in Physics; Mr. A. Narasing Rao, Reader in Mathematics; and Mr. T. S. Raghawan, Lecturer in Botany, of Annamalai University.

CHARLIE CHAPLIN AND HITLER

Charlie Chaplin is about to appear in a film for the first time in his movie career without his famous moustache because it makes him resemble Hitler.

Great secrecy is being observed in the making of the film, on which he is now working in Hollywood.

Chaplin, who is of Jewish origin, intends to appear in his next film *minus* his moustache, as a silent protest against the anti-Jewish drives in Germany.

The picture opens with Chaplin, the same poor outcast of society, entering a barber's shop to obtain a free shave. Cane, shoes, bowler hat and moustache are all there. But when he leaves the shop his moustache is missing.

This is how it happens—

Charlie looks round the room at the pictures of the celebrities on the walls. His eye lights on a portrait of Hitler. He touches his upper lip, and from that moment the famous moustache is doomed. He picks up a razor, and unobserved by those in the shop, he shaves off his moustache and walks out.

The whole thing is so cleverly done that for the moment the audience does not grasp the significance of the act.

Although he has been warned that this scene may result in the film being banned by the Nazis, involving a considerable loss from the German sales, Chaplin is determined to go ahead with his project.

SCREEN AS ENTERTAINMENT

There is something curiously honest about the motion-picture. On the surface it seems the most fraudulent of dramatic mediums. Everything about it, from its advertising to its camera tricks, supplies evidence for those suspicious souls who would regard Hollywood as a home for fakers and the cinema as the current variation of the shell game. The dialogue must be spacious, the acting extravagant, the production cheaply expansive, the stories juvenile, and the whole outlook in the puerile stage—these are the criticisms that enemies of the screen usually bring against it, and for which much evidence to be found in the films themselves would appear to offer proof. The cinema, most of the evidence hints, is a carnival of rowdy showmanship and of frivolous emotions.

Nevertheless, says a writer in the *Literary Digest*, all of these sensational, if natural, changes omit the fact that the screen is essentially the most austere form of the drama. It is in its very nature a coldly mechanical medium, and all of the attempts to provide it with the sensations of showmanship are merely an attempt to bring enough humanity to it to make up for its primary puritanism. The films demand an excess of the qualities of sex appeal, because essentially they are cold examples of a mechanistic form of the drama which need extravagance to heat it up to a human temperature. At the same time this mechanistic quality can in its very nature flatten out the drama of a routine stage play and make it confess its chill familiarity, where most observers had been suspecting it of a heart-warming loveliness.

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AUTOMOBILES

A UNIQUE MOTOR RUN

An offer of 3 million *francs* to the firm whose car would before the 1st January 1935, cover the distance of more than 187,500 miles at an average speed of 58·37 miles per hour has been made by the Citroen Company—the well known French motor car manufacturers. This offer has been made in connection with the amazing run of 187,500 miles which the Citroen 'Ten' christened 'Petite Rosalie' has just completed at an average speed of 58·37 miles per hour between the 15th March and 21st July. When the motor car stopped, it was still in excellent condition and was quite capable of running many more miles.

It was such an astounding performance that members of the public were suspicious as to whether it was a standard chassis. In order to satisfy the sceptics, the Citroen Company put the car in the hands of the Automobile Club of France who sealed it. A special committee of the most eminent engineers of France, together with the A. C. F., will subject the car to the most minute tests and compare it with a car of similar type which they will take from the factory at random

Monsieur Citroen then announced that with a view to induce motor manufacturers of the world to apply their efforts to the ever increasing improvement of automobiles, he would extend a challenge, supported by an enormous prize of 3,000,000 *francs*, to the firm whose car before the 1st January 1935, covers a distance of more than 187,500 miles at an average speed of more than 58·37 miles per hour under the same conditions under which the 'Petite Rosalie' had run.

SUPPRESSION OF TRAFFIC NOISES

A new effort to abate the noise nuisance in Budapest has proved unexpectedly successful.

For the last 2 months, the city has become the quietest million-inhabitant city in Europe. Forty per cent. of the ordinary noises heard in the streets have been proved to be entirely superfluous.

On the first day of the new order, some hundred and twenty thousand persons were warned by the police to cease shouting or sounding motor signals. After a few days, however, offenders were summoned and fined, which resulted in an immediate abatement of the sounds in the streets.

Owners of motor-cycles have adopted double silencers, and car owners have adopted a modest staccato hoot. The carters, however, who from time immemorial have hoo-ohed their teams through the streets, are a tougher problem, and in three days 96 of these loud-voiced incorrigibles have been brought before the magistrates.

SPEED RECORD

The maximum speed of 92 miles hourly was attained on 19th September by London Midland Scottish Express train with seven coaches hauled by an engine of the 'Royal Scot' class between Coventry and London. 'Cheltenham Flyer' still remains the world's fastest train, for although the maximum speed has now been equalised, its average speed on Windon to Paddington was 81·6 miles per hour, compared with 74 miles per hour of the Coventry to London Express.

AVIATION

AERONAUTICAL SCHOOL

The Air Service Training School at Hamble, Hampshire, to which go pupils from India, has just completed the second year of its work here.

The school is the only one in existence, where instruction in all branches of flying and its allied subjects is given.

A large number of its pupils are public school boys. All the well known schools are represented. The boy who comes here from the school, costs his parents about as much as he would cost them at a university, and at the end of three years will be fit for employment as a pilot on a commercial line and for subsequent appointment to responsible administrative posts.

His training here is a period of hard work. He is not accepted unless his medical report shows him to be fit to take the licences which are the reward of a successful course. He is not kept here if he shows inaptitude either in the air or in study, and as long as he stays, he is required to lead a steady industrious life.

The Air Service Training School under Group Captain R. J F. Barton, its commandant, has taken on much of the serious character of a college. Pupils have their own comfortable quarters and an unusually good mess. They have squash courts and they play most other games. They have begun to accumulate trophies for annual competition, and there is every sign that a high tradition is growing which may become a standard of aeronautical training to all nations.

PROGRESS OF AIR TRAVEL

In an article which he contributes to the current issue of *Imperial Airways Gazette*, Sir Montagu de P. Webb of Karachi pays tribute to the progress which has been made in the last two years. "Air travel is now verging on the luxury state," he says. Sir Montagn states that seeing the air mail off is now becoming a regular and pleasing function at Karachi– something like Saturday morning visits to the outgoing mail steamer in Bombay. There must be a difference however; you cannot invite all your friends to sit round the aeroplane saloon, even of a modern air-liner and have short drinks before you fly away. Perhaps this is all to the good. Sir Montagu Webb, in describing the modern comfort of these new air liners, gives an account of the substantial tiffin served in mid air by a steward: lobster mayonnaise, chicken, ham and salad, pears and cream, cheese and biscuits.

AIRCRAFT TRAINING

Five Indians have been selected to undergo training in England as ground engineers. Four of them will be found employment in aeroplane factories and engineering workshops and will be expected to work there for two years. The fifth will undergo intensive training for a short period.

The training of ground engineers is in pursuance of the policy of Government to employ Indian personnel in connection with aerial services in India, but so far no fund has been definitely allotted for the purpose. The expenses involved in sending prospective ground engineers to England will be met from the Petrol Tax fund.

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AGRARIAN SITUATION IN INDIA

"Agriculture is our basic industry and it is a matter for regret that in comparison with the measures taken by the Governments of the other British Dominions and in the United States of America to afford relief to the agricultural communities, those taken in India have been very slight," said Dewan Bahadur M Ramachandra Rao addressing a large audience at the Twentieth Mysore Provincial Co-operative Conference. Speaking on the economic depression now prevailing for over three or four years which is the main cause of the poverty of agriculturists throughout India, the Dewan Bahadur said: "The prices of agricultural produce have fallen by about 50 per cent. In addition to the fall in price, production on the agricultural side has also exceeded effective demand. It is true that the agricultural crisis is international in character and that there are various international factors affecting it which it will not be necessary for me to discuss here. The most urgent problem to-day, however, for the Provincial Governments and the Indian States is, in my opinion, the necessity for affording relief to the agriculturists throughout the country. The problem is much broader than the mere organisation of rural credit or any other relief that can be provided by the normal activities of the co-operative movement. Any remedial policies that may be adopted at this juncture should be wholly directed for making the positon of the agriculturists easy during this period of crisis. Agriculture in this country has been the least organised of the Indian occupations. The Royal Commission on Agriculture has dwelt with the many features of agricultural inefficiency in this country with which we are familiar and it is unnecessary to dilate on them. Uneconomic holdings and exhausted soils are bad enough and a crop of archaic customs and superstitions, faulty land systems and fragmentation of holdings have made agriculture an unprofitable occupation. An illiterate and inefficient peasantry which has been carrying on agricultural operations according to time-honoured methods and practices has been suddenly caught by an economic crisis, the most acute and far reaching in the recent economic history of the world. Mr. Ramachandra Rao asks in dismay how can the agricultural industry, with the catastrophic fall of prices both internal and external, continue to be a profitable one unless the cost of production is proportionately reduced.

WHEAT AND RICE

The Government of India Report on estimate of area and yield on principal crops in India for the year 1931-32 says:

"The total area under wheat was 33,749,000 acres, which is greater than the area of the preceding year by 5 per cent The condition of the crop was fairly good. The total estimated yield was 9,026,000 tons, which is 3 per cent. less than the yield of the preceding year.

The total area under rice was 84,353,000 acres, a record area as compared with 82,846,000 acres in the preceding year. The condition of the crop was good except in Burma, where the crop suffered considerably owing to failure of late rains.

WAGE-CUTS OF WORKERS

Since negotiations are proceeding between representatives of Japan, Lancashire and Indian Textile Industry which may lead to certain agreements of a far-reaching character, Messrs. R. R. Bakhale and B. Shiva Rao have issued the following statement:

"Without prejudice to our general views on the system of capitalism and the inevitable exploitation of the working classes that it involves, we realise that in existing circumstances a revival of the textile industry will at least reduce unemployment among the many thousands of workers all over India. We are as anxious, therefore, as any one for means to place the industry on a sound and secure basis.

At the same time, we cannot but view with alarm the policy now being pursued in many centres of the industry of drastic cuts in wages ranging from 10 to 25 per cent. and more. The improvement in the conditions of the workers and a raising of their standards of life are everywhere recognised as among the vital factors making for national prosperity. In India, on the other hand, a reverse policy is being put actively into operation without any thought, we regret to say, for its terrible reactions on the workers. If it be necessary to lower the costs of production in India to withstand foreign competition, those in charge of the textile industry should seek avenues other than those of wage-cuts.

It is a dangerous assumption to make that the workers will meekly accept this fresh attack on their standards of life or that they will tolerate for long those cuts which have already been imposed on them."

They conclude by saying that both the Government and the mill-owners are taking upon themselves a grave responsibility in attempting a settlement of the problems that face the textile industry without any reference to the workers, the consumers and that very large but unorganised and therefore silent class, the hand-loom weavers.

INDUSTRIAL DISPUTES IN INDIA

The statistics of industrial disputes in British India for the quarter ending 30th June show that Bombay was the worst sufferer, with 24 out of 42 disputes. The number of men involved was 22,208, the number of working days lost being 172,915. Seventeen disputes arose over the question of wages. Of the total disputes, eight were successful and the rest unsuccessful.

Bengal comes next to Bombay with six disputes, involving 15,374 men and a loss of 619,365 days. In the United Provinces there were three disputes involving 5,410 men and a loss of 145,741 working days. The disputes arose over wages. All the three were unsuccessful.

In three strikes in the Central Provinces involving 2,615 men, the number of days lost were 53,215.

Out of 42 disputes, 30 arose in cotton and woollen mills, which involved 32,803 men and a loss of 414,455 days. Three disputes occurred in jute mills and the men involved numbered 11,614, with a loss of 56,342 working days.

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A BRIGHTON BOY'S INVENTION

Ronald Smith a 16-years-old Brighton boy has invented a machine-gun which will fire 600 shots per minute.

He made the model as a toy from a bicycle pump, three old tins and a cylinder which originally belonged to a toy steam engine. It is constructed so scientifically that it will fire lead pellets with great force for 500 yards.

The pellets are fired by means of pressure from compressed air, and it is believed that a large gun made on the same principle could project shells a tremendous distance.

Ronald has also invented a gun with a searchlight attached, which enables the gunners to sight objects as clearly by night as during the day.

WONDER BALLOON

The Soviet's "Wonder" balloon, USSR, which unsuccessfully attempted a stratosphere flight on September 24, made a successful ascent. The instruments were found to have registered correctly, and the balloon established an amazing record height of 19,000 metres (11⅞ miles) compared with Professor Picard's 16,700 metres (nearly 10½ miles).

Radio messages from the balloon throughout the flight reported that the crew were very fit and that all the apparatus was working efficiently.

The purpose of the flight was not to break records but to enable a scientific study of conditions in the stratosphere.

PARDON FOR AN INVENTOR

The last-minute revelation of a model of a new anti-aircraft gun he had invented saved from execution a man in the death-cell at Warsaw, Poland, for murder.

The man who should have died, managed through the prison governor to interest Polish War Office officials in his invention.

Recognising the efficiency of the weapon, they immediately ordered the postponement of the execution.

The details of the gun are stated to be revolutionary and are being kept secret.

HAIR OR FINGER PRINTS

Hair is more valuable than finger prints in tracing a criminal, according to Dr. Israel Castellanos, Director of the National Bureau of Identification of Havana, Cuba. This should be useful if the present state of Cuba continues.

In nearly all cases of violent crime, Dr. Castellanos says, traces of hair of the victim and the criminal are left at the scene.

"By examining such hair," he adds, "we are able to determine the race and complexion of the criminal, and in some cases even the state of health."

WIT AND HUMOUR

The guest of the evening rose to make his after-dinner speech.

"My remarks to you this evening," he said, "I have divided under thirteen heads."

As he paused, a feeling of gloom crept over the company.

"But," he continued with a merry twinkle, "so that I shall not be too diffuse, I shall omit the first twelve."

* * * *

"Now, I want Albert to have a thoroughly modern and up-to-date education," said his mother, "including Latin."

"Yes, of course," said the headmaster, "though Latin is, as you know, a dead language."

"Well, all the better. Albert's going to be an undertaker."

* * * *

Miss Rats: "What time do you get up in summer, my dear?"

Mr. Cats: "As soon as the first ray of the sun comes into my room."

"Isn't that rather early?"

"No, my room faces West."

* * * *

"I had a great time at Sylvia's wedding. One man never took his eyes off me the whole time."

"Was he a tall, dark man?"

"Yes."

"Oh, he was the private detective engaged to guard the presents."

* * * *

"I believe," said the cheery philosopher, "that for every single thing you give away, two-folds come back to you."

"That's my experience," said Pippleford. "Last February I gave away my daughter, and she and her husband came back in June."

* * * *

"In introducing you to my friend, the lecturer, I ought to say that he is not so stupid as he looks," remarked the would-be humourous chairman.

"That," said the lecturer, without a smile, "is just the difference between the chairman and myself."

* * * *

"I read in the paper that a scientist has discovered that singing warms the blood."

"He must be right. I've heard singing that has made my blood boil."

* * * *

"What a lot of friends we lose through their borrowing money from us."

"Yes, it's touch and go with most of them."

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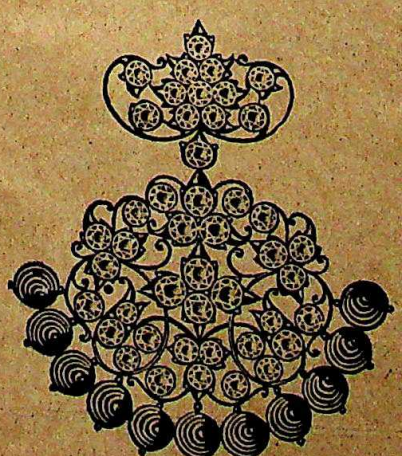
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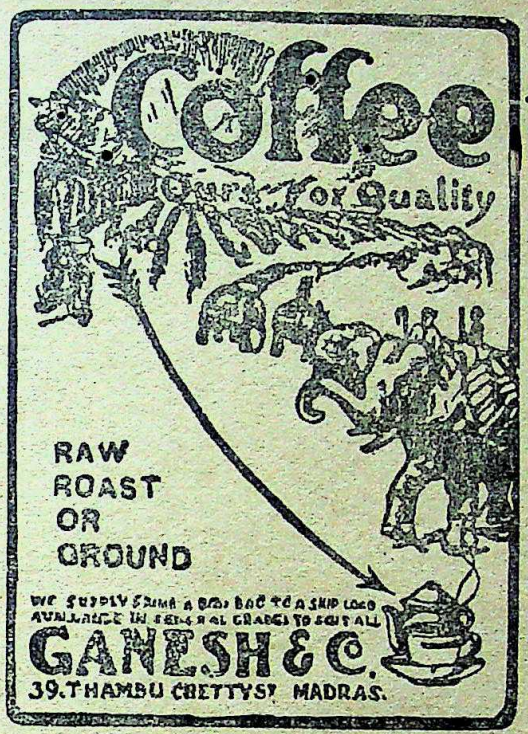
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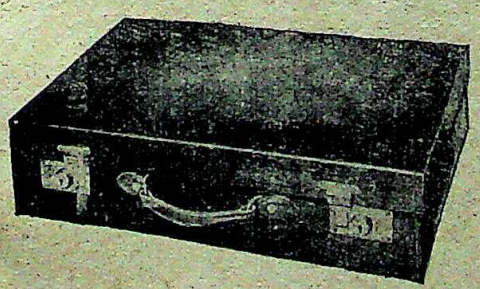
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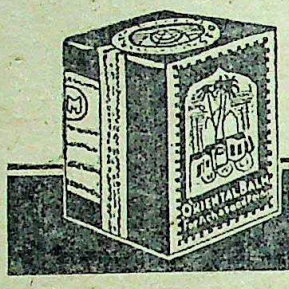
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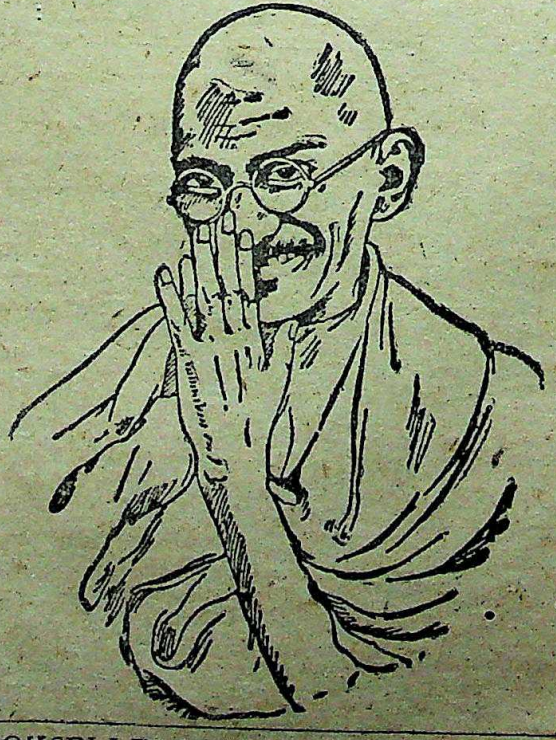
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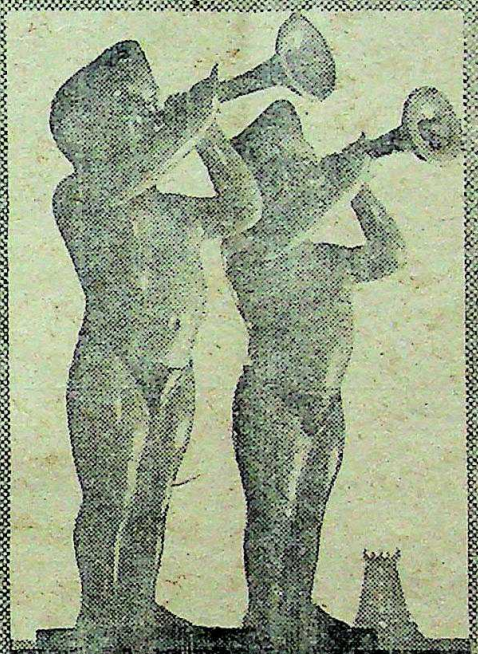
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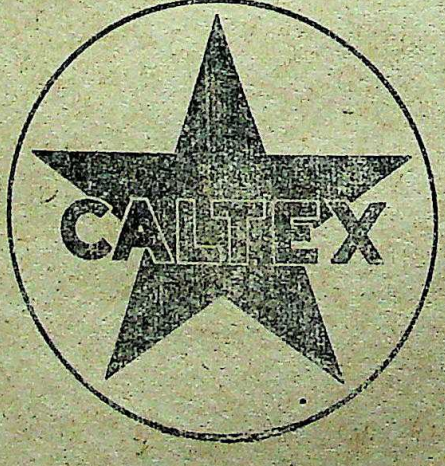
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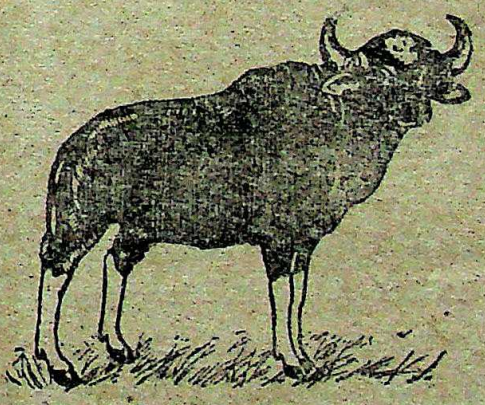
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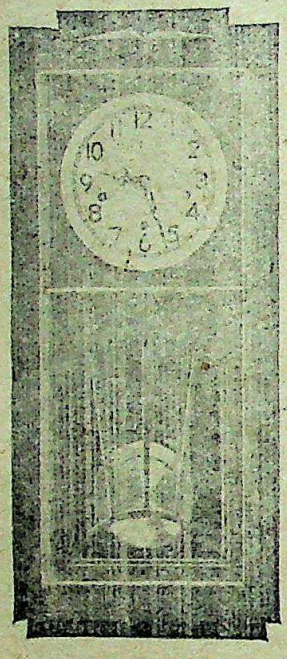
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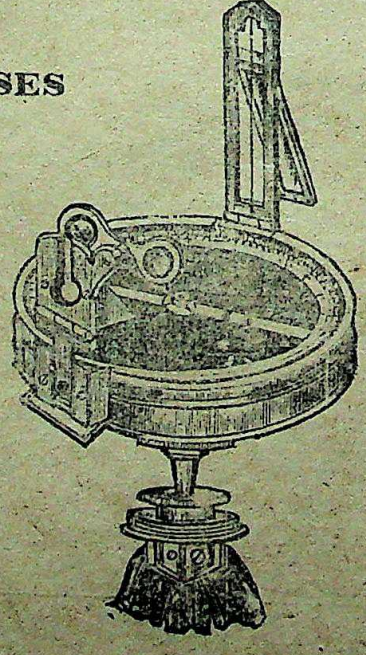
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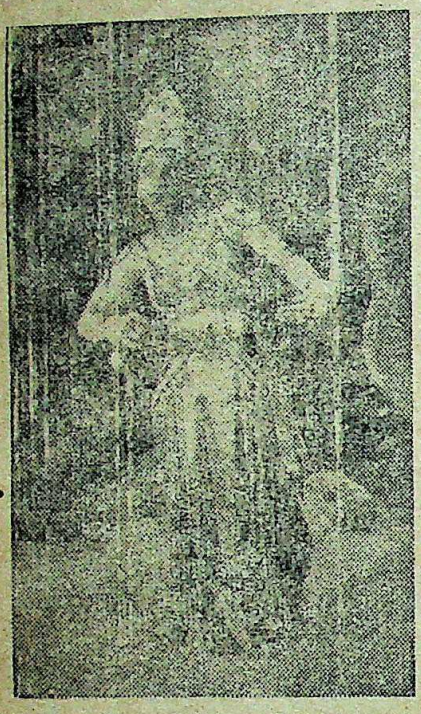
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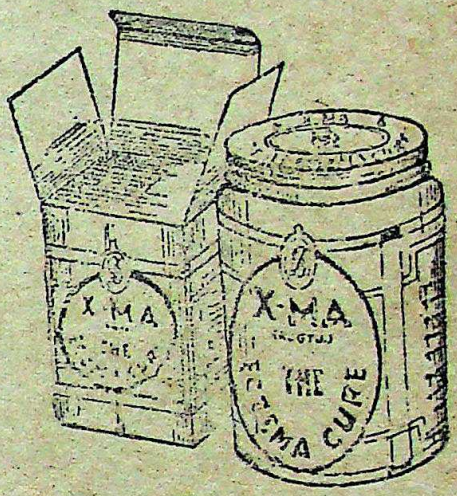
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This book, written on the lines of Earl of Birkenhead's "Fourteen English Judges", is a collection of sketches of twenty-one famous Indian Judges with particular attention to the *Causes Celebre* with which each Judge was connected.

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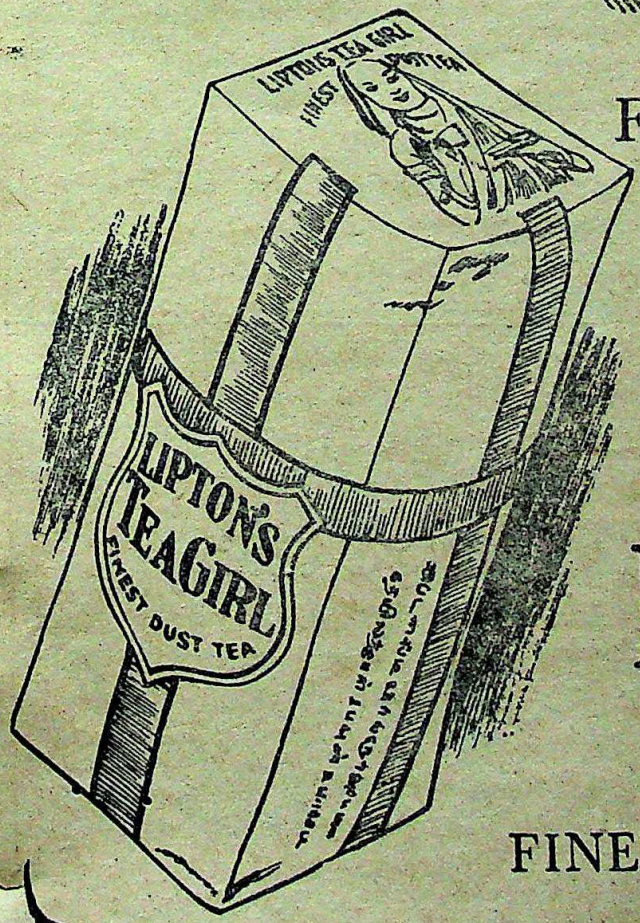
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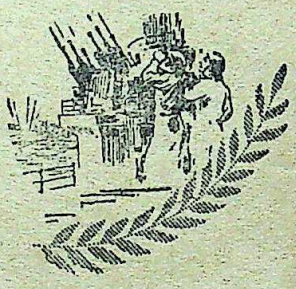
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THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

Edited By Mr. G. A. NATESAN

Vol. 46.] DECEMBER 1945 [No. 12.

Mainsprings of Our Modern Civilization

By Sir BOMANJI J. WADIA,

Vice-Chancellor, University of Bombay

CIVILIZATION is a condition of life which only man has achieved, man who can neither fly nor swim, and yet has ranged the seas around and scoured the skies above, roamed all over the earth for treasure or for adventure, and flashed his messages from one end of the globe to the other in the fraction of a moment. The animal world has not much to do with what we call intelligence, and is guided by the urge of instinct and self-preservation, often bordering on what seems intelligence and yet essentially away from it. They live as their predecessors lived before them, back into the obscure dawn of creation. But civilization is a process that is all the while going on in our minds. Man's thoughts leap ahead of achievement, always questioning, always experimenting, always inquiring. They are products of his brain and eyes and fingers, but the brain is the more effective of these three assets. The apes too have eyes and fingers and use them well, unlike other animals. But with all that is said about the missing link, the link is missing still. Keen sight and deft hands do not count for much without that discontent which accompanies man's developed brain power. What men have always done through the eyes and are still doing is to accumulate the great and ever-increasing store of knowledge and experiment which they use to extend control over the material world. This knowledge and control produce a condition of life whose development coincides with the growth of civilization. The material part of civilization is a marketable commodity of which the rich are able to buy more than the poor. The difference, however, is fast diminishing. Cheap transport, cheap postage, wide educational opportunities which are daily growing wider, are giving far more people a chance to share in this civilization which has come down to them. Nearly every one can afford a newspaper and keep in touch with the whole world, every one can afford a piece of cheap soap and can keep clean, not every one need trudge on foot. Of course we are not satisfied. To be satisfied will be to deny our human nature. But if we glance back at the bleak and precarious existence of our remote ancestors, can we doubt that our lot is more varied and brighter, and our chances of happiness easier within our grasp and more capable of fulfilment?

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Civilization is really a way of life, and is a social process. It is the story of a gradual development, for it is the result of man's struggle with his environment. It is not, however, the story of continual advancement. There are breaks in the chain. It is like the progress of a man who climbs a ladder, comes down a few rungs, and begins to climb again. Our ancestors liked to think of the history of man as a steady ascent from the primitive state to a state gradually approaching perfection. It is not all ascent, for there are steep ups and downs. For centuries the civilized world appears to have achieved progress and order. Then sudden changes occur with bewildering rapidity. Then again the world has settled down to a period of relative stability, but at a different level.

The story of the changes in man's values and ideals is vast. The story of how he lived under the great civilizations that the world has known in the past is vaster still. The history of ancient Egypt goes back 4,000 years, and now after the latest archaeological finds it is probable that the history of ancient India takes us still further into the past. Their relation to the story of the development of modern civilization will here be out of place. But in connection with the same story it is worth mentioning that a historical writer once observed that there were certain sharply defined periods of human history in which certain ideas of civilization germinated and flourished more than in any other. There were outbursts of the creative spirit of man which largely influenced their time and the times that followed until the outburst of a new spirit took the place of the old. The writer first mentions the classic age of Greece somewhere about the fifth century B. C. From that period came the origin in Europe of every branch of Philosophy and the finest traditions of Art, Literature, and Architecture in their best forms. The Greeks set up what was in many respects the world's greatest civilization. Their intellectual and artistic glories are among the wonders of mankind, and as nothing that is great can be repeated twice, the achievement of ancient Greece in her contribution to civilization remains unsurpassed. How little material comfort makes for the essence of civilization can best be shewn by referring to the way the old Greeks lived in their time. In many ways more civilized than the people of our age they lived much more simply. Electric fans, the lift, the radio, the talkies, and the wireless are today a part of civilization but they are not essential to it. The Greeks did without them all, and yet were the authors of ideas which have since lighted generations of man along the path of civilization. Her slave system counts as a black mark against Greece, but the record to her credit outweights the debit side. Greek civilization created and carved the existence of the civilization of our times.

Rome comes next among the creative periods of history, specially the period which begins with the great days of the Republic and runs through the vicissitudes of her Empire down to the organization of the Christian Church. Besides Christianity there stand to the credit of Rome the Peace, the Roads, and the Law—in fact

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everything that is involved in the ordinary administration of men on a universal scale. For more than four centuries the rule of the Romans gave a sense of stability from Hadrian's wall to the African desert. But with the passing of the Republic and in the early days of the Empire the rot set in, and the magnificent structure that was crumbling midst a worse slave system than that of Greece at last cracked to pieces. The onrush of the barbarian hordes engulfed what had seemed to be the fixed order of nature, and Rome's proud civilization survived only in a few monastic houses which kept their heads above water. When the waters subsided the land took on the outlines of feudalism, and for a long period the feudal system had a seemingly fixed pattern of life, the rich lord in his castle, the poor man at his gate, and the humble monk for ever on his knees.

This was followed by the Middle Ages, roughly comprising the twelfth and thirteenth centuries. It was the period in which was laid the foundation of institutions—Parliament, the University, the Common Law of England, and the revived Roman Law of the Continent. It was the age of the Troubadours and the Great Gothic Cathedrals, but it was also the period marked by the ravages of the Black Death and the peasants' revolt in the fourteenth century. It is difficult in these days of greater hygienic efficiency to imagine an epidemic which killed about twenty-five million people in Europe alone. Something good came out of it, but the price paid was tremendous. The rich tried to squeeze more service out of the poor without payment. The exhausted and depleted peasantry rebelled and were crushed by the might of superior forces. But a new spirit came over the poor which was to have important repurcussions in the future. Even though the peasants lost, the voice of what are now called the working classes began to be more and more articulate and was the forerunner of modern socialism. One fine idea also grew out of the poor soil of the times—the idea of chivalry. Across the period moved the glittering cavalcade of the knights of old, pledged to serve for religion and honour. Cervantes laughed Spain's chivalry away. But in respect of the attitude towards women the Middle Ages were more civilized than Greece at the height of her glory. Heading the famous band of pilgrims on the road to Canterbury was a gentle knight, a perfect and a worthy man, just home from the wars, and making the pilgrimage in gratitude for his safe return.

The next milestone in the history of western development was the Renaissance, a rebirth. The reborn Greek spirit had inspired a band of humanists led by Petrarch. They held up to the world the works of the ancient Greeks as the greatest achievements of a free intelligence. The dust of the intervening centuries that covered these works was laid, and the works were translated and widely read. The awakened appetite for culture spread all over Italy and beyond it, and science, art and philosophy seemed to enter upon a new life. Just as the age of discovery followed upon the introduction of the Mariner's Compass, the revival of learning

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followed upon the invention of the printing press. The first to be printed was the Bible. Till then Latin was the language of scholarship, but books now began to be published in the language that people spoke. To China, however, belongs the credit of having started the process by which men's minds could be guided along intellectual paths by the printed word. From China came also the instrument which was to guide navigators over unknown seas. Voyages of discovery made merchants rich. They formed trading companies to make money, and modern capitalism began to take root. The end of the seventeenth century saw the first news papers. In the eighteenth century social life, especially in England, became more ordered, tidy, and elegant, but changes took place gradually. Towards the end of the century France was in revolution. The old regime collapsed, the fever spread from country to country, and the voice of democracy was more audibly heard and its slogans repeated with ever-growing emphasis in many lands.

In a short review of the growth and development of modern civilization, it is difficult to measure in detail every inch of the ground that has to be covered. It is common knowledge that the nineteenth century was the century of the machine, with which came the Industrial Revolution. Until the preceding century the muscle and the sweat of man had done all the work that was required. Horses and cattle had given some assistance, but steam and machinery added considerably to man power. The centres of industry were gradually shifted, and population shifted with them. Labourers drifted away from the land to become mechanics. Scientific farming replaced the older methods, and the landowner thirsted after bigger estates and profits. The economic structure was transformed. Spinning, weaving, and indoor work were no longer carried on in cottages but in factories, and these were at first squalid and insanitary. England became an industrialized country, and after the fall of Napoleon France followed suit. Other countries followed their lead. Germany forged ahead, and so did the United States of America, the world's richest country in mineral and agricultural resources. The exploitation of human labour, or "hands" as they were, and in some places are still, called, gave birth to trade-unions on the one hand and slums on the other. The industrial revolution had international repurcussions as well. Markets and still more markets was the slogan of manufacturing countries. Then came colonies, empires, need for more living-space, the cult of the superior Aryan blood, and World Order and greater Security Order. All parts of the world were linked up as one when distance was annihilated. The race for armaments continued. The beginning of this century saw an armed peace, the first World War, the League of Nations, and the awakening of Russia. The League of Nations sank into the darkness of history, and a greater World War followed. The Atomic Bomb made the thundering cease. One wonders whether it is the last comment on modern civilization or only the latest. Was it the forward conjecture of a great prophetic mind, or was

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it only the dream of the poet, when he wrote?

> The cloud capp'd tower, the gorgeous palaces,
> The solemn temples. the great globe itself,
> Yea, all which it inherit, shall dissolve
> And like this insubstantial pageant faded
> Leave not a rack behind.

Despite all these changes in its growth and development, it would be still true to say with the cynic that the more civilization changes the more it is the same thing. We must distinguish between its essence and its incidents; for in its essence it is based in any country on the more or less effective reign of social law. Wherever social security is established, the arts, literature, science and all the amenities that science has brought in its train flourish. A country is not civilized because they flourish, they flourish because the country is civilized. And in spite of all the outward splendour of civilization the question still remains—is *homo sapiens* really progressing? In the optimistic years of the last century it was largely taken for-granted that steady progress was developing. Yet there were doubters. An altogether new character was given to our civilization not only by the theoretical progress in the knowledge of nature and its secrets, but by the application of that knowledge in a technical sense. Yet that application has been productive also of much destruction and misery. Liberty has been laughed at, hatred has desolated the earth, and two wars have been followed by the distant rumblings of a third. The discovery that peace is preferable to war is not new. Disarmament proposals can be traced as far back as the sixth century B.C. in China, and universal brotherhood has been the keynote of religion from the earliest times. Such discussion is always theoretical, and the lust for strife and war seems to be permanent. Our progress in science must be guided by a much greater progress in ethical standards and by a more practical sense of the essential unity of mankind. The real issues are always moral and spiritual. Scientific discovery must be adjusted to ethical development, if the future is not to be overcast and gloomy. Even if this is a sombre forecast it is useful to consider the harsher alternative if only to know best how to avoid it and to see the happier prediction fulfilled. Modern civilization is not an unmixed blessing, nor is it an unmitigated curse. It is for man to increase the one and to lessen the other. And one would fain conclude this story of over two thousand years on a note of fulfilment and hope.

ON THE ONE AND ONLY TRANSMIGRANT

BY DR. K. ANANDA COOMARASWAMY

SANKARACHARYA'S dictum "Verily, there is no other transmigrant but the Lord" (*satyam, nesvarad anyah samsari*), startling as it may appear to be at first sight, for it denies the transmigration of individual essences, is amply supported by the older, and even the oldest texts, and is by no means an exclusively Indian doctrine. For it is not an individual soul that Plato means when he says that "The soul of man is immortal, and at one time comes to an end, which is called dying

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away, and at another is born again, but never perishes. . . and having been born many times has acquired the knowledge of all and everything"; or that Plotinus means when he says that "There is really nothing strange in that reduction of all selves to One; though it may be asked, How can there be only One, the same in many, entering into all but never itself dissevered?" or Hermes, who says that "He who does all these things is One," and speaks of Him as "bodiless and having many bodies, or rather present in all bodies."

The Lord of whom Sankaracharya speaks is, of course, the Supreme Solar Self, Atman, Brahma, Indra, "Of all beings Overlord, of all beings King." he whose omniformity is timeless and being omnipresent is omniscient: Death, the Person in the Sun, Indra and Breath of Life, "One as he is Person there, and many as he is here in his children," and at whose departure "we" die: our "elemental self's Immortal Self, "Immortal Leader"; "the Solar Self of all that is in motion or at rest;" your own Immortal Self and Inner Controller, "other than whom there is no seer, hearer, thinker or knower"; the solar Indra of whom it is said that "whoever speaks, hears, sees, thinks, etc., does so by his ray"; Brahma, of whom it is said that our powers "are merely the names of his acts"; the Self, from whom all action stems; the Self that knows everything.

By whatever names he is referred to, and these correspond to the aspects under which he is considered, this Lord, "from within the heart here, is our mover, driver and actuator, and the whole source of the evanescent consciousness that begins with our birth and ends with our death." We do nothing of ourselves, and are merely his vehicles.

This Lord is that "One, the Great Self, who takes up his stand in womb after womb as the omniform Lord of the Breaths, he wanders about by his own actions, the fruition of which he enjoys: and associated with the notion 'I am,' is known as the 'lower Brahma.' Neither male nor female nor neuter, whatever body he assumes, therewith he is connected; through the delusions of concept, touch and sight there is growth and birth of the Self by the rain of food and drink; the embodied Self assumes functional forms in their stations in regular order, and because of his conjunction with the qualities, both his own and of action, he seems to be "another".

This transmigrating Lord of the Breaths is *the* Breath, "the most excellent," Prajapati and Brahma, he who divides himself five-and many-fold to support and sustain the body, to awaken his children to fill these worlds; and to whom, as Prajapati, it is said "T'is thou, thyself, that art counterborn, to thee all thy children bring tribute, O Breath." By this Prajapati this body of "ours" is set up in possession of consciousness, he as its driver passing on from body to body unovercome by the bright or dark fruit of his acts, or rather, those acts of which he, as our Inner Person, is the actuator and spectator rather than the doer. This Prajapati is likewise "the divine Breath who, whether or not transmigrating, is

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neither injured nor distressed, and whom all beings serve" and with respect to whom it is further said that "however his children may suffer, that pertains to them alone, good only goes to him,- evil does not reach the Gods."

Thus this One is everywhere born and reborn. "Unseen, Prajapati moves in the womb and is multifariously born": "The person expires and suspires in the womb, and then is he born again when thou, O Breath, givest life"; Thou alone, O Sun, art born about the whole world"; "One God indwelling the mind, of old was he born and is even now in the womb." Similar texts could be cited at greater length; it will suffice for the present to observe the emphasis laid upon the fact that it is always *One* that is diversely born: He, that is, who is "undivided in, though as it were divided by his presence in divided beings," being "One as he is in himself, and many as he is in his children," who are not Beings independently, but Beings by participation.

All this belongs to the oldest Vedic doctrine, where it is the Sun or Fire that enters into the womb and transmigrates; thus Aditi "bears the mortal Sun unto repeated birth and death"; "Thou, Agni, being in the womb, art born again." He is "of many births"; as Knower of Births he is "set down in birth after birth," *i.e.*, in all these Beings; and by the same token he is "omniscient of births," who "finds birth again and again" "Filling the three light realms of this, the moving and immobile universe, he cometh manifoldly into being the Sire in all these wombs," as "the giver of being to all thy people," and yet "in one semblance."

We have so far considered the Transmigrant, Parijman, the Spirit moving at will, only as the Great Catalyst who remains unaffected by the action he empowers. The Supreme Lord and Self who Is seated one the same in all beings' hearts, the citizen in every city, participating in action not because of any need on his part but only sacrificailly and to maintain the world process, wherein, as it were disporting himself, he remains undivided amongst divided beings and indestructible amongst the destructible. So long as he is One, they cannot overcome him. But as One, he cannot bring his creatures to life, and must divide himself. It is not quite disinterestedly (as it seems to us) but "with ends not yet attained and with a view to enjoying the objects of the senses" that he sets us agoing; and this is a dangerous enterprise, for being their enjoyer, he is carried away by the flood of the qualities of the primary matter with which he operates; and so as the corporeal, "elemental self," knowing subject over against ostensibly external objects of perception, he is bemused and does not see the bountiful Giver of Being within him, but "conceives that". This is I and 'That is mine,' and therewith binds himself by himself like a bird in the net, and so wanders around in wombs both aughty and naughty, overcome by the fruits of actions and by the pairs of opposites." Conversely. "the sacrificer, becoming a bird, goes to the world of heaven."

There is, indeed an antidote for this elemental self., *viz.* in the study and

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mastery of the wisdom of the Vedas and in the fulfilment of one's own duty in its regular grades; through the knowledge of Brahma, by order, and by contemplation he getteth everlasting bliss, yes, when this 'man in the cart,' *i.e.* the body, is liberated from those things with which he was over filled up and by which come, then he attains to conjunction with the Spirit," *i.e.*, being very Brahma enters into Brahma, and thus authentically Brahma, abides. This is Nicolas of Cusa's *deificatio* for which the *sine qua non* is an *ablatio omnis alteritatis et diversitatis*.

Otherwise, stated, Prajapati "desires" to become many, to express his children, and having done so is spilled and falls down unstrung: it is "with love" that he enters into them, and then he cannot come together again, whole and complete, except by the sacrificial operation. It is sufficiently well known, and needs no demonstration here, that the final purpose of this operation, in which the sacrificer symbolically sacrifices, himself, is to build up together again, whole and complete, both the sacrificer and the divided deity at one and the same time. It is evident that the possibility of such a simultaneous regeneration rests upon the theoretical identity of the sacrificer's real being with that of the immanent deity, as postulated in the well known logos, "That art thou."

In still another way we can illustrate our thesis by referring to those texts in which the immanent deity is spoken of as a "citizen" of the body politic in which he is, as it were confined, and from which is, as it were, confined, and from which he also liberates himself. That the human body is called a "city of God" is well known; the Person who as a bird becomes a citizen in all these "cities" is hermeneutically "Purusa" for that very reason. The solar Person and Friend of All who thus inhabits us is also the Beloved Vamadeva, the Breath, who sets himself in the middle of all that is and protects it from evil: he who, being in the womb, is the knower of all the births of the Gods and whom all these Gods (*i.e.*, Breaths, Intelligencies, powers of the soul) revere; and who says of himself that "Although a hundred cities held me fast, forth I sped with falcon speed."

"Vamadeva, being in the womb, it was that spake thus. Comprehensor thereof, when separation from the body takes place, forth-striding upwards and obtaining all desires in yonder world, he comes together, immortal."

Here, Vamadeva is equated with our "other self" which, when old age is reached, and being all in act, departs and is regenerated, reborn for the third and last time. The escape of this Dwarf (for Vamana has also this meaning) is further described when the question is asked. "When this immanent unstrung body-dweller is released from the body, what survives"? and answered "That," *i.e.*, Brahma, the Atman, our real Self, the Imperishable, the Pleroma, from which all things proceed and to which all return without affecting its infinity. Thus, as Deussen justly remarks, "Atman means that which remains if we take away from our person all that is Not-Self"; that being, of course, all that we generally mean by our "personality" and

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"individuality." Our end is to exchange our limited manner of being "So-and-so" for God's unlimited manner of Being simply. For, as Meister Eckhart says, "Ego, the word *I*, is proper to none but God himself in his sameness."

A consideration of all that has been said so far will enable us to approach such a text as that of BU. IV. 1-7 without falling into the error of supposing that the "measuring worm" is an individual and definitely characterised "soul" that passes over from one body to another. Much rather, it is the undivided and never individualised Atman that now, having re-collected itself, and free from the ignorance of the body—no longer, therefore, thinking "This is I"—that transmigrates and reincarnates: "Verily, this Atman is Brahma, who assumes every form of existence, good or evil." In the same way it is made clear enough by the words "Here comes Brahma!" that it is not an individual, but God himself that comes and goes when "we" are born and die. Accordingly, the distinction of "the one that desires" from "the one that does not desire" is not that of one man from another, but of the two forms of Brahma, "mortal and immortal," or of the two minds, "pure and impure" from one another; the latter continues to transmigrate, the former "being only Brahma, enters into Brahma." This is "the flight of the Alone to the Alone." It is with reference to the same release that the Rishi says of the solar and sacrificial Pegasus: "Thy Self I saw in mind, a bird that from below flew through the sky on dustless paths." The sacrificial death of the "horse" is the rider's "release from the body,—"see the horse careering, while its rider is invisible!"

The doctrine of the one snared bird has never been forgotten in India. Swami Nirbhyananda in the nineteenth century still sings:

"I am the bird caught in the net of illusion,
I am He who bows down the head
And the One to whom he bows:
I alone exist, there is neither seeker nor sought,
When at last I had realised Unity, then I knew what had been unknown,
That I had always been in union with Thee."

We have now, perhaps, sufficiently indicated that the scriptures of the Vedanta know of but one Transmigrant: such a doctrine, indeed, follows inevitably from what the word Advaita, "without otherness," implies; the argument, "Brahma is only metaphorically called a 'life' (*Jiva*) on account of his connection with accidental conditions; the actual existence of any one such 'life' lasting only for so long as He continues to be bound by any one set of accidents" being, in the same way, only an expansion of the implications of the logos "That art thou."

We have also endeavoured to show that in this, as in so very many other respects, there is an exact equivalence of the Indian and Platonic traditions: by no means, however, in order to suggest a derivation of either from the other, but rather to facilitate the understanding of the doctrines common to both. From the same point of view we have still to refer to the

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Judaic and Christian doctrines. In the Old Testament we find that when we die and give up the ghost "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it"; and of this, as Professor Macdonald says, the Preacher "is heartily glad, for it means a final escape for man." To be "glad" of this can be thought of only for one who has known *who* he is, and in *which* self he hopes to depart hence. For the Jews, who did not anticipate a "personal immortality," the "soul" (*nefes*) always implies "the lower, physical nature, the appetites, the psyche of St. Paul"—all that in Buddhism is excluded as "not myself," all that is meant by the "psyche" in modern psychology—and they must have believed, as Philo assuredly did, in a "soul of the soul," the pneuma of St. Paul.

In Christianity there is a doctrine of karma (the operation of mediate causes) and of a "fate" that lies in the created causes themselves, but no doctrine of "reincarnation." Compared with their Disposer, as St. Augustine says, other beings "are neither beautiful, nor good, nor are at all." The central doctrine has to do with the "incarnation" of One whose eternal birth was "before Abraham" and "Through whom all things were made." This One himself declares that "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." No stronger objections of the soul are anywhere to be found than are met with in the Christian Gospels: "No man can be my disciple who hateth not his own soul," that soul which "he who hateth in this world shall keep it unto life eternal," and which "whoever seeks to save, shall lose," for "To him that hath shall be given, and from him that hath not shall be taken away even that (life) he hath." Again, "If any man would follow me, let him deny himself," *i.e.*, let him not think "*I* am."

Assuredly, "the word of God is quick and powerful, and sharper than any two-edged sword, piercing even unto the dividing asunder of soul and spirit." St. Paul, who also distinguishes between the Inner and the Outer Man, when he says of himself "I live, yet not *I*, but Christ in me," has lost his soul to save it, he knows "in whom when he departs hence, he will be departing": and it is clear that that is saved, "what remains" (*avasisyate*) when the separation from the body takes place, is not "this man, Paul," but—the Saviour himself.

When this Saviour's visible presence is withdrawn, the Deus Absconditus lives with us, or rather, *in us* another "Comforter" or "Guardian," "Even the Spirit of Truth. . . . Ye know him; for he abideth with you, and shall be in you. . . . Which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. . . . He will guide you into all truth. . . and he will show you things to come." He who thus *intus corda docet* is the immanent Daimon "who cares for nothing but the truth" and whom, as Plato—"that great priest, who found the way long ere Christ was born"—also says,

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God has given to each one of us "to dwell along with him and in him"; and is also St. Augustine's Ingenium, Dante's Amor, the mediaeval Synteresis and our own Inwyt or Conscience, in the fullest meaning of this word.

It is upon this immanent Spirit of Truth the divine Eros, that our very life depends, which ends when we "give up the ghost." "It is the Spirit that quickeneth; the flesh avails nothing"; for as St. Thomas Aquinas further says, "The power of the soul, which is in the semen throughout the Spirit enclosed therein, fashions the body." He is the "Sower went forth to sow . . . some fell upon stony places. . . . But other fell into good ground"; and that amounts to "enters into aughty and naughty wombs," for while the immediate application of the Parable of the Sower is to the propagation of the word, it is not only the Word but life itself that is a gift of the Spirit,—*perche suo splendore potesse, risplenendo, dir: Subsisto.* And finally, is not this divine Eros, the Knower of the Field *Ksetrajna*) (in both senses of the word to "know") any other than the Prodigal Son "who was dead, and is alive again; and was lost, and is found,"—dead for so long as he had forgotten who he was, and again alive "when he came to himself"?

"His world is the World-indeed, whose Self, the All-maker, All-doer, who indwells this abysmal complex, has been found and awakened, *viz.* the Lord of what hath been and shall be. . . . Desiring Him only for their 'World,' the hermit abandons-this-world." Not, indeed, to live all alone by himself, but with this "Immortal-Self as his constant companion."

It has been said that "Ye crucify him daily," and so assuredly does every man who is convinced that "*I* am" or "*I* do" and thereby divides up this one conceptually into many independent and passible beings. Of all the conclusions to be drawn from the doctrine of the One and Only Transmigrant, the most poignant is this, that whereas He is the Bird caught in the net, the Ram in the thicket, the sacrificial victim and our Saviour, *He* cannot save himself except and unless *we*, by the sacrifice and denial of *our* self, also save Him.*

* A summary of a pamphlet by the author entitled "The Indian and Platonic Doctrine of Recollection, and On the One and Only Transmigrant," published as Supplement No. 3, *Journal of the American Oriental Society.*

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MODERN ISLAM IN INDIA.

By Prof. HUMAYUN KABIR

———:o:———

IT is obvious that to understand modern India, one must have knowledge of the history and traditions of Indian Moslems. The unfortunate fact, however, is that this is absent among a large majority of the Moslems themselves. The materials for a history of Indian Moslems are scattered in Arabic, Persian and Urdu. There are useful sources in other Indian languages as well. No attempt has, however, been made to collect and collate these materials and give a connected and systematic account of Moslem life and history. Monographs have been published from time to time to discuss different aspects of Moslem life and history. These have been fragmentary or even sectional and have lacked in comprehensiveness. It is not Moslems alone who have suffered for ignorance of their past. Indian political developments have not attained possible success because of this historical ignorance. The Moslem has failed to examine and estimate temporary problems because of his ignorance of his own past and background. The Indian struggle for political freedom has also suffered. Ignorance of Moslem hopes and fears has prevented the use the anti-imperialist and revolutionary energy of the Muslim masses.

The compilation of a history of Indian Moslems must be done by an Indian Mussalman. One who does not share the memories and hopes of the community cannot have the intimacy and sympathy which is necessary for a proper interpretation of the past. It is only such sympathetic interpretation that can make knowledge of the past a basis for future development and success. It is therefore a pity that no Indian Moslem has yet undertaken this task of self-analysis and interpretation. Discussions on politics, sociology or religion have generally been diffuse and separate. In the book under review, Professor Cantween Smith has attempted to supply that long-feet want in spite of the obvious disadvantages to which as a foreigner he is subject. His attempt entitles him to our gratitude. It is evidence of his competence that he has attained considerable success in the task he has set himself.

Professor Smith has tried to interpret Indian History from his own special point of view. The philosophy which inspires him may be open to question. There is no question regarding his skill in the application of that philosophy in the interpretation of events. A unity of vision informs his work. To find out and establish relations between movements of thought and culture on the one hand and different types of economic and political organisation on the other, he has attempted to view the diversity of events as the expression of one hidden purpose. As a socialist he has emphasised the importance of the economic factor in explaining events. There is no doubt that this has enabled him to explain some knotty problems of history with considerable success.

In the world of contemporary Moslem thought and feeling, he bases his account

*Modern Islam in India. By W. C. Smith. Minerva Bookshop, Lahore. Rs. 10.

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on an analysis of the work of Iqbal. His social and political account is on the other hand based on the fluctuations in the fortune of the Muslim League. His adherence to Marxist modes of thought and interpretation is evident in all his analysis. It must be admitted that this has at times made his account mechanical and forced. It is universally accepted to-day that the phenomenal success of science in Europe has been offset by a want of world-vision. One evidence of this is found in the European failure to reconcile the rival claims of society and the individual. We find either a tendency to philosophical anarchism through an exaggeration of the importance of the individual or a complete suppression of the individual in a totalitarian state. Marxism made an attempt to overcome this failure of European civilisation. It also has failed through a confusion of ends and means and the syncopation an unnecessary and largely erroneous metaphysics with an economic analysis which is refreshingly free from cant or superstition. Prof. Smith in his devotion to Marxist modes of thought has tended to under-estimate the influence and value of other types of socialist philosophy and organisation. It is rather strange that a careful and accurate scholar like him has not realised the implication of the diverse and often contrary interpretations of Marxism itself. In his discussions on Iqbal, Prof. Smith is carried away by his Marxist supertitions and fails to do proper justice to the vitality and variety of his thought.

Prof. Smith shows the same Marxist bias in his discussions on the development of the League. Where he is primarily the historian, his erudition as well as his command over facts is remarkable. Where however, he attempts to interpret events from the standpoint of the Indian Communist Party, he exhibits a strange lack of objectivity. He has skillfully analysed the conservatism and inactivity of the League from 1906 to 1936, and also its unnatural development between 1936 and 1942 as an adjunct of British Imperialism. His analysis of post 1942 League is however astonishing. He discovers a revolutionary and militant turn in its policy which no objective student of the League has found in it. To many, exactly the reverse seems to be the truth. Since the outbreak of the present war, the League has continually moved away from a militant and revolutionary role. The culmination came in its attempt to divert the anti-imperialist energies of the Moslems into communal and narrow channels. It is perhaps a secret leaning towards the so-called "Peoples' War" which makes so astute and careful an analyst as Prof. Smith to arrive at conclusions so unwarranted by facts. He labels the League as revolutionary because of its co-operation with British Imperialism in India after 1942. Exactly for the same reason, he holds that the Congress went astray after 1940 and has since spent itself in futile and petty efforts. In this context, it is not difficult to understand that he should characterise the Majlis-i-Ahrar as counter-revolutionary after 1940.

Prof. Smith shows deep and intimate acquaintance with North and North.

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Western India. He has also attempted to take into his purview various discussions on Muslim politics, society and literature in Urdu. He, however, seems to lack a commensurate knowledge of conditions in the East and the South. Bengal has always maintained a unique tradition of civilization and culture. While it was influenced by North-Western modes, it retained peculiar features of its own. For various historical reasons Islam manifested itself in Bengal in forms which are unknown elsewhere. In order to understand the reaction of Moslems to the cross-currents of modern thought, an analysis of conditions in Bengal is therefore imperative. We hope that in a later edition Prof. Smith will try to remove this defect and give fuller account of conditions and developments in Bengal.

In spite of criticism on isolated points, it must be admitted that Prof. Smith has done a valuable piece of work. Men who want to understand the current of Indian affairs and specially the developments of Muslim politics will find valuable sources of information in his book. The collection of large masses of material and acute analysis of underlying forms assure Prof. Smith of a distinct position among the writers on Indian politics.

The book is well printed and produced. The price is, however, too high and must be reduced in order to assure it the greater circulation which it deserves.

THE SWISS MODEL FOR INDIA

BY DR. NANDALAL CHATTERJI

—:o:—

SWITZERLAND is a unique case of a federal union which appears to defy every known canon of political science. Ethnology and geography, creed and language, history and politics, all combine to put a direct veto upon federal union among units and peoples so essentially heterogeneous, if not actually discordant. Yet this federal union, apparently so artificial, is a power that may be small but is not unimportant, and there is hardly any other continental state whose independence is more secure. Three different races, speaking three different languages, have been so harmonised by the federal constitution as to have grown into one. The federal system has here created, out of the most discordant racial and religious elements, a synthetic nation full of real patriotism as ever animated any race of the most unmixed blood.

The multi-lingual character of the Swiss federation will be apparent from the fact that, according to the last census, 71·9 per cent. of the Swiss people speak German, 2·4 per cent. French, and 6 per cent. Italian. More than 90 per cent. of the inhabitants speak German in a majority of the cantons, and French is similarly the predominant language of a few. But these linguistic differences have never been the cause of any serious disharmony in

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national life. Since 1848, when the federal constitution was first introduced, the principle has been well established that all the three languages are to be recognized as the official languages of the country. This principle has been applied so successfully that it is safe to say to-day that the Swiss have become a united people, and a people so united that twice within three decades they have withstood the severest possible test provided by the two world wars in which the belligerents have been akin to them in language and race.

In structure, the Swiss constitution is democratic and genuinely federal, and is not a confederation in the strict technical sense, although the country is popularly termed "The Swiss Confederation." Switzerland is a single federal state (Bundesstaat) whose Government controls to a greater or less extent the administration of the federated units, and is not a confederacy of independent states (Staatenbund) united in the execution of an agreed common policy. It is generally believed that federalism presumes duality of sovereignty, and it must of course be affirmed of each cantional Government of Switzerland that it is sovereign within its own jurisdiction. But, the fact is that sovereignty is vested in the whole nation which claims the right to exercise it, both in national and cantonal matters, by means of snch democratic devices as the veto and the popular initiative, and, in some cases, by the more drastic methods of the recall.

In the history of political institutions and in the practical working of a federal system, the Swiss confederation holds a position which is unique. The Swiss system of Referendal Democracy, though partially representative, is neither "parliamentary" in the English sense, nor "presidential" in the American sense. Obviously, it is not parliamentary, for the federal legislature would never dream of throwing out the executive in consequence of the rejection of a Bill sponsored by the Cabinet, still less would the ministry, which is composite in character, think of resignation because their policy failed to secure the support of the legislature; least of all would the legislature dissolve itself simply because its schemes were condemned by the people or because the people anticipated its action by means of the Initiative.

If the Swiss system is not parliamentary, nor is it presidential. The President is not elected by the people, nor has he any more influence upon the Government than any member of the Federal Council, like whom he is rather an agent, if not the servant of the Federal Executive.

There is no strict separation of powers in the Swiss constitution as in the American. But, the legislature is more strictly federal than the Executive. The Swiss constitution allows the Federal Legislature a large sphere in matters of legislation while leaving it to the Local Governments to carry them into execution.

The Federal Legislature is bicameral. The Council of States represents the constituent cantons and the National Council represents the people. The

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Council of States or the Standerat consists of 44 members, the cantons—large and small—being equally represented by two members each, the demi-cantons by one. Like the American Senate it embodies the federal as opposed to the national principle, but unlike the Senate it has no special functions differentiating it from the Lower House. Thus, the two Houses are in point of rights and functions co-ordinate, and they act as a single Assembly in joint session in certain matters like the election of the federal councillors. The National Council contains some 200 members representing over 50 constituencies, each canton sending at least one member, and the franchise extending to all adult males. The federal legislature is, however, in no sense a sovereign parliament. Not only is its authority shared by the local legislatures, but it is liable to be negatived by the direct political action of the electors through the Popular Initiative or the Referendum—the two democratic devices which have been grafted on to the federal constitution. The composite ministry consisting of 7 members and having a fixed term of office is not so much a parliamentary cabinet in the English sense as a committee consisting of permanent heads of the Civil Service. The Presidency is held for a year in rotation by the members of the Federal Council and carries no special significance of powers. The Federal Judiciary is not co-ordinate in authority with the Legislature and as such does not possess the same power as the American Supreme Court. The entire federal machinery therefore is grounded on democracy.

The stability of the Swiss Government is due to factors which cannot all be easily copied elsewhere, particularly in a vast sub-continent like India with a more diverse population and more acute religious differences. Besides, the Swiss federation is the outcome of a process of historical evolution of which there is no parallel in our country. It would, therefore, be hasty to assume that this model would produce an identical effect in India. But India is a multlingual country of non-homogeneous composition like Switzerland and so the Swiss constitution must be of peculiar interest to Indian students of politics. There is no doubt that there are some features in the Swiss model which can be applied to Indian conditions with advantage, although there is much in that model which is clearly out of place in the Indian situation.

The features which deserve consideration in India are, firstly, the compromise over the question of the national languages; secondly, the character of national and cantonal representation in the federal legislature; thirdly, the composition of the ministry; fourthly, the principle of proportional representation; fifthly, the protection of cantonal sovereignty; sixthly, the safeguarding of the culture of each nationality, and, lastly, the principle of referendal democracy which can be partly grafted on to the Indian Panchayat system.—*Broadcast.*

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ONE ACT PLAYS IN HINDI

By Prof. AMARNATH GUPTA, M.A.,

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THERE are certain one act plays in Hindi Literature, (of course their number cannot be large in view of the brief history of this type of Literature, roughly speaking a decade old), which bear traces of Western plays. A detailed examination of such plays is necessary in a study of the direct influence of English Literature on Modern one Act play writing in Hindi. An attempt, therefore, will be made in the following pages to point the resemblances between them.

"Devil"[1] of Bhuvneshvar Prasad, certainly, first strikes us. It bears a pronounced impress of Bernard Shaw's "Devil's Disciple" as the playwright acknowledges[2]. Besides a resemblance in the title, the only difference, if at all, being that in the one case it is simply "Devil," in the other it is "Devil's Disciple," there is a curious affinity in the contents of the two plays; both have the same theme for their subject-matter so that Bhuvneshvar Prasad's play gives one the impression that he wrote his play with Bernard Shaw's before his eyes. Nowhere perhaps in the whole range of Modern Hindi Dramatic Literature shall we fall upon such a direct borrowing. In the "Devil" there is the picture of a hero who is guided by his own instinctive morality and who makes light of the accepted mode of religion, economics, social conventions and mutual adjustments, without which life appears not to have a smooth go. The title does not seem to describe the hero well. He is anything but the disciple of God, but that does not necessarily signify that he is a devil. Of course he believes that time does not move at all for him, the world is not what it had been ten years ago.[3] His faith in God is shattered on account of the narrow sectarianism of the people of various religions to pin God within the religious tenets; God if he were believed to exist, must needs have the whole of humanity, irrespective of national difficulties, caste, creed and colour within its fold.[4] He worships Mammon. He has been led to do so on account of the continual pricking of destitution and wretchedness of poverty and want. To him there is nothing either good or bad but thinking makes it so, stealing and pilfering included. As a matter of fact Rajan, (the hero of the play) does not belong to any Church whether of God or Satan. He is a man on the other hand, with an original morality and is guided by his own instincts. Society looks down upon him as an outcast. Raja Hardeo Singh and his wife eye him with suspicion, dub him as an atheist, an irreligious person[5] 5, a revolutionary, and are afraid of him lest he does something, which may prove inimical to their best interests. They hate and curse him because their religion and morality are foreign to his nature. They

1 In 'Caravan', Allahabad, pages 43-58.

2 Preface to 'Caravan,' page 6.

3 Bhuvneshvar Prasad's "Devil", page 46 of 'Caravan,' Allahabad.

4 Ibid page 46.

5 "Devil," page 49 in "Caravan," Allahabad.

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entertain dark insinuations about him but he seems to have done nothing that is positively shady. They accuse him of devilry but cannot quote from memory any particular action that is devilish. They, however, include the one action which he performs at the end of the play, in their moral code, at least not very much different from it. They regard it as a deed of self-sacrifice done at the call of a moral force which lies outside the instinct, while for him this is done for the purpose of only a gratification of the inner will. In this drama, the playwright aims at a contrast which he institutes between the conventional moral code of Raja Hardeo Singh and his wife, in the one hand, and Rajan, the hero of the play on the other.

A detailed examination of the play has been necessary to point out how much this owes to Bernard Shaw's "The Devil's Disciple," which in the first act contrasts the principles of the devil's disciple with those of his puritanical mother. Even this exposition of principle is not altogether without "action." It arises out of the hanging of Peter Dudgeon and the death and will of William Dudgeon. In the two succeeding acts, we have the real action of the drama, the self-sacrifice of Richard Dudgeon and his rescue by Anthony Anderson. Richard Dudgeon is a contrast to both Anthony and Judith Anderson (in the same way as Rajan is a contrast to Raja Hardeo Singh and his wife.[6] Anthony and Judith are a respectable couple with generous sentiments, they have not got the puritanical prosity of Mrs. Dudgeon but they accept conventional morality with all its external compulsion.

When Judith finds that Richard Dudgeon sacrifices himself (sacrifice here of Rajen for Raja Hardyal Singh[7]), she thinks it must be for love of her, a purely external stimulus. She does not understand him when he says that he did it for himself; bred on the mechanical morality of conventional society, she does not understand a self-acting hero[8]."

"Devil," both in conception, for the dramatic methods employed by both Bernard Shaw and Bhuvneshvar Prasad are pretty much the same, in so far as both expose the hollowness of conventional morality and an ancient Code of life by bringing them to the searching gaze and deeper analysis of irony, is modelled after Bernard Shaw's "The Devil's Disciple," as a detailed examination of the subject-matter of both the plays would show. Of course, Bernard Shaw's play is much better conceived and is planned upon a larger canvas than Bhuvneshvar Prasad's and much more successful too, yet this does not in any way under-estimate the debt of the latter to the former. This is noticed particularly in the last scene, which in the case of "The Devil" is related to the self sacrifice of Rajan for Raja Hardayal Singh by offering himself to the Police as Raja Hardayal Singh, while in the second case, it is taken up with the rescue of Richard Dudgeon by Anthony Anderson. Bhuvneshvar Prasad finishes off his play, within of course the limited scope of a

6 My Words.

7 Ibid.

8 Dr. S. C. Sen Gupta; "The Art of Bernard Shaw," Bombay, pages 152-153.

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one act play, with the self-sacrifice of Rajan, while Bernard Shaw, as his compass is much larger and more extensive, pushes the action of the drama to the rescue of Richard Dudgeon by Anthony Anderson. Rajan strikes one as Richard Dudgeon; Raja Hardayal and his wife as Anthony Anderson and Judith Anderson.

"Syama"—travesty of marriage is another one act play which is shadowed by Bernard Shaw. He has in it the echoes of Shaw's "Candida." In this play the aim of Bhuvneshvar Prasad is, like Shaw's to show the hollowness of the economic system of society in its greatest and most popular institution—marriage. Marriage is founded upon a sexual contrast between man and woman and the economic slavery of the latter. Like *Candida* "Syama," therefore, is not only an economic but also a sex drama. Like James Mavor Morell, Mr. Puri, husband of Syama, sometimes Mrs. Puri in the play, is estimated in society as a highly respectable gentleman, and is devoted to her. Mr. Puri is to stunned to death, however, on the revelation in the course of the normal incidents of a normal day, that his wife is bestowing loving care on a delicate windbag of a poet, which fact incites him to a fit of jealousy. He endeavours to suppress this feeling of jealousy in the presence of his wife, which naturally vents itself in her absence before the rival in love. He importunes him not to speak of it to her, but all is overheard by her from behind the arras and as she is about to retire to the garden with this new fangled lover of hers, instinct prevails over motion, on hearing that her husband is rather feeling bad, and she decides to stay behind with the husband, the poet in Manoj of course goes all alone to the garden to indulge in a pleasant revelry of his fancy. This play, therefore, is similar in theme to Bernard Shaw's, and is like it a study in eternal triangle, *i.e.*, one woman being loved simultaneously by two men.

Mr. Puri, like Mr. Morell, sways like a pendulum between smile and tears, he is taken in by violent fits of jealousy, but in the greatest crisis of his life he acts in a manner quite characteristic of him. He does not behave like the typical jealous husband. He does not at least before his wife, drive away his rival, nor confine and punish his wife. He keeps his head cool and proceeds to act with the dignified fair-mindedness of an honourable gentleman. Wife is given a free choice. She could live with her husband or fly with her lover. Of course, she decides to stay with her husband as Candida chose to remain behind and not follow Eugene the poet. Morell in "Candida" frets and fumes and cries out, "Out with it, my "wife, is my wife," which reminds one of the following speech of Mr. Puri.

Mr. Puri (Trembling with rage), Out, out of my house, you shame-faced loon? (Runs to beat him).[9] Both Mr. Puri and Mr. Morell show their generosity by leaving their wives in the custody of Manoj and Eugene Marchbanks, but they also show their weakness and narrowness, when in "Candida" on his return, he appeals to his rival saying, "Eugene, if that is not a heartless lie, if you have a spark of human feeling left in you, will you tell me

9 "Syama" in "Caravan" page 14.

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what has happened during my absence," and when in "Syama," after Manoj threatens to commit suicide, Mr. Puri begs of him not to do so, out of consideration for the feelings of his wife, whom he dearly loves. [10]

There is again like Morell a contradiction in the character of Mr. Puri. There is a conflict throughout between his strength and his weakness, his generosity and his narrowness. This play is neither a tragedy nor a comedy. It is a serious comedy after the fashion of "a new species of drama which Bernard Shaw claims as his own [11]." The play deals with a social problem in a serious spirit, the problem concerning an honourable gentleman who faces it in a grave and dignified manner. The play once again like "Candida," portrays with remarkable skill the character of the husband, who is held in deliberate contrast with the poet who is unlike him in age, appearance, ideas and character. Mr. Amarnath Puri is a fastidious young respectable gentleman who prizes his wife as a treasure, and is possessed of a proprietary conscience. The poet Manoj is like a gossamer, who flits in fancy like a butterfly. Manoj is like the gradually wearing off intoxication and he considers Mrs. Puri, epicure as he is, as the wine of the eye [12]. This contrast between the two lovers, besides adding to the vividness of the picture, makes for economy in technique also.

The conclusion of both the dramas calls for special attention as a very fine example of similarity between the two plays. In the conclusion of both the plays, both playwrights aim at the exposure of the hollowness of conventional respectability and its ideal of happiness. Like Shaw, Bhuvneshvar Prasad takes care to reclaim his play from a melodramatic conclusion, and as in "Candida" he shows Syama staying behind with her husband. The poet Manoj retires from the scene all alone. Like Shaw he attacks the domestic life within, appearances are designed to be kept up between husband and wife, which brings out the difference between husband and wife, which brings out the difference between nobility without happiness and happiness without nobility in Syama's desire to live with her husband.

"Usar" [13] is a play of a different kind. It is the only play of its kind in Hindi Literature. It is a dramatised form of Freud's doctrine of psycho-analysis, with the assistance of which the playwright has woven his plot. There is no attempt at characterisation here, nor any at the unfolding of the story. It merely gives us a lurid criticism of the present day society and its problem through the figure of a tutor, who is engaged to teach children in a respectable family. The method employed here, quite Western in its origin, is that of empirical psychology, by which the dark interior of the mind of a person is accurately photographed as on a photographic plate. One of the psychologist's methods of exploring the dark interior," says Cecil Day Lewis, [14] "is that of free

10 Ibid page 13.
11 Dr. Sen Gupta:—The Art of Bernard Shaw. Oxford, p. 133.
12 "Syama." page 7.
13 Not published separately. Contained in A. N. Gupta:—"One Act Play in Hindi." Gaya Prasad & Sons. Agra.
14 "A Hope for Poetry," page 20.

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association, a list of words is spoken to the subject to each of which he answers the first word that comes into his head." "Usar" demonsrrates the new tendency in English Literature of "free association," which has affected poetry, novel and drama alike. Exponents of this new movement in English Literature are James Joyce, Virginia Woolf, D. H. Lawrence, T.S. Eliot and Edith Sitwells, and many more. The adoption of this method shows the tremendous strides which Hindi Dramatic Literature has taken in recent years. Drama in Hindi is growing in the endeavours of its dramatists to try their hands at new experiments and fresh methods.

"Usar has for its scene the parlour of a bungalow in a respectable household. It has for its characters the Tutor, the boy, the fat lady, a small puppy, the owner of the house, a youth, a little girl, and the mistress of the house. It turns round the treatment which the Master of the House meets out to the poor Tutor. Both have a different ideology. The master of the house, belonging to the older generation, believed in an exploitation, whether it be of intellectual labour, matters little or nothing, and thus the money which is saved by playing hide and seek with the conscience of others and his own he expends on the comfort item of his own family. The Tutor belongs to the younger generation and has partly been driven to undertake the tuition as an intellectual experiment and partly on account of his financial straits. He appears to have been like all the young men of his generation, affected by the Socialist ideology, which ensures equal opportunities and a fair treatment for all beings on earth. Only one man in the play has sympathies with the Tutor, and he is another young man, who is a guest at the house of the master. The play, on the whole, fails to hold us throughout. The playwright has not been able to make its meaning clear. There is no artistic unity either. Whatever little is there in it, is provided by the character of the Tutor who comes up in the beginning and eventually at the conclusion of the play.

Govind Das Seth seems to have taken cue for writing "Spardha" from John Galsworthy's "Loyalties." "Loyalties" is a study in racial pride and social convention. In it we are shown characters faithful to their own certain principles in life. "Prejudices, Anela, or are they loyalties—I do not know, criss-cross, we all cut each others' throats from the best of motives." Throughout the play runs clearly the idea that the supporters of one party are prejudiced against the other, instead of bringing the matters to a close, they are stringing the wires harder and stronger thus bringing the matters to a crisis. Of course they do this with the best of motives, yet it is the main cause of tragedy. The sufferings and miseries of the modern social life are actually brought about not by wicked people, but by persons with good intentions. Like "Loyalties" "Spardha" realistically portrays a fashionable Indian society, at this time, as the title of the play suggests, engaged in settling whether women need men's protection for their safety and security in life. In both the plays the

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dramatist aims not at characterisation, but at a conflict of ideologies, which various characters represent cleverly; for this they are brought in a club, where they get sufficient opportunity to indulge in their long wordy warfare and idle prattle which practically leads us nowhere. In "Loyalties," also John Galsworthy brought two sets of characters, with different idealogies of their loyalty to a certain *esprit de corps*, pitted against each other, and endeavouring for their triumph over the other, similarly in "Spardha," there are for instance, women, who claim equality with men and deny their protection, and there are men, who are reluctant to part with their age-long supremacy over women. Discussion goes on this point, and eventually ends in the suggestion of Krishna Kumari to Vijaya to withdraw her resolution, showing that discussion led none of the party anywhere, and they were just at the same place in the end of the play, as at the beginning. Individual point of view of every character has been depicted regarding the problem of the relationship between men and women, nothing less, nothing more. Of course in "Spardha," there is no resemblance of subject-matter and theme, as in the plays of Bhuvneshvar Prasad, with the play of the same class in English Literature, but that there is a subtle influence of Galsworthy on Govind Das none will deny. A conflict of ideas, a detachment practised by the dramatists in the handling of their material, stating as many points of view of the problem as are connected with its issue, naturalistic dialogue, employment of irony to expose the hollowness of the controversial points, the ideas of waste embodied in both the dramas, the characters as types rather than individuals, are certainly some of the points in which a similarity can be traced between Galsworthy's "Loyalties" and "Spardha."

There are some one act plays, which have come to our view in recent years in Hindi Literature, whose nomenclature is English. This marks another advance in the influence of English Literature upon one act play in Hindi. Such plays are "I know," [15] "I see," [16] "Hunger-Strike" [17] and "Vitamin" [18] of Govind Das. The dramatist has retained English phrases to nominate their name deliberately to naturalise the tone of Hindi Drama, for these are the very words which the Indians of today have adopted in their tongue as belonging to the natural stock. There is, however, no direct borrowing in these plays from English Literature, except the names.

"Sab se bara admi" of Bhagvati Charan Verma is another play in Hindi Literature, which in its method owes to English Literature.

It is a very fine instance of dramatic suspense and the only one of its kind in our Literature. We have in it the lightness of touch and the broad humour of E. V. Lucas and A. J. Gardner. Bhagvati Charan Verma is the first originator of this tendency in Hindi Literature. What a fine comparison can be made between E. V. Lucas's, "The face on the Wall" and this play? Of course the first is a story and the second a play. Both these interesting

15, 16, 17, and 18. Included in "Ast Dal," 1944, Ram Narain Lal, Allahabad.

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works are note-worthy for their smart ending, in which dust is thrown into the eyes of so many people by one clever person, but also for the under-current of keen, almost impish humour that runs throughout. In E. V. Lucas "The Face on the Wall" the narrator of the funny story cleverly brings about a willing suspension of disbelief, during the course of the story and surprises the hearers at the end saying, "Oh the third thing," he said, as he opened the door, "I was forgetting that, The third extraordinary thing about the story is that I made (it up) about an hour ago. Good night, again." After coming to our senses we looked round for Rudson-Wayte, who had brought this snake to bite our bosoms, but he too had disappeared." In Bhagvati Charan's play some friends have assembled in a restaurant, when they are joined in by Rameshvar and they are discussing among themselves as to who is the greatest among them all, but before their discussion ends and as they are about to retire from there, to their bewilderment they realise that their pockets are empty and Rameshvar has disappeared with all their money. He, really, was the greatest among them all. The play ends on a similar unexpected note as in "The face on the Wall."

Shankar:—I feel there's something wrong with his head.

Ahmad:—(laughing) He wore a mask.

Mr. Verma:—Vain Chap.

Radhey:—But he spoke well.

Sharmaji:—He deserves our pity.

Shankar:—Let go Radhey, we hav'nt settled as yet. (Gets up. Radhey follows. Both put their hands inside the pocket and take them out).

Shankar:—Purse Disappeared!

Radhey:—Even my pocket is removed. (Shows the pocket of his shirt.)

Mr. Verma:—(One after another they feel their pockets). Oh? I got a five rupee note in a week, and that's also missing.

Sharmaji:—Eh? where 'as my bag gone. It contained fifty rupees I brought as subscription.

Ahmad:—Mine-mine too, have been cashiered. (They all look up at each other.)

Gajati:—Prepares to put in an anna bit in the cash box, but finds that too missing (Curtain falls).

Bhagvati Charan Verma has developed for the first time an unusually pleasant and racy style, and upon him has fallen the mantle of E. V. Lucas particularly.

Thus it may be said that there are one act plays in Hindi Literature, which very closely resemble the plays in English Literature, like Bhuvneshvar Prasad's "Syama," "Devil," and "Usar," others which for their subject-matter take the cue from English phrases and words for their (names as "I know," "I see," "Vitamin" and "Hunger Strike" of Govind Das, and lastly which owe for their smart ending, under-current of impish humour, and pleasant and racy style to some work or works in English Literature as Bhagvati Charan Verma's "Sub-se-bara-Admi"; Anyway all these works point out to the richness and variety, which it has attained within such a short time of its growth and development in Hindi Literature.

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NEW ORDER IN FEMALE EDUCATION

By Mr. PREM NATH, M.A.

—:o:—

WITH the end of Great World War II, a new era of reconstruction has been ushered in. In this period female education should receive our first attention if India is to prosper. Sound and universal education of girls should be the order of the day.

One would have thought that girls have gone ahead of their brothers in education but the figures show that female literacy has remained stationary at 2 per cent. between the years 1931 and 1941. It will be surprising to note as the Sargent Report on Post-War Educational Development points out that "out of 4½ lakhs of pupils now in the upper Sections of High Schools only 40,000 are girls."

The necessity for giving a push to female education is imminent. Besides Education for education sake which will raise all-round national standard a large number of educated women is required to fill in a variety of professions which have hitherto remained miserably under-staffed and run by comparatively untrained women. In the field of education itself, it will take a couple of years when trained women teachers will be available for nursery and primary schools. To be sure, it has been recognised at all hands that teachers in nursery and primary schools should invariably be women. Similarly, medical and nursing departments look with wanting eyes to the services of the trained ladies and it goes without saying that the present strength in these departments is far too less in proportion to the bulky population of India burdened with its poverty which has led to ignorance and diseases and epidemics. Quite as important is the need of trained ladies for social services and the like which will come to be recognised as definite departments in the national system of administration.

Any change or development in this field would require the realisation of the defects of the present-day education that is being imparted to girls. It is not the scope of this article to dwell on the defects in the system of education for boys whom it has ill-served. Certainly with its inherent defects, it has been still more useless for girls since it was primarily devised for boys, girls had only to draw on it for there was no alternative scheme of education for them.

It should be remembered that educationists all over the country have emphasised the need of planning of education both for boys and girls to be broad-based on its practical usefulness. Education as such, should co-ordinate cultural value and utility and should not weigh heavy on the side of academic achievement alone. As girls have had their education mostly for the sake of ornamentation and not for employment, the yoke of unemployment arising out of the purely academic education has not been borne by them as much as by the boys. Nevertheless, it will not be disputed that mental gymnastic of girls has not proved of much service to the betterment of the sphere in which they have to work.

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While it is difficult to lay down with exact precision a complete system of education for girls in India because much depends upon the type and sincerity of Government that undertakes this mighty task, it can however be gainsaid that in any reconstructional scheme, emphasis will be laid on the practical utility of education which is at the same time in line with the natural tastes and inclinations of girls in contrast to those of boys.

Before any scheme of education can be devised, it has to be settled as to what the field of a woman's life is. It is on this point that divergent opinions are maintained—much the more enthusiastically by girls themselves.

One school of thought holds strong the view that girls should be offered opportunities to compete their brothers in all spheres of life and as such they should have the same education as the boys do. But this outlook labours under grave disadvantages. In the first place, it has misjudged sex differences which are not physiological alone but are psychological as well and bring to bear upon all educational problems. In the second, it ignores the fact that a girl's educational equipment should be supplementary to that of a boy.

Perhaps, the more sober school of thought recognises that home being the proper office of a woman, the schools and universities should arm the girls with such subjects as can prove them of practical use in their after life. I wonder if a home would be despised by educated girls if the importance of home is rightly understood and its problems scientifically approached. My own analysis is that proper prestige is not attached to the home and house-mistress not respected duly which together have led the women to revolt against binding themselves to the narrow walls of home. But it should not give one to understand that a woman's life according to this viewpoint is imprisoned in the narrow bounds of home. On the other hand, after attending to home, her energies can flow in all recreative and social activities quite as much as those of men.

The school education should, on the whole, equip a girl in all household subjects. The following list of subjects is suggested, to which additions can easily be made.

1. Languages. 2. History and Geography. 3. Civics. 4. Household Arithmetic. 5. Hygiene with special reference to housing, clothing and cooking problems. 6. Dietics. 7. Physiology and first aid. 8. Preliminary Child Psychology. 9. Elementary music.

The following subjects are suggested for the college education :—

1. A three years' course in Social Sciences like the course of Tata Institute of Social Sciences. (For complete list the readers may refer to the prospectus of the Institute.)

2. Aesthetics.

3. Painting—Practical and its history and theory.

4. Music—Practical and its history and theory.

5. Advanced child psychology.

6. Languages. 7. Nursing. 8. Medical education.

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The above-mentioned subjects might appear to some to be alarming to the cultural and literal aspect of education. But it is far from that. Through these subjects all cultural and literal values can be imparted to students. For instance histories of music and painting go far beyond mere stories and are sufficiently critical. All these subjects can be taught in a social setting and consequently a sound training in the art of citizenship would become a flourishing institution.

There is a very vital need of preparing the texts and general books to suit the demand of a lofty system of education. But this must be realised that whatever books are prescribed are above communal and religious differences and generate healthy national spirit and teach the art of citizenship. The education as such should be able to cultivate healthy habit in girls to think soundly for themselves and fight all evils to which they have been prey so far.

PEEPS IN MAHARATTA HISTORY

By Mr. T. K. VENKATARAMAN, M.A., L.T.,

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By the end of the 17th century, the Maharatta power had become the most dominant in India. The Moghul empire was entering on its decadence and the other states were feeble. As Sir William Hunter remarks with justice, had not the British appeared on the scene, India would have been conquered by the Maharattas, and it is largely true to say that the British conquered India, not from Muslims but from the Hindus.

The life of Sivaji—the great author of Maharatta glory—is well known to all of us. His capacity as a statesman and ability as a general are known to every schoolboy, as also the astonishing spirit of religious tolerance which was shown by this remarkable man, at a time when Europe was convulsed with religious wars and persecution for religion was the order of the day. What is not generally known is how careful Sivaji was in respect of minute items of expenditure and how he insisted on the keeping of proper and detailed accounts of the revenues collected from each village. No wonder that in the reign of Sivaji Chatrapathi, the people of Maharashtra enjoyed the blessings of an ordered and efficient administration.

Sivaji's son Sambaji, though equally brave, was a contrast in moral character. Such was his sloth and indolence that, if the evidence of the Ramadas charitra is to be believed, the great saint Ramadas, who, according to some, gave valuable political advice to Sivaji, wrote a letter to Sambaji couched in the following significant terms. "Keep before your eyes the image of Sivaji. Never forget how he won his kingdom. If you call yourself a man, try and do better than he did. Make your subjects your friends. Let them love rather than fear you. Make the people one. Fill their minds with the single

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thought of resisting the 'Mlechcha'." But all such advice was wasted on Sambaji. His evil minister and vile favourite, Kalasha, plied him with wine, bhang and opium and secured for him an endless succession of pretty women. The ignoble king lived under these conditions in a palace at Sangameshwar at the junction of the Alakhanda and Varuna rivers. When the Moghul army approached, the drunken Sambaji exclaimed "Kalasha is a magician, and he will by his magic destroy his enemies." The danger became too pressing and, when the scouts came to warn the king, he uttered ferocious threats of cutting off their noses, if they come again with wild tales of Moghul advance. At last, the Moghuls surprised the king. Too late the king tried to escape in the disguise of an ascetic. He had his hair and beard shaved, smeared ashes over his body and tried to sneak out. But, unfortunately, a Moghul officer detected the false ascetic by a pearl necklace he had forgotten to remove from his person.

Sambaji was brought before the exultant Aurangazib who was seated in his durbar. To thank the Almighty for this good fortune, Aurangazib got down from his throne to bow his head to God. Kalasha, captive as he was, even in this critical occasion, could not refrain from showing off his wit. He cried to Sambaji "Oh! Raja, at your gracious sight, king Alangir cannot keep his seat but has to come down to do you honour." We hurry on to the terrible punishment inflicted on the king and his minister by the infuriated Aurangazeb. They were dressed as wandering beggars and taken in procession round the streets on camels with their faces facing the tails. Then Sambaji's tongue was cut out, his eyes gouged out of the sockets, his heart was drawn out and his limbs cut off. Kalasha was tortured to death. The bodies of both were thrown to the village dogs, while their heads stuffed with straw were paraded in all the chief cities of the Deccan. Such was the fearful vengeance taken by Aurangazib on the son of Sivaji. Indeed he never mentioned the names of Sivaji or Sambaji without calling them, thieves and other opprobrious epithets. Sambaji's son, Sivaji, was taken away to the Delhi court. Aurangazib wanted to make him a Muslim but yielded to the entreaties of his daughter, Zinat-un-nissa, who lavished upon the Maharatta prince great affection, and brought him up carefully. Aurangazib called him by the nick-name 'Sahu' ("the good one" as contracted with his father and grand father).

Aurangzib was, however, not able to crush the Mahratta spirit of resistance, which flared up under the valiant Raja Ram, another son of Sivaji. Even after Raja Ram's death, his able wife Tara Bai, who, married while very young to Raja Ram, had been his devoted life-companion, took up the task handed down to her by her husband and successfully defied the Moghuls.

Sahu, sent back to Maharashtra by Emperor Bahadur Shah, became the undisputed ruler after a civil war with the supporters of Tara Bai. King Sahu's idle life in the Moghul zenana, while somewhat weakening his character, did not however destroy his energy. In the beginning of his reign, he ruled over a small area round Satara, and had to face the attacks of Tara Bai in the

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south, and the Moghuls in the north and the east. By conspicuous tact and skill, Sahu got over these difficulties and, at the time of his death, his kingdom extended from the Kaveri to the Ganges and the Jumna. His love of open air life was not sapped by his luxurious life at Delhi. He remained to the last a keen *Shikari* and we learn that tiger shooting was his favourite sport. Like the Norman kings of England, he rigorously enforced the upkeep and protection of forests. He was a great lover of horses and took delight in fishing. He had an extensive collection of birds, dogs and leopards.

King Sahu was not wanting in administrative wisdom. He admonishes a sirdar: "I appeal to you to leave aside all personal considerations and serve the State. You must conquer the kingdom of the enemies and establish Mahratta rule." He writes to another: "Beware of selling justice, lest it should soil your name." He orders another: "On no account must the ryots be molested." By his tact, Sahu kept all the divergent elements together and he was ably helped in this by his great ministers, the Peshwa Balaji Visvanath and his son and successor, Baji Rao I.

The ascendancy of the Peshwas—what is called the Chit-pavan epoch—began under Balaji Visvanath. Sahu, with shrewd judgment, left matters of administration practically in the hands of his talented minister, and, after his death, in the hands of his equally talented son, Baji Rao I. The ambitious policy of the Peshwas, aiming at Hindu Pad Padshahi, naturally led to clash with neighbouring Muslim and Christian powers. The Christian power in the beginning was the Portuguese. Portuguese intolerence led to appeal by the oppressed people to king Sahu. Peshwa Baji Rao I and his brother, Chimnaji Appah, attacked and captured the Portuguese possessions of Bassien. Grant Duff has given an eloquent account of this expedition. A contemporary writer compares the achievement with that of Sri Krishna.

The Moghul empire was unable to resist the Mahratta attacks. A sad commentary on the position at Delhi is found in a letter written by Nadirshah long afterwards (in 1747) to Emperor Muhammad Shah. "It is now eight or nine years since I returned from India. You have not utilized this interval in improving your administration. This has given the Maharattas a free hand. Put aside your pleasures." The inspirer of the North Indian expansion was Baji Rao. Rising to his full and commanding stature, he addressed an eloquent oration to king Sahu in his deep rich voice concluding: "Now is our time to drive the strangers from the country of the Hindus. The Maharatta flag shall fly from the Krishna to Attock!" The king, carried away by his minister's speech, sanctioned the enterprise.

Baji Rao's domestic affairs were managed by his capable mother, Radha Bai, and by his younger brother, Chinnaji Appah. But Baji Rao's domestic life was not very happy. His wife, Kasi Bai, suffered from a disease in her leg for several years. Partly because of this, Baji Rao developed a connection with a Muslim mistress called Mastani,

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According to one version, this Mastani was the daughter of Raja Chatrasal Bundela by a Muslim mistress, and, in return for help given to him by Baji Rao, he gave Mastani to him. This infatuation for Mastani led Baji Rao even to habituate himself to eating meat and drinking. Several letters allude to Baji Rao's objectionable conduct. Chinnaji Appah tried his level best to reform his brother and in one letter he pathetically observes, "I tried my utmost to persuade him to mend his ways. But God wills it otherwise. I leave him to his fate".

Baji Rao built for himself a stately palace at Poona. It was called Shanwar-wada or Saturday palace; because it was, on that day, that the foundation stone was laid after the burial alive of a human victim in its site to appease the anger of evil spirits. The palace was destroyed by fire in 1828; but, from descriptions of it which are extant, we hear that it was six storeys high with several court yards. There were seven reception halls, one of which was ornamented in ivory, and, in another, the ceiling and the walls were all covered with mirrors. One of the gates led to the apartments specially built for the Peshwa's mistress, and was appropriately called the Mastani gate. The great Peshwa suffered from ill-health towards the close of his life. He writes the Guru Bahmandra Swami, "I am worried by incessant cough and pain all over the body". Day by day, this cough became worse and he died at the age of 42. Mastani committed sati.

The next Peshwa, Balaji Baji Rao, continued on the footsteps of his father. He tried to solve the ever-present question of the hostility of the Muslim State of Hyderabad by a bold stroke. In that state troubles followed the death of Nizam-ul-Mulk and his successors Nazir Jung and Muzaffar Jung. While the French were trying to place Salabat Jung on the throne, the Peshwa managed to bring Gazi-uddin, the eldest son of Nizam-ul-Mulk, from Delhi where he was residing. But unfortunately, Ghazi-uddin accepted a dinner given to him by his step-mother at Aurangabad and his career was cut short by poison administered in the food. The Peshwa had to recognise Salabut Jung; but, this event had one important result. The Maharattas came to have first-hand contact with the powerful French artillery and hereafter the use of artillery and other new tactics came to be an obsession to several Maharatta generals, particularly to Sadasiva Bhaw, son of Chinnaji Appah.

In 1749, King Sahu died. Sahu's death was followed by a struggle for succession and, in this confusion, all supreme power was taken over by the Peshwa by virtue of a document issued by Sahu before his death. Sardesai holds that the Peshwas took over power in the interest of the state to prevent disruption.

Balaji Baji Rao (who was called also Nana Saheb) kept up efficient administration. But during his rule there happened the terrible disaster of Panipat in which the Maharattas were defeated by Ahmad Shah Abdali. The anxiety of the Peshwa before the battle is shown by the fact that he made vows to propitiate various deities in case of victory. But, already, by that time he was losing in his health and miscalculated the position in North India. Nana Fadnis, who was with the Maharatta army, sounded a note of alarm in a letter; but Sadasiva Bhaw, the general,

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was over-confident. Kasi Raj Shivdeo, a Deccan Brahmin employed by Shujah-ud-doulah of Oudh, has given a vivid account of the battle. After the battle the Peshwa received the cryptic message: "Two pearls have been dissolved. Twenty-seven gold mohurs have been lost. Of the silver and copper, the total cannot be counted". The two pearls were, of course, Sadavia Bhaw and Visveswar Rao, the son of the Peshwa. The Peshwa gathered that the worst had happened and he never recovered from the shock. We learn that, through the good offices of Shujah-ud-doulah the dead bodies of Visveswar Rao and Sadavia Bhaw were recovered, and cremated with proper ceremony.

It would, however, be wrong to think that Panipat gave a deathblow to Maharatta power. The Maharatta power revived under Madhava Rao who was perhaps the greatest of the Peshwas. He assumed government at the age of sixteen. In habits, he was simple and refused to wear even gaily coloured dresses. His minute care of administration is shown in numerous documents. The Peshwa ordered wells to be dug to improve the water-supply of Poona, and established gun foundries and ammunition factories. He had as his Chief Justice Rama Sastri, a man of unparallel impartiality, independence and probity of character.

Madhava Rao was also a great general and one writer asserts, that, had it not been for the early death of the Peshwa, Hyder Ali of Mysore would have been destroyed. As it was, the Peshwa fell a victim to consumption, a disease which had carried off several of his family including Chinnaji Appah. He died in his twenty eighth year and as has been truly remarked, his premature death was a greater disaster to the Maharattas than the battle of Panipat.

Internal troubles followed in the Maharatta State largely due to the ambition of Raghunatha Rao, uncle of Madhava Rao (Dada Saheb). Raghunatha Rao was personally a good man, but he was dominated by his second wife, Anandhi Bai, a shrewd, but totally unscrupulous, woman. Her name is associated with the foul murder of Narayana Rao, the successor of Madhava Rao and the nephew of Raghunatha Rao.

On Narayana Rao's death, Raghunatha Rao became the Peshwa, but the moral indignation of the nation was symbolised by the conspiracy of the Bara Bhai (the twelve brothers) headed by Sakharam Bapu and Trimbak Rao Pethe. To this group Nana Fadnis also adhered. Narayan Rao had left a widow, Ganga Bai, who was pregnant. Ganga Bai had planned to commit sati; but, Anandi Bai, who was afraid of the effect of a sati's course, had Ganga Bai locked up in her room till the funeral ceremonies of her husband were over. She then forced her to take drugs to bring about an abortion, but these had no effect. Finally, Ganga Bai was rescued by the Bara Bhai who removed her to a safe place where she delivered a son, Madhava Rao. The Bhara Bhai proclaimed him Peshwa and set up a council of regency to rule in his name.

It is not necessary for us to describe how the efforts of Raghunatha Rao to retain the Peshwaship led to his inviting English support. Finally, Raghunatha Rao

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failed and had to live and die as a pensioner. Madhava Rao II remained the Peshwa, administration being practically controlled by his great minister, Nana Fadnis. Anandhi Bai pined away the rest of her life till she died at the age of forty-seven.

The death of Madhava Rao II gave a great blow to the power of Nana Fadnis, the patriotic statesman who was trying to build up Mahratta power. The young Peshwa suffered from consumption like his family and, one day, he fell down from the terrace of the palace, dying two days afterwards.

The death of the Peshwa led to the succession of Bhaji Rao, II, son of Raghunatha Rao. Baji Rao had been taught by his mother Anandi Bai to hate Nana Fadnis, and the great minister, whose power had gone, was saved from further humiliation by his death. Baji Rao, personally handsome, deeply learned in Samskrit, and a skilled horseman and archer was, however, easily the worst of the Peshwas.

After deposition by the English Baji Rao was given a pension of eight lakhs of rupees a year. He chose to live at Brahmavarta or Bithur near Cawnpore where probably he lived a happier life than as a ruler.

The Chatrapathi, Pratap Singh, descendant of Sivaji, was made by the English the Rajah of Satara after the fall of the Peshwas. Grant Duff, the first Resident at his court, induced him to keep a regular diary. Twenty-one volumes of this are extant. We find Pratap Singh desperately anxious to prove his descent from the Sesodias of Mewar. In social matters, Pratap Singh was conservative. He disapproved, for instance, the practice of girls going to school. He was deposed in 1839 by the British for treason, and his brother was placed on the throne. After his death, the state was annexed by the British.

Finally we turn to some curious details with regard to Maharatta administration and life. Capital punishment was inflicted by the Peshwas only for treason and not ordinarily for murder. But a paper of Balaji Baji Rao refers to a woman being put to death for alleged witchcraft. We hear of fanciful punishments like trampling by elephants and parts of the body being severed. A strange punishment was the offender being forced to beg. Cow killing was a heinous offence. Sale of intoxicating liquor was forbidden.

A high ideal of morality was kept up by some of the Mahratta leaders like Madhava Rao I. We hear that he even forbade quacks from practising medicine. Bride price was not favoured and remarriage of widows was allowed. We hear of a petition to Baji Rao I that the petitioner's daughter was marriad by a man according to the *Paisacha* form, and praying for permission to cancel it and marry her to another bridegroom. The permission was granted. Religious toleration was the rule.

We find instances of Brahmin admitting into their caste those who were converted to Islam; but, the Peshwas discouraged this custom. We hear often of Tulabharam. We understand that Madhava Rao intended to weigh himself against gold on the banks of the Tungabadra. Anandhi Bai, in a communication to Nana Fadnis, desires to

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weigh herself against silver to appease her evil star.

The Maharattas had always shown heroism and perseverance, but they displayed also impatience of control, want of co-operation, and lack of unity. Further, instances of moral laxity and cruelty became more and more common, as we trace the course of Maharatta History. Baji Rao II was the vilest of the Peshwas in character but the other Maharatta chiefs display love of self-interest, treachery, and unscrupulous ambition. When the Maharatta State lost its ideals and became a predatory State, its doom was sealed, and its fall became only a question of time.

U. S. PLAN FOR LOAN TO BRITAIN

By Mr. MAYA RAM, B. Com.

THE sudden stoppage of Lend-Lease aid created financial difficulties for Britain. Britain's over-seas expenditure on the eve of Japan's defeat was about £2000 million per year including essential food and non-munition supplies obtained under Lend-Lease but which must now be paid for in cash. Britain's total resources to finance this expenditure may be put at £500 million. There will thus be a deficit to the extent of £1200 million. America is fully aware of these difficulties and President Truman recognised this in his report on August 19, 1945 wherein he said that the attempt to force a cash or equivalent settlement of the United Nations' 42,000 million lend-lease debt to the United States would cause economic chaos leading to a third World War. The whole thing has been under discussion in an Anglo-American Conference for the last several weeks. At this Conference sterling balances, Empire Dollar Pool, Imperial Preference and the allocation of the credits of the U.S.A. between Britain's creditors are being discussed. These negotiations are bound to have important effects from an economic and commercial-point of view. India is vitally interested in these problems because any financial settlement between Britain and America is likely to affect Indian sterling balances which amount to near about 1500 crores of rupees.

As the reports in papers go, the plan, amongst several others, under consideration by the U. S. Treasury, which is very likely to be used is believed to be that under which a loan of 5,000 million dollars is contemplated to be given to Britain. Two-fifth of this amount will be made available to the British Empire countries for purchasing American goods over the next five years. In return Empire countries will be asked to scale down their blocked sterling balances by 6,500 million dollars and also to extend a 3,000 million dollar loan to Britain in their currencies for British purchases inside the Commonwealth. The repayment of both these loans would start in 1950 at the rate of 160 million dollars yearly over 55 years—100 million to America and 60 million to the Empire countries. The American delegation may stand for modification if not abandonment

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of the Empire free-trade preference, but as reports in the papers go, the American delegation is relaxing its former firm stand for the abandonment of the Empire trade preferences. It is likely that some agreement on commercial policy problems may be reached.

We may examine this proposed plan for financial help to Britain from the standpoint of India. The total debt of Great Britain to the sterling area countries may be put at 14,000 million dollars, which will have to be written down to 7,500 million dollars. The sterling area countries would have to provide further 3,000 million dollars in their own currencies, to finance Britain for imports from them during the next five years. From the Indian point of view, Britain's debt of 4,600 million dollars to India would have to be reduced to 2,500 million dollars. Thereafter, India would again have to give a loan of 1,000 million dollars to Britain for financing British imports from India in five years from 1946-50. Thus at the end of 1950, Indian debt recoverable from Britain would stand at 3,500 million dollars. During these five years India would get gold from Britain to the extent of 170 million dollars and she would be able to finance imports from the U. S. A. to the amount of 680 million dollars. The total of both these may be put at 850 million dollars. Deducting this amount from 3,500 million dollars, the balance of the debt which Britain would have to pay to India at the end of five years would remain at 2,650 million dollars.

The method of repaying this amount is that Britain is to pay annually 20 million dollars for 50 years which would mean a payment of 1,000 million dollars. Thus at the end even of this long period of time Britain would have to pay to India 1,650 million dollars. This, it appears, would not bear any interest and even if it is taken for granted as contemplated under the scheme that 650 million dollars would be the working capital between Britain and India, there appears to be no provision in the scheme for repaying the balance of 1000 million dollars. It appears, therefore, that India may not be able to get even the full amount of scaled down amount.

It may be pointed out that any reduction in the sterling balances of India would be a great disadvantage to us. These balances have been accumulated at great sacrifice to India. Even a Parliamentary Committee of Enquiry on War Expenditure has pointed out that goods have been purchased from India at controlled prices and not at inflated prices. Moreover, contrary to the common practice that the purchaser has to make the payment in the currency of the seller, the payment to India was made in sterling which served as the basis of the expansion of note circulation in our country. These balances were accumulated at great sacrifice to India and any reduction in them would thus cause great heart-burning. Moreover, at Bretton Woods Conference in July 1944, the Indian delegation had pressed for their inclusion was not permitted, Lord Keynes gave a categorical assurance on behalf of England that they would be honourably paid and would not be wiped off. We do recognise Britain's difficulties but Britain should also recognise our economic difficulties,

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Amongst the creditors of Britain India is the poorest country and should not be called upon to make a sacrifice beyond her capacity. The public in India have purchased the goods at black market prices, whereas during the War period in times of scarcity, goods were supplied to His Majesty's Government through the Government of India at controlled prices. Thus India incurred a great sacrifice and made a concealed gift in that respect to Britain. Any further reduction in the sterling balances would consequently not be liked by India.

What is therefore necessary is that any scheme for scaling down the sterling balances of India should first be subjected to discussion in the Indian Legislature and Indian commercial bodies should be allowed to have a full say in the matter. Consequently India will find it difficult to agree to any such scheme which is said to be proposed by the American Treasury for scaling down our sterling balances.

CLOTH PLANNING FOR 400 MILLIONS

BY PROF. R. V. RAO, M.A., B.T.,
Head of the Dept. of Economics, Dharmendrasinhji College, Rajkot.

For India cotton manufacture is an ancient glory, past and present tribulation but always hope.—*Buchanan.*

THE sub-human standard of living of the Indian masses has almost become a by-word. Food, clothing and shelter are absolute necessaries but unfortunately in all these matters our conditions are far from being satisfactory. In spite of the fact that India is one of the leading countries of the world in the cotton industry ranking first in the number of spindles and second in raw cotton production, it is really unfortunate that we have not got sufficient cloth. The following statistics taken from the League of Nations Publication "World Textile Industry" shows the quantity of cloth consumed in India when compared to other countries.

Consumption of cotton cloth per head :—

U.S.A.	64 sq. yds.
Great Britain	35 "
Japan	21 linear yds.
India	16 "

In fact during 1943-44 in view of acute shortage, people could consume on an average only 10 yds. This state of affairs is really pitiable particularly because India is a home of the cotton textile industry which enjoyed world-wide repufation long before the West knew about it. The Indian textile industry has passed through various vicissitudes. That is why several even refer to the thwarted growth of our national industry. The situation was indeed so pitiable that before the first European war of 1914-18, India consumed about 4,000 million yds., of which she produced only 25 per cent. rest being imported. It has required the grim spectacle of two wars to make India nearly self-sufficient, so far as her clothing requirements are concerned.

In 1928-29 when the per capita consumption of cloth in the world was 42 yds. the figure for India was 16, which persisted to be the same and the war years have no doubt seen a fall. Allowing for the defence

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requirements and exports, the per capita consumption between 1941-42 and 1943-44 varied from 12 to 13 yds. In some places, it was even less. In 1943-44, 4,842 million yds. of cloth were produced by mills and 1,500 million yds. were produced by hand-looms. Deducting the requirements of the defence services and cloth exported, we had five thousand million yds. per annum for a population of 4,00 millions which comes to a per capita consumption of 12 yds. We must also remember that this includes the consumption of rich people and the real figure can easily be imagined. According to any standard it is insufficient to keep the population properly clothed. Gandhiji may be a half-naked fakir but his loin-cloth is really a protest against the sub-human living of the teeming millions of India. The Bombay plan proposes 30 yds. per head per annum as the target. Even if we are not able to reach that figure it should be increased to at least 18. Further we must remember that we have to make provision for the increasing population of India. Thus more than ever before there is a great need to expand our production in order to ensure an adequate supply of cloth. That is why several people are considering the question in all seriousness and therefore putting the question "Can post-war India clothe herself?"

THE PROBLEM OF EXPORTS

Several people say that we should depend upon exports also because cotton manufactures satisfy all the requirements of a desirable commodity for export. They even say that if we produce for the internal as well as external markets, the risk element is reduced to the minimum. During war, we have supplied cotton cloth to South Africa, Australia, Iran, Iraq, and other countries and it is but natural that we expect to retain some of these markets. It may, of course, be pointed out that our capacity to retain these markets depends upon our output, quality, price, etc. It also requires an efficient export policy which we can have only when there is a national government. But those who argue in this way forget one fact, namely, the international economic order of the future with intensified competition on the part of western industrialized countries which have already stolen a march over us would seem to offer no possibilities for the expansion of our goods in foreign markets. Further the industry can safely depend upon internal market and the first effects of the economic development of the country would be perfectly seen in the new demand for cloth. It is often said that cloth will be the first to feel the impact of a rise in the standard of living.

SOME HANDICAPS

We have sufficient supplies of raw cotton and labour. But we must remember that increased production depends upon the supply of new machinery, chemicals and coal. Now that the war is over, we may not experience much difficulty as regards chemicals and coal but the supply of new machinery is the only factor which we have to consider. But it presents insurmountable difficulties and the industrial delegation which recently visited England and America itself observes that the prospects of imports of textile machinery for at least two years to come are not bright. By that time the foreign goods may be dumped on our markets.

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We must remember that much of the machinery has got to be replaced because the machinery has been overworked due to the exigencies created by the war. It is stated that for replacement of worn-out machinery and increase of production to ensure 18 yards of cloth per head per annum we require six million spindles and two lakhs of looms. We must remember that the situation can be solved only when new plants are set up so that we can have an adequate supply of machinery. But since it takes a lot of time, it would be in the fitness of things if the Government will see that we get an adequate quota of machinery. Since the various controls are in force, only the Government can negotiate in the matter. Further one warning may also be given. It is no use mortgaging our efficiency by purchasing reconditioned second-hand machinery. Only wrong prophets pin their faith in second-hand things.

Another difficulty or bottle-neck is the question of organization and marketing. Even though a few Ahmedabad mills have shown good progress in the matter, it is regrettable that other mills have not realised the supreme need for organization and marketing.

Several people refer to the lack of capital accumulation and say that the heavy incidence of the excess profits tax, low amount allowed for depreciation while considering income-tax rules are coming in the way. It would be in the fitness of things if the Government appoints a special panel to consider the post-war renovation of this industry so that it can put its house in order.

THE PROBLEM OF THE HAND-LOOM INDUSTRY.

The high standard of excellence reached by hand-loom weaving which is the largest of small-scale industries giving employment to six million people as compared to 1/10th of the number employed by the cotton textile industry makes us feel that it has got to be supported. It is of course true that the total production is not so large as indicated by the numbers employed. While considering the causes of the present cloth famine, the point is often made out that the situation would have improved if the hand-loom weavers were supplied with adequate supplies of yarn by the mills, but this is disputed by the Mill-owners' Association, Bombay. While it is not the place to ascribe praise or blame one feels that because the hand-loom weaver depends upon this industry and since it serves as an occupation subsidiary to agriculture we have to develop it. He has managed to survive all these years and we should do everything to help him. Further the present writer feels that the hand-loom weaver should depend more and more upon hand-spun yarn. At a time when we are having an acute shortage of mill cloth, we have realised the economic utility of hand-spinning. Gandhiji and the All-India Spinners' Association have been emphasizing all along the need for developing hand-spinning industry which Pandit Jawaharlal hails as the livery of our freedom. Mr. G. D. H. Cole in this connection says, "Gandhi's campaign for the development of home-made cloth industry Khaddar—is no more fad of a romantic age to revive the past but a

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practical attempt to relieve the poverty and uplift the standard of the Indian village. It is hoped that we realize the great need to develop hand-spinning as a cottage industry. Hand-loom weavers should spin themselves and weave hand-spun yarn. This will naturally help us to give employment to the abundant labour force in India besides serving as an occupation subsidiary to agriculture.

PLANS OF THE TEXTILE CONTROL BOARD.

The Textile Control-Board has recently prepared a plan for the expansion of the industry and proposed a target of 9,200 million yards to be reached by 1950-51 made up of 7,200 million yards from cotton mills and 2,000 from hand-looms. The Bombay plan as we have seen proposes that production will have to be increased to 15 million yards at the end of the next 15 years. The only thing is that we have to make provision for increasing the purchasing power of the masses if there is to be increased demand for cloth. It means that economic planning is the *sine qua non* of increased consumption of cloth.

CONCLUSION

The stimulus afforded by the War to the Indian Textile industry is a fraction of what it can look forward in a growing economy. The per capita consumption of cloth in India is too little and there is an internal market of vast dimensions. Much depends upon the ability of the textile industry to serve the home market which is sure to expand with an increase in the purchasing power of the people. The textile industry must remember that it has risen to its present position by the sacrifice of the masses and let us hope that it will serve the masses when normal times return. Further it should not be allowed to compete with hand-loom weavers because they are not only weavers but also tillers of the soil. It is earnestly hoped that the whole industry will be planned so that post-war India can clothe herself and the various interests live in peace and harmony.

STORMS IN THE INDIAN SEAS

BY MR. KESHAVA SHARAN AGARWALA, M.Sc., LL.B.

THE severe storm that caused wide-spread damage and enormous loss of life and property on the east coast of India in October last is by no means a rare occurrence in the Indian seas. In fact, storms of this nature occur frequently in the Indian waters, *i.e.*, the Bay of Bengal and the Arabian Sea areas.

Storms occurring in the oceanic areas are confined to very definite regions and are known by different names in different regions. In the Indian region they are known as "cyclones," while the name "typhoon" prevails in the far east (the China Sea and the coasts of Japan). They are called "hurricanes" in the region of the West Indies and the adjacent waters to the west and the east. All these storms are in the nature of vast whirls in the atmosphere in which the wind blows round the

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centre of a low pressure area with a tremendous velocity although the storm as a whole travels only at a very moderate speed. It is the violent rotary movement of the storm that causes immense loss of life and property and proves so dangerous to shipping. The severity of the storm and the extent of damage caused, therefore, depend upon the force of the winds in the cyclonic area.

How destructive the cyclones in the Indian region some-times prove to be, will be well understood if one goes through the authoritative accounts of the recent cyclonic storms. As a result of the severe cyclonic storm in the Bay of Bengal which crossed the east coast of India between Cocanada and Masulipatam on the morning of October 18th last, terrible havoc was caused along that coast; many lives were lost, over 20,000 people were rendered homeless, standing crops were destroyed, live-stock and other property suffered severely and communications were seriously interrupted. The damage caused has been estimated at many lacs of rupees. The storm started in the Bay of Bengal on October 16 and caused violent gales and widespread and heavy rainfall along the Orissa-Circars coast. The severity of the storm, however, decreased after crossing the coast. The cyclone lasted 72 hours. The onset of the storm was so sudden that persons died while moving inland from the sea-coast. The districts most affected were East Godavari, Vizagapatam, Kistna, West Godavary and Guntur. During recent years the month of October has been more than ordinarily notorious for the visitation of cyclonic storms in the Indian waters. A terrific cyclone swept over (Midnapore and neighbouring districts (Bengal and Orissa) on October 16, 1942. This storm was accompanied by a huge tidal wave from the Bay of Bengal, which washed away forty thousand persons and 75 per cent. of the live-stock of the affected area; broke all normal channels of communication and caused unparalleled devastation and misery. By a strange coincidence, a severe storm also occurred on about the same date in 1940. This storm occurred in the Arabian Sea and passed close to Bombay on the morning of October 16, 1940. The gales and heavy seas during this storm caused much damage to country-craft and fishing boats as well as to standing crops and banana and other plantations between Ratnagiri and Surat; loss of life was also considerable. The total damage to property was estimated to be more than Rs. 25 lacs.

In May 1941, two severe storms occurred almost simultaneously—one in the Bay of Bengal and the other in the Arabian Sea. The Arabian Sea storm struck the Malabar coast on 26th May 1941 and caused terrible havoc along that coast; it, however, died out rapidly after entering land. The Bay storm was accompanied by a tidal wave which caused immense disaster in the districts of Backergunj, Naokhali and Tipperah on the night of May 25, 1941; about 3,000 persons died and about 2,20,000 families were affected in these districts. It is indeed most difficult to determine the cash value of the loss to property inflicted by such disastrous cyclonic storms. All that is possible is to form rough estimates

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which are usually under-estimates from the very nature of the case.

The classic example of a typical cyclone that occurred in the Bay of Bengal and caused enormous loss of life, is the Backergunj cyclone of 1876. The most remarkable feature of this cyclone was the rapidly advancing enormous 'storm-wave' which, as the storm passed northward, spread out from the centre and flooded the islands and the low-lying lands at the mouth of the river Megna in the early morning of November 1, to a depth of from 10 to 40 feet. This rise of water occurred in the course of less than half an hour and resulted in drowning about a hundred thousand people and destroying all the crops. The water receded quickly as the storm passed inland. A famine and a cholera epidemic followed the flood and were responsible for a further loss of about a hundred thousand lives.

The area of a cyclone—particularly in the case of severe cyclones—may be divided into three parts :—

(i) the outer storm-area,

(ii) the inner storm-area,

and (iii) the centre.

In the outer storm-area the fall of pressure is slow and the winds are moderately strong. In the inner storm-area the pressure falls very rapidly and the winds are of hurricane force up to the outer edge of the central area. The centre, however, is an area of very light winds or calm. This calm region is usually a very limited one—only a few square miles in diameter; it is known as the "eye" or "vortex" of the cyclone on account of its often being free from clouds and as the weather in it is also usually fine in contrast to the cloudy skies and torrential rain that are the striking features of the other parts of the cyclone. The calm centre, however, is equally dangerous to mariners as a tremendous and confused sea prevails in this area. It may also be noted that quite a large number of the cyclonic storms that occur in the Indian Seas are of small extent and moderate intensity only and such storms rarely have a calm centre. Storms that occur during the months of October to December are generally severe and have a well-marked inner area of hurricane winds and a calm centre.

The occurrence of cyclones in Indian Seas—as in other oceanic regions—is somewhat of a seasonal nature. In the Indian waters, cyclones occur most frequently between April to June and again between October to December; they are rare during the months of January to March. During the period July to September, storms are frequent in the Bay of Bengal but are of infrequent occurrence in the Arabian Sea. For the year as a whole, the numbers of recorded occurrences of cyclones are very much greater in the Bay of Bengal than in the Arabian Sea. After originating over the ocean, cyclonic storms generally keep their paths in the ocean itself; on their path crossing from the ocean to the land, the storms generally lose their destructive force and often die out soon. It may, however, be mentioned that sometimes the cyclones forming in the Bay of Bengal or further east, cross the Indian peninsula and enter the Arabian Sea. The direction as well as the velocity

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of movement of the cyclone vary in different cyclones; the velocity is usually under 15 miles per hour but it often very much varies in different portions of the track of one and the same storm. As regards the track itself, the storm field travels on a curved or, sometimes, a straight track.

The frequent occurrence of severe cyclones in the Indian Seas and the enormous loss of life and property resulting from them, have made it necessary to adopt systematic measures to mitigate the damage done. An important means by which the mariners at sea as well as the people on the coast where the storm may be approaching, can be warned of the coming danger, is the dissemination of timely information regarding the position, track, etc. of an approaching storm, so that the recipients may be able to take all precautions to avert the danger as far as possible. Such information (on the basis of synoptic weather charts) relating to the storms is at present supplied by the Indian Weather Service in the form of weather bulletins and storm—warnings broadcast from coastal wireless stations to ships at sea and also through a system of visual storm—warning signals adopted for use at the Indian ports. Whenever a storm or a disturbance exists in the Indian waters, in addition to communicating information to ships by wireless, the port officers at the coastal stations are also supplied with the latest information relating to such disturbances and suitable visual warning signals are hoisted at such ports as are likely to be affected by the disturbance. But what is most essential is that the people such as seamen in charge of small coastal vessels and country crafts, boatmen, fishermen, etc., who need these warnings most, should be in a position to take the fullest advantage of the storm signals displayed at the ports. For this, it is not only necessary that the information should be in the possession of the people likely to be affected, as early as possible before the actual danger comes but all these people should also be fully familiar with the meanings of the different types of signals in use. Another essential requirement to minimize storm-danger is that all the important Indian ports should have full facilities and equipment for rendering all possible help to coastal vessels and crafts in distress on such occasions.

Besides the immense suffering to human beings, the loss in material wealth caused by the occurrence of storms in India totals up to many lakhs every year. All this economic loss makes it urgently necessary to set up suitable schemes for further study of the phenomens of cyclones and for the development of methods of predicting them. In addition to the use of synoptic weather charts, a method which is likely to be of some use in connection with the prediction of cyclones is the one depending upon the careful study of 'microseisms'. Earthquake—recording instruments called seismographs, which are essentially meant to record the tremors which pass through the ground from distant earthquakes, have revealed the fact that the ground is nearly always oscillating; these continuous oscillations are known as microseisms. Further, it has

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also been found that microseisms are most vigorous at times when there are strong winds or storm over the neighbouring seas. To explain this, it has been suggested that microseisms are produced by the sea waves beating on steep rocky coasts. Thus, the study of microseisms can lead to valuable information regarding the existence of storms in the seas. Another method, the possibilities of the use of which in connection with the location of the probable track of an approaching storm, require to be examined, is based on the fact that a cyclone is always associated with unusual electrical disturbances called "atmospherics" which cause interference in the reception of wireless signals. It is possible to determine the direction from which these disturbances come and thus simultaneous observations at two or more stations may enable one to locate the storm centre. Frequent observation of the position of the storm centre in this way is expected to give information regarding the track of the cyclone. How far these and similar other methods can be adopted for actual use or will be of practical value in this country, requires to be fully investigated.

Even with the full development of scientific methods for the timely location and prediction of storms in the Indian Seas, the need to organise immediate relief work during such visitations will remain. At present relief is provided by local organisations, municipal bodies, charitable institutions, etc., supplemented by relief grants from the local Government. The Ramakrishna Mission, for example, has been doing splendid relief work in this connection. The Mission's workers rendered help to the victims of the October 1942 storm in Bengal and Orissa under immense difficulties and at considerable risk to themselves; with normal channels of communication having been broken and not even ferry boats plying, the relief workers had to proceed on foot and cross canals by swimming to reach the scenes of occurrence. What is however needed is a permanent organisation maintained by the State which can readily provide prompt relief during such calamitous visitations of nature, and mitigate the national loss amounting to crores of rupees inflicted on the country every year, in addition to the great loss of human lives. It is high time that steps are taken to make suitable provision for this in the post-war reconstruction and development plans now under the consideration of Government.

POST-WAR PLANS IN THE PROVINCES

BY MR. MOHANLAL P. GANDHI

IN the five years beginning from 1947, the various provincial governments and governments of Indian States in the country will spend a sum over a thousand crore of rupees for carrying out their post-war plans for reconstruction and development.

This would be in addition to the amounts that the Government of India themselves may spend on their plans

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apart from the subsidies and grants that they might give to the provincial governments and the governments of the Native States towards the cost of their plans.

The governments have mostly published their plans and estimates of cost and submitted them to the Government. A casual perusal of the large literature on the subject shows that Bengal propose to spend Rs. 145 crores on post-war reconstruction and development of the province in the first five years from 1947 onwards, Madras 136½ crores, Bihar 120 crores, United Provinces 118 crores, Bombay 50 crores, Sind 45 crores, Central Provinces 40 crores and Orissa 33 crores. The various States also have prepared their separate plans. The Provinces have also excluded from their estimates the expenditure to be incurred by them on national highways which is to be entirely met by the Government of India.

Nearly all the provinces have placed the greatest emphasis on the development of agriculture and improvement of agricultural methods. But the United Provinces in the foreword of their plan have set forth their aims for the improvement and expansion to be achieved in agriculture in the five-year period in a neat and precise form which may well be followed by other provinces. The plan of the United Provinces Government contemplates an all-round drive for food production and its main features are:— Improvement and distribution of fifteen lakhs maunds of improved variety of seeds every year, conversion of nightsoil of some large cities into an activated sludge to add to the manural resources of the province, distribution of 18 lakhs maunds of fertilisers and 10 lakhs maunds of oil cakes, and provision of interest-free *takavi* to cultivators for sinking *pukka* wells in unirrigated areas. The Planning Secretary further observes in his foreword:—"Long-term planning in agriculture is not possible without placing agricultural research on a sound permanent basis, and without ensuring satisfactory arrangement for the application of their results. In the U. P. plan these two fundamental conditions have received due consideration. There are twelve schemes for organising researches or for intensifying the existing ones. The infusion of scientific knowledge is to be promoted in the villages by diverse propaganda activities by an extended and improved publicity section, by 48 agricultural farms and 157 demonstration plots and by so expanding within about 10 years the field staff of the Department of Agriculture so as to make the free services of one *kamdar* available to every group of 20 villages."

The U. P. Government have also planned an ambitious programme for the hydro-electric resources of the province.

The Government of Bihar have put their agricultural aims in a more concise form which are to increase the production of food grains in the province by fifty per cent. within a period of ten to fifteen years, so that there may be sufficient foodgrains for the entire population of the province according to the standard prescribed by nutrition experts, and also to increase the production of protective foods such as vegetables, fruits, milk, eggs, fish and meat

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on such a scale as to provide a well balanced diet necessary for health.

Madras has also large irrigation and hydro-electric projects in the offing in its plan. Included in it is the construction of Polavaram Reservoir on the Godavari River, described as one of the biggest irrigation projects in the country. It is estimated to cost a total of Rs. 50 crores. It will take fifteen years to complete and in the first stage of construction during the first five-year period, the Government of Madras intend to spend Rs. 6 crores on the project. The Government of Madras are also undertaking in conjunction with the Government of the Nizam the combined Thungabhadra project in Bellary district which would bring five lakhs acres of new land under irrigation and add to the electric power resources of the province.

Madras has a plan for establishing Government farms for improving live-stock in the province and have improved breeds of one lakh bulls and one lack cows in a period of eight years. Madras also proposes to acquire nearly 4,000 square miles of privately-owned forests in order to bring the percentage of forests to the total of cultivable land from the present 12 to 20 or 25 as recommended by the Government of India.

Apart from the combined hydro-electric schemes, the Madras plan has an ambitious programme for developing the power resources of the province. Madras with its per capita consumption of 7.5 K. W. H. a year is envious of its neighbouring State of Mysore with its per capita consumption of 19.5 K. W. H. per year which it aspires to reach. Power schemes in the post-war plan have top-notch priority. The Pykara plant is to be extended to produce 25,000 K. W. H. more, while the work on the Machkund Hydro-electric scheme in which Orissa is also participating is to be taken in hand. Power production is to begin in the fifth year. The scheme is to take ten years for completion.

Central Provinces like Bihar is a province poor in hydro-electric resources and so the power development plans for this province has also taken the form of a thermal plant at Nagpur with a capacity of 10,000 K. W. H.

Introduction of free compulsory primary education is the aim ultimately professed by the planners in most of the provinces. Madras has placed before the province an objective for compulsory free education for all boys and girls upto VIII standard to be realised in twenty years' time and has framed its five years' plan for education accordingly. "The aim is to get the maximum number of children into schools," say the planners, "in shortest possible time and to take them upto a stage where there should be no lapse to illiteracy. This stage is considered upto grade V. This evidently is not a big problem for Madras where education has made most strides in the country. And the problem is linked by the addition of 13 lakhs children to the existing thirty lakhs in the schools. But other provinces where education is still a rarity and school-going children still in a minority and not a majority as in Madras, find the liquidation of illiteracy among the school-going children at least, within the short space of five years, find the task beyond their powers and content themselves by restricting the provision of

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free compulsory primary education to one-fourth of the province in the first five years of planning. The United Provinces have kept this as an objective. Bengal has done likewise spreading its education plan over twenty years.

A tough problem in planning the expansion of education is that of finding properly qualified teachers in large numbers to take charge of new schools when they are opened. The problem is beset with such difficulties that Sind had actually to defer for two years its scheme of introducing compulsory primary education in six more talukas every year for want of teachers. It has now decided to concentrate at first on training teachers and to embark on the expansion of education proper only when an adequate stock of trained teachers is at hand. For all India, even for partial liquidation of illiteracy aimed at by most of the planners, over a million more teachers will be needed. Bengal alone has stipulated for fifty thousand new schools and 250,000 additional teachers in the first five years of its plan.

The nearest approach to the minimum requirement of every village having some medical aid available has been made by the planners of the United Provinces. By proposing a straight increase of 500 allopathic dispensaries to the existing 750 and by proposing to subsidise 750 practitioners in order to induce them to settle in rural areas, they propose to increase the total number of rural dispensaries to 2,000 as against the estimated minimum requirements of 2,500 to 3,000 for the province as a whole. They also propose a flat increase of 100 beds in each divisional headquarters hospital, 40 beds in each district headquarters hospital and 20 beds in rural hospitals.

Need for ensuring a protected supply of drinking water to the rural communities has been recognised by most of the planners. But Madras alone has set before it an objective of supplying every village in the province with a protected supply of drinking water in ten years.

By far the major share of expenditure sought to be incurred in the planning is to be devoted to construction of roads and hydro-electric or irrigation projects. And construction of roads have a predominant place in plans of all the provinces. The road plan in all provinces is to follow the pattern set by the Government of India and the construction of the national highways, the provincial highways, the major district roads and the minor district roads is to be carried out in accordance with the prescribed standards. The road plan generally extends to 15 years at the end of which C. P. will have a total of 23,000 miles of roads, Bengal, 30,000, Bombay, 40,000, Bihar, 35,000 miles and like. At least one-fourth of the total amount of 1,000 crores of rupees that is to be spent in the first five years of planning is to be spent on roads. Roads loom even larger in the plans of some of the provinces. Bombay, for example, will spend as much as sixteen crores in the first five years out of a total planning cost of fifty crores, excluding expenditure on national highways which is to be borne by the Government of India.

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A perusal of the plans of the various provinces gives one an idea of the vastly differing conditions in which they live. Orissa, a new province, for example has not built so far suitable premises for its Government and is hoping to erect them (and a building for its High Court) in the period of planning. Central Provinces, a much older administrative unit, has no modern hospital and a plan for filtering water-supply in Nagpur, its capital town. It is hoping to have both these through the plan. The United Provinces where sugar industry flourishes has the problem of molasses, a bye-product of the industry on its hand and it seeks to deal with it by the advocacy of establishing plants for the manufacture of industrial alcohol from molasses. It rates its normal productive capacity of this highly prized industrial material at 25 million gallons a year. Bengal with rivers and rivulets crossing through the length and the breadth of the province is pestered with a weed, the hyacinth which grows in water and proposes to spend Rs. 1½ crores on measures which would prevent and root it out. Bengal also dreams of setting up a passenger transport board to control public transport in Calcutta. Madras and Bengal both have plans for developing waterways and Madras also has plans for developing its minor ports of which it reckons 23 on the east coast and 14 on the west. Madras has also plans for establishing a dry dock at Tuticorin.

Most of the provinces consider their post-war plans as financially feasible, depending reasonably on grants from the Central Government. The United Provinces has calculated to a nicety how it is going to raise Rs. 125 crores needed for the planning and how the burden of servicing the loans raised and new recurring expenditure brought about by the planning is to be met. It does not consider the expenditure to be beyond the financial resources of the province. Madras thinks similarly and hopes to finance its 142½ crore plan with the aid of 45 crore loans only. It would be content with a grant of 50 crores only from the Central Government and has provided for a reserve of six crores at the end of the period of planning. Bombay which has planned for the development of rural areas only expects to finance its fifty crore plan without much difficulty. Sind stands in a category of its own. Its cash resources would amount to nearly Rs. 20 crores for the period of planning. It would stand to get a sizeable grant from the Government of India and it would not have to raise more than one-fourth of the total amount it hopes to spend on its plan by loans.

But other provinces are financially more dependent on the Central Goverment for the success of their plans. Bengal is one. Bihar also depends to a large extent on the assistance from the Central Government. And so does Orissa. C. P. is more happily placed and expects to carry out its forty crore plan with a grant of Rs. 18 crores only from the Central Government.

April 1, 1947 is the date fixed for the commencement of the various provincial plans. Several Indian States have also submitted their own post-war plans and they are also expected to come into

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operation at the same time. The intervening period will be utilised by the Government of India in scrutinising the various plans so that they could be viewed as a whole and co-ordinated.

While the provinces will receive substantial grants from the Central Government, the Indian States may have to carry out their schemes from their own resources. It is contended that the British Indian provinces are financially handicapped in as much as they are deprived of revenues from customs and income-tax, the Indian States do not suffer from any of these difficulties. They have full liberty to levy their own income-tax and customs duties—many of them do so—and they should be in a better position to finance their own plans than the British Indian provinces.

FREEDOM STRUGLE IN SOUTH EAST ASIA

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Those who were led to believe that the end of world war II would herald the advent of a new era of peace on earth and goodwill among men have been sadly disillusioned by the turn of events in the very countries which the United Nations helped to liberate from foreign yoke. The unfortunate thing is that the defeat of the Japanese aggressor has brought no freedom or peace to the peoples of South East Asia. A minor war is going on all over Indonesia and Indo China—countries which the armies of India and the allied nations helped to reconquer. But if the reconquest means merely a change of masters and a more stable and stubborn form of foreign domination—the affected peoples are naturally apprehensive of their future. One thing is clear. The great war which has just ended has unleashed powerful national movements in all Asiatic countries and brought about unparalled solidarity among their teeming millions. Britain and France and Holland which had carved out for themselves large slices of S. E. Asia when these were weak and disunited and helpless would henceforth find it hard to continue or resume their unwanted anthority. The forces of nationalism have gained a momentum which, it would be both improper and dangerous to trifle with.

INDONESIA

"Indonesia" is the name given to the Netherlands Indies or better known as the Dutch East Indies which consist of five large islands—Java, Sumatra, Borneo, Celebes and western half, and New Guinea besides some fifteen minor islands and a number of smaller ones. The beauty and richness of these islands have attracted many nations from far and near, through the ages. India's cultural relation with Indonesia dates from centuries before the Christian era and there are to-day indelible marks of Indian culture and civilization in the arts and architectural remains of Java. Indeed contact between India and Java, not only cultural but commercial as well had been very intimate through the ages, and historians speak of the period

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when these islands formed part and parcel of what was known as Greater India. But that is another story which need not detain us. Suffice it to say that with the collapse of Muslim domination in the Sixteenth century the islands became the bone of contention between the British and Dutch traders who supplanted the Portuguese missionaries. But the Dutch finally ousted the British and with the dissolution of the Dutch East India Company in 1798 the islands became the possession of the House of Orange.

Like all foreign domination, Dutch rule was only concerned with the thorough exploitation of the islands for the benefit of Holland and the woes of the helpless Indonesians have remained unheeded. Like the Belgians in Congo the Dutch came to be hated for their severity and selfishness and the Indonesians had no option but to endure it in their helplessness. Dutch rule was replaced by the Japanese in March 1942. That brought no redemption for the stricken people. With the collapse of Japan in August last, however, came hopes of a resurgent Indonesia. The emergence of the independent Indonesian Republic was hailed as the new liberators of the islands from foreign yoke. That however was not to be. For instead of helping the indigenous Republic to take charge of its own territories Mr. Attlee, the British Prime Minister, is talking of his obligations to the Dutch rulers as if he had no such obligations to the very peoples of the islands! And the whole battery of British arms, by land and sea and air, is now engaged in thwarting the popular movement for freedom. Was there ever such a tragic situation? The very liberators to turn into enemies of the people! The pitiful blunder of Greece is being perpetrated in Indonesia to-day, alas with the help of Indian troops too. There is the sting of it!

"I submit," says Prof. Laski himself "it is not good advertisement of our intentions to use the troops of a nation aspiring to freedom to crush the aspirations of two groups of people (Indonesians and Indo-Chinese) with the same aspirations."

But what is the good? Though the Dutch forces cannot withstand the popular uprising of Dr. Soekarno's independents, Britain with her infinite superiority in resources, will do the trick for the benefit of the Dutch! But let it be remembered that such actions will only leave a scar which time cannot easily efface.

It is fantastic, as Pandit Jawaharlal says, to talk of freedom, democracy and of San Francisco Charter, and at the same time to suppress by force the independence movement in Java. The struggle in Java is becoming more intense and it has become the acid test of the policy of the United Nations, especially of England and the U. S. A.

But let there be no mistake about it. Any attempt to mollify the Indonesian independents with doses of "Dominion status" as contemplated in the recent offer of the Dutch Governor-General, is bound to fail. The trouble with the Dutch in Indonesia as with the British in India is that they concede "too little and always too late," as the *Manchester Guardian* has shrewdly pointed out. When Dr. Soekarno's men shout The Indies for "the Indonesians," they mean it. They are not prepared any more to allow 8 Million Dutch in far away Europe to dominate and exploit about eighty millions of Indonesians.

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INDO-CHINA

Now the same tragic story is being enacted in Indo-China. In both cases, "it is British policy but Indian lives and Indian honour that are staked for the unwarranted defence of the French and Dutch empires."

Indo-China, like Indonesia, is not one unit. It is a collective name given by the French to the group of their possessions in South East Asia. It comprises "five distinct units—the colony of Cochin China, the protectorates of Annam, Tong-king, Combodia and Laos." It is almost as big again as France with a heterogeneous population of about four and twenty millions. "The rulers of Indo-China, writes Mr. Chandra Gupta in the *Hindustan Standard*, "sold out their Country to France in the 19th century" but that did not kill the freedom urge of the people. The heterogeneous races of Indo-China, however, "have been welded into one people in the crucible of French imperialism—their common miseries making them forget the diversity of their races."

Even this obscure corner of South East Asia was once part of the Great Hindu Kingdom of Champa when modern Cambodia was known as the Kingdom of Kamboj. Indian influence in the life and thought of these people is still paramount which explains our reaction to the struggle and aspirations of the people of Indo-China. Nationalist India is in full sympathy with Indo-China's struggle against French imperialism.

With the occupation of Indo-China by Japanese forces in 1940 the struggle for liberation in that country took a new phase. But the Indo-Chinese never wanted a change of masters any more than the Indonesians. To the nationalists Japanese imperialism was as *hateful* as the French. The collapse of Japanese militarism was therefore hailed with unfeigned relief and satisfaction. But the allied forces are always ready, in spite of loud protestations of liberty and democracy, to buttress up any kind of European domination. And France which had itself to be rescued from Nazi domination at the cost of the lives and resources of the United Nations still claims to rule over this alien people. But Indo-China is determined to get rid of this French octopus even as she tried to keep out the Junkers of Japan.

The French ruling class has been perplexed by the turn things have taken in their erstwhile colonies in South-East Asia. The diehards in France, rightly observes Mr. Gupta,

> are seeking to scuttle the freedom movement in Indo-China by debunking it as a pro-Jap movement. That is a dirty slander which will bamboozle none. The empire-boosters in Britain, too, are frightened at the developments in Indo-China. For, that is a grim writing on the wall for all empire-builders. That is why they are pooling resources to frustrate the liberation movement in South-East Asia. It is significant that the French, the British and the Japanese troops are fighting side by side to repress the Indo-Chinese. Misfortune surely makes strange bed-fellows. But the zero hour of world imperialism has struck. Will even this unholy alliance be able to give that Frankenstein a fresh lease of life? If it does it will be the grimmest tragedy for the contemporary world.

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INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

The I.N.A. Trial

ALL eyes are turned to the historic Red Fort in Delhi, where a court martial is sitting in judgment on the records of the I.N.A. officers and men. Never has a state trial of this kind created a more intense or widespread sensation. The I.N.A. and the experience of the accused persons are convulsing the whole country and the public reaction to the trial has provoked comment in both hemispheres. In India itself the whole population has been stirred to its depths. For one thing, the I.N.A. has evoked the united support of all the people irrespective of political parties or religious differences Congressmen and Muslim Leaguers, Liberals and Mahasabhites, the Justice party and the Scheduled classes, have all joined in protest against the trial. The list of the Defence Council itself is proof of the unanimity of opinion among the intelligentia of the country. And the way that youngmen and the people at large have rallied to the cause of the I.N.A. —inspite of certain shocking aberrations as evidenced by the unfortunate happenings in Madura, Lucknow, Lahore, Rawalpindi, Calcutta and Bombay—is an index to the intensity of public feeling.

Whatever the technical offence of the I.N.A., there is ample evidence to show that they were moved by the loftiest feelings of chivalry and patriotism. It is this that has inspired universal public support for their cause. "I have not met one Indian in Burma," says an Indian Seamen in his letter from Rangoon,

who does not look at the I.N.A. without deep affection and respect. Indian lives were saved and interests looked after only because of Subhas Babu's wonderful organization. . . . . Even when the Japs evacuated Rangoon last year Subhas Bose left a regiment of the I.N.A., which maintained complete order in Rangoon and the outlying areas and protected the Indian civilians until the arrival of the British troops.

It is stated that the soldier Viceroy has in his letter to Mahatma Gandhi said that he has "an open mind" on the question of the trial. There is reason to believe that both the Secretary of State for India and the Commander-in-Chief are disposed to forgive and forget. If that is so, why should this wasteful and unwanted trial be continued?

The trial of the officers and men of the Indian National Army, says Mr. Fenner Brockway, "is a stupid blunder."

In the minds of the Indian people these men are patriots and a nation-wide movement of protest against trials, which has reached its climax in Calcutta should awaken the sleeping India Office to the realisation of the present temper and mood of the Indian people. Unless both the Labour Government and the India Office wake up they may find themselves confronted in India with a crisis as formidable, though it may express itself in different ways, as in Indonesia.

Hence the universal demand for dropping the trial.

The cases against the I.N.A. men should be dropped and the King's pardon granted to all except those who are guilty of atrocious crimes against their countymen,

said Sir Feroze Khan Noon, former Defence Member of the Viceroy's Executive Council, in an interview to the Associated Press of India.

The riots in Calcutta and elsewhere are a by product of this trial, warns the *New Statesman* and *Nation*. While Wing-Commander Millington, Commonwealth Party Member for Chelmsford, said in an exclusive interview to the United Press of India:

I have been following the reports of the recent happenings in India and I have come to the conclusion that trouble could be avoided if the proceedings against the I.N.A. officers are suspended forthwith. I believe it is a mistaken policy on the part of the Government of India to go on with the trial as the present Government has no standing in the country of the democratic backing of the people. The proper authority to prosecute these men will be a National Government elected by the people and responsible to the people of India. I have noted with interest the men's contention that they should be regarded as leaders of a national resistance movement. I quite appreciate their point. The least we can do is to stop the trials.

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Police Firing

Lathi charges and Police firing upon unarmed citizens in half a dozen places have marked processions and demonstrations in favour of the I.N.A. During the disturbances in Calcutta, the Police opened fire on 14 occasions, we are told by a Government *communique*. The Police firing on Calcutta student demostrators took a heavy toll and the tragic sequel has naturally horrified the public. We must protest against the manner in which firing is resorted to on the slightest provocation in this country. Students everywhere are apt to be carried away by their enthusiasm; but nowhere else do we hear of their being shot down for their excesses.

President Azad and other responsible leaders have promptly condemned acts of indiscipline on the part of the students and reminded the people of the need for self control. But there could be no excuse for indiscriminate firing on unarmed people. Judged by the number of casualties and the severity of the injury caused, it would appear that in some cases the firing was wanton. Hence the public demand for an immediate enquiry. "It is essential to find out," say Mr. N. R. Sarkar and Mr. G. L. Mehta in their statement,

> by whom the firing was authorised, whether the official was entitled to order firing, and whether due and proper warning was given to the unarmed crowd to disperse before force was used in this manner. It appears also that the firing was indiscriminate and wanton and several students and members of the public were injured on the chest and in the head.

From all reports it would appear that the Calcutta students behaved with exemplary discipline and that a little tact and patience on the part of the executive on the spot would have averted the tragedy. Hence the demand for a thorough investigation into the whole distressing affair. Writing under the caption "A Case for Enquiry" the *Times of India*, editorially observes:

> On the face of it, certain acts of omission and commission by individuals of the lower strata of the Calcutta police force give a thoroughly bad impression. . . . . From the facts as reported so far, an avoidable clash occurred where certain policemen concerned were apparently deplorably lacking in self-discipline.

It seems clear from the attitude adopted by Mr Casey and from the reported attitude of the senior Police officers that there is more than ordinary cause for enquiry as to whether tactful handling of the situation on the first day could not indeed have prevented initial clash which had cumulative results.

Allied Servicemen, according to a letter published in the *Statesman* of Calcutta, join in the public demand for an impartial enquiry. To retain in arrest students who did not take part in the violence that followed is not only a transgression of true democracy, but a deep blow to good relationship and understanding with the Indian people.

They believe that should it have been necessary to disperse the students' demonstration on November 21, means other than firing should have been adopted. Such action as that of the Calcutta police solved nothing, since the students finally reached their objective and demonstrated.

The Governor Designate of Bengal

The appointment of Mr. Frederick John Burrows to the governorship of Bengal is a welcome departure from the usual practice of choosing candidates for such high offices from among the blue blooded aristocracy of England. For one thing, Mr. Burrows, as one coming from the ranks, may be expected to understand and sympathise with the lot of the common people. Mr. Burrows was once a Railway porter who rose to a responsible position in the Trade Union. He has had administrative experience and proved himself a fearless and tactful negotiator. As a member of the Soulbury Commission for Ceylon reforms he is no stranger to the problems of the East. If the appointment of this typical labour man without social distinction goes some way to break-down the formalities of red tapism and aloofness of provincial governors it will have set an excellent example. It is to be seen how far Mr. Burrows is able to transform the rigid atmosphere of the Government House and find his proper place in the affections of the people in his charge.

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Mr. Jinnah's Election Stunts

Mr. Jinnah's Election speeches fully bear out the general feeling that there is no use approaching the League under its present leadership for any form of understanding. Probably vexed by his failure to set the Muslims against the Congress he has become almost morbid in his fanaticism. Where argument fails he uses abuse and the butt end of the pistol.

The terms that Mr. Jinnah has used against the Congress leaders are not at all befitting a true leader and I wonder if anybody of any other organization or any individual could ever use suth terms. The subjects, Mr. Jinnah has dealt with, is not a domestic one and I am sure he could find milder and gentler terms in the dictionary.

Thus writes Mr. A. Rahman of 3, Chandni Chowk, Calcutta, referring to the speech of Mr. Jinnah in Beluchistan on Oct. 16. No wonder that Mr. Patel asks Mr. Jinnah to mend his manners. Mr. Jinnah's wild outbursts against the Congress and his rabid denunciation of Hindu leaders are openly inciting his fellow communalists against their neighbours. The Congress "is out to crush the Muslims" he cries and he denounces its plea for Purna Swarajya as "fraudulent and dishonest machinations" invented to "humiliate the Muslim League". "We must get Pakistan at any cost. For it we live, and for it we will die," he shouts at the top of his voice in Peshawar. Contrast this pitiful exhibition of separatism with the political wisdom of Eamon de Valera who pleads for a United Ireland. "From the strictly political angle" says De Valera in a recent speech, "one thing remains to be done in order to have complete freedom for the whole country, and that is to undo the partition."

But Mr. Jinnah cares a fig for freedom. The kind of Pakistan which Mr. Jinnah wants, declares Mr. M Y. Nurie, former Congress Minister, "will always keep India in slavery."

Pakistan does not solve the question of minorities but aggravates the bitterness which is today prevailing between the two major communities, thus necessitating the presence of the British army in the country.

Jinnah's conduct throughout very clearly shows that he is against the freedom of the country, and is adopting all those tactics by which the freedom of the country is delayed. The Muslims should remember that till the country is free, their fate as a commnnity cannot improve. It is only in a free country that the social and economic revolution can take place. Such a revolution the Muslims require.

India and Labour Policy

It is not for the continuance of the same wooden and unimaginative policy of the late Tory government that Labour was elected to office in England. And yet the official foreign policy of Mr. Attlee's Government is no whit different from the rank imperalists' British interference in the freedom struggle in Indonesia and Indo-China and their vacillation in India fully justify the charge of bad faith levelled against the government by their own party men. Addressing a London meeting Prof. Harold Laski asked,

When are we going to realise our responsibility towards the Indian people? We make half-hearted offers of freedom and repeat half-true shibboleths in public meetings but there are always things unsaid.

In all British policy, whether of the Coalition or the Labour Government, there is still a marked absence of a real will to help in the making of a free India in the full sense of of the term.

Other speakers followed in the same strain. Indeed the angry protest against government's policy by the rank and file of British Labour should open the eyes of the government to the realities of the situation and help to change their policy in time. Mr. Jacobs, Secretary of the powerful London Trades Council, confessed that the Labour Government was embarrassing the rank and file of the movement by its action in India and Indonesia. He accused the Labour Government of violating its election pledges, thus betraying the British working class which, he said, in due course will rise in revolt against the very Government it put in office.

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FOREIGN AFFAIRS

BY "CHRONICLER"

Nationnl Convention in Indonesia

THE most important Convention since the start of the Indonesian Republic met at Batavia on November 25. 150 delegates attended, about 100 delegates were absent due to various causes. The Convention included four women.

Discussion during the session mainly concerned internal administration but among the resolutions was one protesting against the presence of the British Army in Java and suggesting that a joint force of Americans and Australians be substituted. Another sought to protest against the bombing of radio stations. Another reeolution thanked Ceylon for expressing sympathy for the Indonesians.

The Republican National Committee in session on November 26 called on all peoples to give "moral and material support to the people of Indonesia in the fight for independence so that the British may be restrained from converting Indonesia into another Manchuria for the benefit of the Dutch". The appeal was contained in a resolution passed by the Committee.

"The Indonesian people are at present in no mood to accept Dominion Status" the Indonesian Prime Minister, Mr. Sultan Sharir, told *Reuter's* Special Correspondent. in Batavia.

The 37-year-old lawyer, educated at Leyden University in Holland, suggested that there was a possibility of an agreement providing for a relationship between the Dutch and the Indonesian Republic on the lines of that existing between Britain and Eire.

Mr. Sharir added: "Dutch recognition of our right to complete self-rule would be a basis for the reopening of negatiations, but just now the word Dominion is most unpopular among the people."

New French Cabinet

General de Gaulle's new Cabinet was announced on November 21. General de Gaulle himself is Minister of National Defence as well as Prime Minister.

As Minister of National Defence, General de Gaulle will be assisted by the Minister of the Army M. Edouard Michelot (M. R. P.) and by the Minister of Armaments, M. Charles Tillon (Communist).

Four minsters without portfolio are the Socialist M. Vincent Auriol, M. R. P. representative M. Francisque Gay, the Communist leader, M. Maurice Thorez and the Conservative, M. Louis Jaquinot.

There are five Communists in all in the new Government.

The next day (22nd November), the French Constituent Assembly adopted by 304 votes to 242 a motion put forward by the Socialists for the appointment of a commission of 24 members to study and draft the text of a new constitution,

A vote of confidence in General Charles de Gaulle's new Government was passed with acclamation by the French Constituent Assembly on November 23 after his speech outlining Government's programme.

General de Gaulle, announcing his Government's programme, declared that the Government would immediately present to the House bills concerning nationalisation of credit and nationalisation of electricity Plans relating to various branches of insurance would also be submitted shortly.

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Yugoslavia declared a Republic

The 11 years' reign of King Peter II of Yugoslavia ended on November 29 when the Yugoslav Constituent Assembly formally proclaimed a Republic.

The announcement which decides the fate of the first of Europe's list of "Monarchs in Exile," was made after a joint session of the Yugoslav Assembly at which "the Federal People's Republic of Yugoslavia" was proclaimed.

The proclamation explained that this Republic is "a unified people's State, with a Republican form of Government, a community of equal peoples, who have freely expressed their will to remain united with Yugoslavia."

The announcement added that the Monarchy had been "finally abolished", and that King Peter, together with his entire dynasty, was deprived of all rights previously vested in the House of Kara Georgevich.

Revolution in Iran

Armed insurgents from Azerbaijan Province marched down the railway towards Teheran the capital, after taking the town and railway station of Manieh in a battle in which seven persian officials lost their lives.

Insurgents, armed with refiles and machine-guns, isolated Persian garrisons in three key cities in the north.

A statement, demanding autonomy within the framework of the Persian State, was issued on November 25 by the "National Congress" of Azerbaijan, north-west province of Persia. The statment has been communicated to Britain, the United States, Russia, China and France, as well as the Persian Central Government.

The National Congress was formed in Tabriz on November 20. Composed of over 700 delegates from all parts of the province the Congress has elected a Committee of 39 members to administer the internal affairs of Azerbaijan.

The Problem of Palestine

A Joint Anglo-American Committee has been set up to inquire into the problem of European Jewry and to review the question of Palestine, and make recommendations to the British and U. S. Governments for both and interim and permanent solutions.

Announcing this in the House of Commons, Mr. Ernest Bevin, the Foreign Secretary, indicated that ultimately Palestine would come under some form of trusteeship. A permanent solution when reached would be submitted to the United Nations' Organisation.

Mr. Bevin, however, added this warning: This Majesty's Government in making this new approach wish to make it clear that the Palestine problem is not one which can be settled by force and that any attempt to do so by any party will be resolutely dealt with.

Allied Order to Jap Government

Gen. MacArthur's Allied Headquarters has ordered the Japanese Government to introduce a 100 per cent. tax on war profits, and a capital levy up to 70 per cent.

At the same time, the Japanese Government were forbidden to engage in any credit operation pending a sweeping reorganisation of their finances.

This was the most drastic instruction yet issued by the Allied Headquarters. It specifically laid down that the Imperial household is not to be exempted from profits tax or capital levy.

One purpose of the War Profits Tax, the Allied Headquarters indicated, is to show the Japanese that war does not pay. At the same time, both the measures are designed to raise money for Government, and stabilise the purchasing power.

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The WORLD of BOOKS

(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

AMONG THE GREAT. By Dilip Kumar Roy Vora & Co, Publishers, Bombay Rs. 10.

This is a record of intimate talks with five great men of our time—Romain Rolland the artist, Gandhi the Saint, Bertrand Russell the thinker, Rabindranath Tagore the poet and Sri Aurobindo the seer. Sri Dilip Kumar Roy the pilgrim minstrel has had the rare privilege of coming in intimate contact with these celebrities and the record of his conversations and correspondance gives us a measure of his own versatile talents. Here is vivid picture and penetrating study of the lives and character of some of his outstanding contemporaries whose life and work have made a marked difference in the thought of our time. Mr. Dilip who has travelled extensively in quest of truth naturally contacted many noble spirits and has at last found his haven in the Aurobindo Ashram at Pondechery. In the book under notice, he has approached them as a humanist and artist, and the record of his impressions of the five representative men of our time is at once brilliant and faithful. Mr. Dilip is fortunate in his theme but that alone can not account for the uniformly entertainiug character of his studies. His own genius for friendship and his capacity for drawing out the best in the illustrious men he contacted, compled with his talent for reproducing his intimate talks in a charming record—these have all contributed to make the book vastly interesting. As Sir Radhakrishnan truly says in his Introduction :

> We are greatly indebted to Sri Dilip Kumar Roy for giving us this invaluable book written with a rare ease and charm and ennobled by a deep moral concern for the good of humanity.

To attempt a critical estimate of the studies is beyond the scope of this short notice and the reader is well advised to go straight to the book which will prove a source of fruitful and undoubted enjoyment.

GREAT AMERICANS. By C. Bernard Rutley. Macmillan & Co., Ltd., St. Martin's Street, London.

This book affords very inspiring reading indeed. It is not merely a series of biographical sketches of America's heroes—the soldiers, the politicians, the inventors, the travellers, the poets, the industrialists and the agriculturists; but it is the history of the rise and growth of the United States of America as well Beginning with a sketch of Benjamin Franklin, the book ends with the remarkable life and career of Franklin Delano Roosevelt. The author makes a touching reference to Roosevelt's great contribution to the success of the Allies, his part in the preparation of the Atlantic Charter and his plans for the conference of the United Nations at San Francisco. The maps and illustrations considerably enhance the value of the book which could with advantage be read by the young and the old alike.

THE STRUGGLE OF MODERN MAN. By F. G. Pearce. Oxford University Press.

This book is specially designed for the use of students in the high school stages and beyond. The idea is to teach Indian history with the background of world events so as to make the student grasp its full significance. It closely follows the author's well-known treatise.—*Footprints on the Sands of Time*—a quick survey of human history as marked by the lives of great men and women. Special attention is paid to modern periods, covering the chief events of the world from 1450. There are 46 short lessons in all to be studied in the course of a single year.

The key questions and exercises attached to each chapter are positive aids to stimulate thought and will be found useful for purposes of revision.

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LEGAL PROBLEMS IN INDIAN STATES. By Sardar Ranbir Singh, B.A., LL.B., Judicial and Political Minister, Dholpur State. Price Rs. 5.

Sardar Ranbir Singh's booklet brings together some aspects of the law and procedure applicable in Indian States to a number of matters, the exact position of the States in respect of which is not generally well known. Extra territoriality in jurisdiction, both civil and criminal, the immunity enjoyed by Ruling Princes in India from liability to trial, both in their own courts and outside, the procedure relating to extradition of offenders, the special privileges given to foreigners of European, American or other descent in respect of trial by State Courts, the mutual arrangements as regards the recognition and implementing of foreign judgment, the execution of decrees, commission and other processes and the cession and retrocession of civil and criminal jurisdiction over lands of particular descriptions within the limits of Indian States—these are governed by a body of rules and practice derived from treaties, from notifications issued under the Foreign Jurisdiction Acts and Orders in Council and from long continued practice, the details of which are obscure, many of them, even to officers of the Political Department of the Government of India as well as to officers of Indian States. "Legal Problems in Indian States" will be a useful handbook to refer to in connection with any of these matters. The references that the booklet gives to decisions both in the Indian High Courts and in the Court of the Judicial Committee of the Privy Council in England should be of value to persons who are interested in pursuing a more intensive study of the principles underlying many of these rules and of their legitimate application in practice.

WORLD IN FRANCE By Leopold Schwarzschild—Hamish Hamilton, London-Thacker & Co., Ltd., Bombay. As. 9.

This book was published in July 1943 long before the surrender of Germany. The author left Germany in 1933 to establish a newspaper *Das Neue Tagebush* in Paris. From that moment forward, he proclaimed to the world in his own trenchant and sardonic style that the European powers were being deceived by the pacific face of Germany. The author was one of those who felt convinced that it was futile to attempt to preserve peace by good intentions, by solemn declarations outlawing war or by "a League of Nations having neither the will nor the means to fulfil its proper function". Now that Germany has been crushed and an Allied Government is functioning there, the value of the book will be realised only by those who are willing to learn from the past.

BOOKS RECEIVED

CAN PLANNING BE DEMOCRATIC. A Collection of Essays prepared for the Fabian Society, Vora & Co., Publishers, 3, Round Buildings, Bombay.

HISTORY IS NOT MADE THIS WAY. A Symposium on Simla Conference, Renaissance Publishers, Bombay.

IN ENGLISH FIELDS. Poems from Books 1931-1941 By John Galsworth. Susil Gupta. 1, Wellesley Street, Calcutta.

THE CRIMSON THORN. Poems for Lovers 1931-41. By John Galsworth, Susil Gupta. 1, Wellesley Street, Calcutta.

DRAVIDIAN COGNATES. By K. Ramakrishnaiya, M.A. University of Madras.

TOLKAPPIYAM ELUTTADHIKARAVARAVECI. By V. Venkatarajulu Reddiyar, University of Madras.

CHINESE WOMEN AND FREEDOM By Anil de Silva, Kutub Publishers, Windy Hall Lane, Bombay 5.

GANDHIJI'S CORRESPONDENCE WITH THE GOVERNMENT, 1942-44, Navjivan Publishing House, Ahmedabad.

PLANNING ECONOMIC TRANSITION FROM WAR TO PEACE IN INDIA By V. K. R. V. Rao, Ph. D., Vora & Co., Bombay.

PARTITION OR FEDERATION. By D. N. Banerjee, General Printers and Publishers, Ltd., Calcutta.

REPORT ON THE MARKETING OF BARLEY IN INDIA. REPORT ON THE MARKETING OF GRAM IN INDIA, Agricultural Marketing in India, Manager of Publication, Delhi.

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DIARY OF THE MONTH

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Nov. 1. Dr. Soekarno, President, Indonesian Republic meets Dr. Van Mook.
—R.A.F. strikes at Indonesians.

Nov. 2. Tariff Board set up to enquire into claims from war-time industries for protection.

Nov. 3 Commander-in-Chief outlines Indian army's future.

—Travancore Maharajah's birthday.

Nov. 4. Reprieve to Bengal prisoners' death sentences in connection with I.N.A. activities.

Nov. 5. I.N.A. officers' trial opens at the historic Red Fort in Delhi.

Nov. 6. Mr. Casey resigns and Mr. F. J. Burrows, appointed Governor of Bengal.

Nov. 7. Dr. Soekarno rejects Dutch reform proposals.

—Train collision near Santhar in Bengal.

Nov. 8. Communists' offensive in China.

—Fighting breaks out in Batavia.

Nov. 9. Soekorno's appeal to Attlee and Truman.

—Mr. Attlee repeats Cripps offer to India.

Nov. 10. Sourabaya shelled—British attack by air and Sea.

—Mr. Attlee, British Prime Minister, arrives at Washington to confer with President Truman.

Nov. 11. Council of National Liberal Federation meets at Bombay, Mr. T. R. Venkatarama Sastri presiding.

—Occupation of Sourabaya by British forces.

Nov. 12. Nobel Peace Prize is awarded to Mr. Cordell Hull.

—Chiang's troops take Shan Hai Kwan, gateway to Manchuria.

Nov. 13. General de Gaulle is elected Head of the French Government.

—New Indonesian Government formed.

Nov. 14. Arabs denounce British statement
—Riots break out in Tel Aviv.
—Pandit Nehru celebrates 57th birthday.

Nov. 15. Mr. A. A. Waugh I.C.S., appointed temporary member, Viceroy's Council *vice* Sir A. R. Mudaliar.

Nov. 16. U. S. warning to Bulgaria *re* Elections.

—General de Gaulle resigns post of President of the Constituent Assembly.

Nov. 17. Pandit Malaviya rejoins Congress.

Nov. 18. De Velera advises against vivisection of India.

—Ban on I.N.A. meetings.

Nov. 19. Prime Minister Attlee, speaking at Ottawa, declares that Britain would carry through its job in Indonesia.

Nov. 20. Nehru Committee's Memorandum on Post War Plan issued.

—Nurenburg trial of Nazi leaders opens.

Nov. 21. I.N.A. trial resumed.

—New French Cabinet formed.

Nov. 22. Police firing on I.N.A. demonstrators in Calcutta.

—Singapore surrender described to I.N.A. Court Martial in Delhi.

Nov. 23. French Assembly passes vote of confidence in General de Gaulle.

—Police firing on Bombay student demonstrators.

Nov. 24. Agra University Convocation declared closed without address.

Nov 25. National Convention meets at Batavia.

—Armed clashes in Palestine.

Nov. 26. U.S. proposes to London and Moscow withdrawal of all foreign troops from Persia by January.

Nov. 27. Emperor of Japan opens the Diet.

—John Amery, son of former Secretary of State for India, sentenced to death in the treason trial.

Nov 28. Lt. General Sir A. E. Nye, appointed Governor of Madras.

—Earthquake in Sind and South Baluchistan.

Nov. 29 Orissa Boundary dispute settled by Viceroy's award.

—Yugoslavia proclaimed a Republic.

Nov. 30. Java Premier declares that Dominion Status is unacceptable.

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TOPICS From PERIODICALS

THE DEMAND FOR FULL EMPLOYMENT

Quoting Henry Wallace's dictum that "full employment in the United States is the first step on the road to permanent world-wide peace", Kamaladevi Chattopadhyaya urges in the *Modern Review* for November the same prescription for the needs of India. According to her,

a government which aims at full employment should be ready to spend more than what it takes away from the people in the shape of taxes. The State outlay must be designed with a view to laying low the social evils that haunt society to-day such as want, disease, overcrowding, ignorance and the like through a bold and comprehensive programme of public investment and construction. The economic returns will be as big and sound and real as the social. Economists are agreed that planning this way on an expanding scale will reduce the cyclic fluctuations.

Full employment gives each individual who is able to produce, the opportunity to do so. Thereby we ensure the maintaining of the desired standard of living for as large a section of society as possible through the supply of the required goods. It also means non-wastage of economic resources.

Moreover, she argues, a condition under which there are more jobs than worker-applicants, is of greater advantage to the workers and likely to augment their bargaining strength. The outlay is in no way an additional burden as is often mistakenly supposed. Therefore, the question whether a government can afford the plan or not hardly arises. In reality unemployment is caused by the uneven distribution of spending power which gets transferred from the pockets of the many to the pockets of the few. With the result, demand declines and industry deteriorates and workers get thrown out. For full employment this process has therefore to be reversed so that the national income may be so redistributed as to increase the purchasing power of the many who are to-day deprived of it. Where private enterprise falls short of the volume required to keep industry up to the mark required for full employment, the gap must be filled by government investments and constructive schemes. In fact the principle now recommended by several economists of note is for the government to maintain the normal procedure of keeping all factors of production in full operation.

INDIAN MERCANTILE MARINE

There is ample evidence on record, writes Prof. B. Banerjee, M A., in the annual number of the *Joint Stock Companies* warranting the inference that India had developed mercantile marine before the Seventh Century B.C. and used to have trade relations with far off countries.

Indian shipping, continues Prof. Banerjee, was used for two distinct purposes—one for trade purpose, just as the present-day mercantile marine is used and another for colonisation.

Java, Ceylon, Malayanesia and Indonesia were conquered and colonised. It was a proud day for India when it was not only an advanced, civilized nation and its religious preachers made a moral conquest of China, Japan, Ceylon and Indo-Asia, but her sea-going vessels visited the foreign countries for trade and commerce as well as for conquest and colonisation.

But it is of no use sighing over the past. After all is said and done the fact remains that if India is really to come to her own, if she has to convert herself by industrialisation from an exporter of raw materials to one exporting finished goods and to that end, if she has to capture foreign markets for disposal of her surplus products, if in other words she has to strike a favourable balance of trade, she must have a mercantile marine of her own, not only for her coastal trade but for international trade as well.

India, adds Professor Banerjee, has a sea board of over 4,000 miles and a number of first class ports between which about 5·5 lakhs of tons of goods are exchanged annually exclusive of passenger trade. The freight on cargo alone will work out at 12 crores of rupees.

As to the transport of international cargo to and from India, statistics reveal that steamship companies earn on an average 44 crores.

All this, concludes Prof. Banerjee, will be a saving to India if the government encouraged Indian shipping.

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NATIONALIZATION AND NATIONAL GOVERNMENT

Sir M. Visvesvaraya, in the course of a paper published in the *Hindusthan Review*, observes that if Government took the initiative to get half a dozen key industries started and placed them on the road to successful operation, the confidence of the public in Government measures may be expected to revive. Sir Visvesvaraya particularly points out:

According to the statement on Industrial Policy issued by the Government of India on 22nd April, 1945, the Central Government have decided to avail themselves of the provisions of the (1935) Government of India Act and to take over 20 key industries from provincial control under their own direct supervision with a view "to encourage and promote the rapid industrialisation of the country to the fullest extent possible."

The transfer of responsibility for key industries to the Centre is not in itself an event to rouse enthusiasm. Experience shows that under present political conditions not much co-operation or sympathy can be expected from the Central Government.

He gives a notable instance,

during the early period of the war, the Bombay Provincial Government had guaranteed interest on the capital required for an automobile industry, but it was the Central Government which not only declined to grant facilities but actually killed the project. An immense number of motor trucks and cars were wanted for the war, and business leaders were keen on developing the industry. Had the Indian public been allowed to participate in the manufacture of trucks, the country would have made money, its engineers and technicians would have acquired experience and skill of special value for the country's industrial future. A rare opportunity for utilising the country's vast material resources and talent under the stimulus of war was lost, due to the disinclination of Government to encourage Indian industries.

This failure to get the Government order for motor trucks was not due to want of capacity either. An aeroplane factory, suggested by the same group of Indian businessmen that had sponsored the automobile scheme, was allowed to be proceeded with on account of war exigencies. It was successfully constructed and brought into operation by an Indian company with foreign technical aid. Later, when the particular exigency which necessitated the step had passed away, the Company was relieved of its control and the factory converted into a jobbing shop. But that is, however, another story.

In fine he draws attention to the fact that

it was the Central Government again which while discouraging an Indian firm from ship-building cabled congratulations to an Australian firm for supplying ships to the Government of India.

BRITISH POLICY

Prof. Harold Laski, Chairman of the British Labour Party, writing in the Left-wing paper *Reynold's News*, severely criticises the use of Indian troops in Java and Indo-China.

In an article under the heading "This Java war is not our business," Prof. Laski says he does not wonder that the use of these troops has "provoked an angry outburst of criticism from India."

We stand there face to face with a nation, which whatever its divisions is at least agreed on demanding its own freedom and its right to self-government. We are committed, half-heartedly perhaps, but still committed, to the duty of making that freedom and self-government available to India with the least possible delay.

I submit it is not good advertisement of the sincerity of our intentions to use the troops of a nation aspiring to freedom to crush the aspirations of two groups of people with the same aspiration.

Commenting that it is tragic "to see Great Britain 'restoring law and order' in French Indo-China and the Dutch East Indies", Prof. Laski says: "No one can quarrel for one instant with the humane purpose of evacuating to safety prisoners—European or other—of Japanese occupation."

But it is difficult to believe that this could not have been accomplished by negotiation with the leaders of Nationalist movements in both territories.

What we are doing is the very different thing of making the process of evacuating the bridge by which the French and the Dutch can return to relentless exploition of many million people.

And one who looks at the economic pattern of Indonesian life can see that the sole Dutch preoccupation in Indonesia was for profit. This view is reinforced by difference which have emerged beween Dr. Van Mook in Batavia and the Dutch Government at the Hague.

What may appear to us as no more than enlarged police operation is to the peoples concerned destruction of hope—return to virtual peonage in which they merely exchange a ruthless Oriental master for a ruthless European. It makes the British claim to have been engaged in war for democracy and freedom seem a hollow mockery all over South-East Asia.

I should have thought we had earned ill-will in Rhodesia and Kenya without adding to it by what—objectively—is making possible no more than maintenance of slums in other empires.

Most people will have noted the care with which both Russia and China have stood apart from our policy. Both of them know from grim experience what is meant by intervention for the sake of restoring law and order.

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INDIAN LITERATURE

Perspective is a new journal of Indian Affairs published from Delhi. The first number contains some articles of striking interest on different phases of Indian Life. Dr. Amiya Chakravarty discourses facilely on Indian literature in his article on "The International Mind in Modern Literature." "As an Indian", he says,

I feel naturally diffident in upholding the supremacy of our literature, which I feel has indeed maintained a finer and more consistent spiritual tradition than in other countries. But no country can hold a monopoly of such traditions; all that we can claim is that our poetry, from the ancient ages to Rabindranath Tagore has proved its essential humanity by linking up our highest thought with the actualities of existence. Problems of war and peace, and of large-scale social beneficence have figured prominently in our Sanskrit verse, and in India's great modern poet the highest values of humanity have ever been related to the context of a national and international mankind. Our cherished traditions, those which have held our civilization and filled the people's lives, have been and are pacific. Relics of war have not been reverently preserved, nor have the names of great megalomaniacs waging aggressive wars been honoured and sung. The saga of daily humanity swings through Indian verses with the burthen of the seasons, the harvests, the flood or the famine; but the bulk of them ache with aspiration, and shine with the deeds of saintly men.

What is more, while ruthless despots repose in India's plentiful dust and "dictators, unstatued, tread the path of vanished summer storms,"

individual kings like *Akbar* and *Asoka* and *Vikramiditya* are on children's lips, and remembered with gratitude. But we have never paid much attention to high rank and position; the great welders of the people who often lived in the forest *Ashrams*, the peace-makers who united religions, the patrons of the arts and the civic sciences have established their prowess in our civilization and have found an eternal place in our literature. Indian saints and seers, both Hindu and Muslim, have themselves composed great poetry which they often left behind in oral form or on palm leaf manuscripts. The spirit of Indian thought can be seen in our old frescoes, rock carving, and painting where scant courtesy has been offered to blustering events. Our art has celebrated great social deeds and religious legislature, sometimes of living men whose fame had already made them historical. Even today when pestilence and war surround us, our literature seeks to express a deep social and spiritual fervour allied with a farsighted political vision.

WOMEN AND THE NEW WORLD ORDER

"We have different post-war plans before us, namely, the government plan as sponsored by the Reconstruction Committee of Council, Government of India for the central and as well for provincial governments, the economic plan by the well-known industrialists of India, known as the Bombay Plan, the Roy Plan and then the Visvesvaraya's Five-Year Plan but in none of these has the role of women been made clear. Are the women of India going to work along with the men as in Russia or are they going to compete with them as in the capitalist countries," asks Mr. Santosh Anand in an article in the *New Horizons* for November. The particular case of each individual woman will depend on how these issues take shape. We can nevertheless draw a general scheme of how the women are going to fit in the New Order—we shall take it for granted that the scheme will be sponsored by a national government on a comprehensive scale embracing every field of life and for the betterment of the masses and the country as a whole.

To start with education, the girls can have common education with boys upto the matriculation standard, learning the same subjects with extra training in sewing and cooking; but after matriculation every girl must chalk out her career and take training accordingly. Only a few girls who seriously mean to work in a chosen field should take up specialised academic training with boys, otherwise money spent on any specialised high education by girls is definitely a waste. After matriculation girls should have separate colleges upto the B.A. standard where they will learn subjects of special interest likely to be of use to them in their homes and in house-keeping, such as child-psychology, fine arts, general economics and politics, dancing, music, and painting and domestic science and elementary nursing.

The girls can take up training with boys in subjects like teaching, medicine and even in scientific research when they mean to stick to these and follow these as careers.

There are specialised subjects for which women are most suited, like nursing, social service in villages and among poor and illiterate population of industrial centres, for which there will have to be separate training centres for women. As for the majority of women they will and should follow housewifery as their career and for this they should educate themselves instead of blindly receiving education suited to men.

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The best course for women would be to train themselves mainly for their homes and house-keeping and at the same time to take as active a part and as much interest outside their homes as they possibly can, not against their housework but as a supplement to it.

There are varied things which require their attention outside their homes, such as social services, adult education, health services, particularly nursing, and work in numerous maternity and child welfare centres.

In these they can take active part by devoting one or two hours daily in any of the fields they are interested in. Apart from these, they can take interest in wider fields, for instance, in politics and economics by understanding different political, national and international issues and by exercising their rights of voting in elections; in understanding different government economic policies involving food problems, rationing, milk, fluctuation of prices and other intricate problems created by the war and which the different schemes are planning to solve, not neglecting the cultural side of our development.

RACIAL CONCORD IN ANCIENT INDIA

Dr. Kunhan Raja points out in an article in *The Dawn of India* that the influence of Indian civilization is seen in regions far out of what is really "India", in regions that constitute what is termed "The Greater India."

There is no evidence to show that Indians had actually conquered these regions and colonised them, thereby planting their civilization in these regions through their military power. It was more a willing acceptance of a grander and higher civilization by less civilized people, being drawn to it by its inherent worth. The Indians had moulded a civilization, a mode of life, an outlook upon man and his destiny, which was acceptable even to people in other regions differing from them in languages, race and ways of life.

India is also known to be the only country where in ancient times, there was perfect religious tolerance.

The State, as such, had no religion; there were religions in the States. There was no register of those who accepted a certain religion. There was no agency, no church which could admit into, or sent out of, the religion any one who adopted that religion or denied that religion. There were religious Teachers; there were followers for such Teachers. But a citizen, as such, was absolutely free to adopt any religion or no religion. Tolerance and freedom went hand in hand. This is the secret of the permanence of Hindu Dharma.

CALL FOR A CRUSADE

An emphatic impeachment of the leader of the Muslim League is contained in a statement attributed to the Fakir of Ipi, the head of the Independent tribes of the North-West Frontier. The Fakir of Ipi, writes the *Free Press Journal*, had dispatched some time back a few trusted observers to India and stationed them in the towns of Bombay, Delhi, Lahore and Karachi. These observers were charged with a mission to study the activities of the Muslim League organizations, and sumit a report thereon.

Having considered these reports, the Fakir Saheb has issued the following statement:

Now I can say from personal information that Mr. Jinnah is the Colonel Lawrence of Hindustan. Lawernce, under the cloak of friendliness towards Islam, sowed the seeds of hatred and animosity between the Arabs and the Turks, and thus brought Iraq, Syria and Palestine under the subjugation of Britain.

Similarly, Mr. Jinnah, under the guise of the Pakistan slogan, is creating a perpetual gulf between the Hindus and the Muslims. He is leading the Muslims to a position where they are bound to give a go-bye to the noble traditions and the heritage of Islam, and preserve merely a sectarian label. Verily he is leading them to hell.

Hence it is the bounden duty of every Muslim to launch a crusade against this.

INDIA, KEYSTONE OF IMPERIALISM

The President of the Australian Communist Party, Mr. L. Sharkey, writing in the Communist paper *Tribune*, declares:

India is the largest colonial enslaved country and the keystone of the whole vicious system of imperialism. Achievement of independence on the part of Indians would smash the basis of the entire imperialist system.

The hundred and fifty years of British rule, which liars claim was necessary to save Indians from themselves has resulted in nothing but the near starvation of 350 million poverty-stricken peasants. Indians can expect no relief from the British Labour Government and its Imperialist Foreign Minister Bevin.

British intervention in Indonesia and Annam was certainly motivated by the fear of the effect that liberation of these colonial people would be having on the Indian masses.

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INDIAN STATES

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Hyderabad

THE CO-OPERATIVE MOVEMENT

Government have recently sanctioned a scheme for the reorganization of the Co-operative Department which involves an annual expenditure of about Rs. 13 lakhs. Some of the major aspects of this scheme have already been given effect to. Co-operation, which during the last 30 years figured largely as a banking movement, has been reorganized so as to conform to the economic and social needs of the rural community. It aims at establishing self-contained villages held together by a healthy corporate spirit. To this end multi-purpose societies are being organised in every Taluq with the object of helping the production and marketing of agricultural produce and for the distribution of necessaries of life *e.g.*, food products, cloth etc. at cheap prices.

By means of the "Levy Collection Order" the Government has made it compulsory for every cultivator to sell a portion of his foodgrain produce on every acre brought under cultivation. The levy grain so collected is either shifted to deficit areas or used locally by means of co-operative distributing agencies. Government has also given the cultivators the option to deposit ⅛ of their levy grain as share capital into the local Grain Banks. This grain is given as a loan at 25 per-cent. interest to the members for cultivation purposes or for domestic use. With the grain banks so constituted the problem of food shortage in the villages and of seed stocks will be solved. The measure is intended to relieve the cultivator from the pressure of indebtedness and to increase his prosperity and standards of life. Nearly 3,000 grain banks have so far been registered. It is expected that in the course of the next three years every one of the 20,000 villages of H. E. H. the Nizam's Dominions will have a grain bank.

REFORMS FOR HYDERABAD

It is learnt that His Exalted Highness the Nizam's Government is considering amendments to constitutional reforms to be introduced in the State.

Widening of the franchise qualifications, it is understood, will be one of the items under the consideration of the Government. The Executive Council is holding weekly meetings for this purpose.

Bikaner

BIKANER FINANCES

Mr. K. M. Panikkar, Prime Minister of Bikaner, opening the State Legislative Assembly on Nov. 12 declared that Bikaner was completely free from all liabilities, and had started the year with a balance of Rs. 2½ crores invested in Government of India Securities. This was exclusive of other funds such as the Development Fund, the fund for the Bhakra Dam, etc., which had been created.

Mr. Panikkar said that the Government had decided to introduce the Income-tax. A Bill for this purpose would be placed before the House.

The State had agreed to take Rs. 25 lakhs worth of shares in the Central Government's fertiliser industry scheme. Steps had been taken to improve the quality of wool production in the State, and by next year, a woollen factory would be set up.

Bikaner's share in the Bhakra Dam scheme expenditure might come to Rs. 8 crores. The scheme was to utilise the waters of the Sutlej for irrigating a large area in the Punjab and was expected to cost not less than Rs. 35 crores. Under the present agreement, Bikaner would share in the scheme and the area which the state would have under irrigation would almost be 2,000 square miles.

The main policy of the administration of the State as laid down by His Highness was, he said, reconstruction, development, and welfare, keeping in touch with the people and sympathetic attention to their needs.

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Mysore

SILK INDUSTRY IN MYSORE

A scheme involving an estimated expenditure of over Rs. 40 lakhs spread over five years, for the expansion of Silk Industry in Mysore State was discussed at a meeting of the Policy Committee on Sericulture of the Mysore Economic Conference, held at the Bangalore Secretariat under the chairmanship of Mr. Abdul Wajid, former Revenue Commissioner in Mysore.

The Committee, it is learnt, decided to recommend to the Government the establishment of a Sericultural Research Institute in the State at a capital cost of Rs. 17 lakhs and annual recurring expenditure of Rs. 3 lakhs. Other questions which came up for consideration before the meeting included the opening of a Sericultural School, and of nurseries for raising mulberry seedlings, grants for co-operative societies, and the establishment of new hill stations for rearing foreign face cocoons. The Committee is also understood to have recommended a deputation of representatives of silk interests and officers of the State Sericultural Department to foreign countries, particularly to China for advanced studies in the industry.

The Committee recommended to the Government that the silk depot should continue to receive and sell silk during the currency of Silk Control Order or if this was not possible, the Mysore Silk (Control of Distribution) Order 1945 and Price Control should be removed.

REFUND OF GOLD DUTY

The Government of Mysore have constituted a Reviewing Committee to consider the application of the Mining Company for the refund of Gold Duty for the year 1945 with the Minister for Law as Chairman, the Financial Secretary to Government, one Member to be elected by the Legislative Council, one Member to be nominated by the Mining Board and the Chief Inspector of Mines (Convenor).

Baroda

RURAL SANITATION

Intensive propaganda for improving Rural Sanitation forms an important part of rural reconstruction activities in Baroda. A special Health Unit was established at Kosamba for this purpose some years ago. The unit covers 24 villages wherein sanitary rounds, disinfection of well water, improving sanitary conditions of houses and orher health activities were carried on.

Besides running this unit, the Sanitary Department continued anti-malaria work in 343 villages at Mahsana, Ravsari and Baroda districts About 23.190 anti-malaria pills and 1,890 Mapaquin pills were distributed free in villages.

A special anti-malaria campaign had to be organised in Okhamandal district which severely suffered from malaria during the later part of the year 1944.

TELEPHONE EXPANSION

The telephone systems in Baroda City and other towns of the State are fully loaded at present leaving no room for meeting new requirements. The scheme for expansion of the present systems in Baroda is sanctioned and the department has already taken this scheme in hand. But till this is completed, the present congested system has to be worked and to cope up with new essential demands and to meet the situation arising out of unavailability of spare, etc., the department is authorised to differentiate between essential and non-essential users and to disconnect the latter for meeting essential requirements whenever necessary. It has also been decided to disconnect these subscribers who indulge in blackmarketing of their telephones or who allow other parties to make use of their telephones contrary to the contract conditions. Further the number of calls to be made from each non-essential telephone is restricted to a maximum limit of 20 calls per day. The department is transgressing this call limit.

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Travancore

ABOLITION OF LAND REVENUE

The Travancore Government is contemplating far-reaching Land Revenue reforms in the near future.

Sir C. P. Ramaswami Aiyar, the Dewan of Travancore, revealed this in an interview to the Associated Press of India recently.

He said: "In addition to its primary education policy, the Travancore Government has certain other far-reaching proposals under consideration. One of the most important proposals is the abolition of Land Revenue as such, and the substitution of it with a nominal basic tax and a graduated income-tax, which will depend, not upon periodical land settlements but on the net income derived by land-holders."

The yearly jamabandi enquiries and investigations regarding failure of crops will not be conducted on the old lines, as every land-holder will pay tax only on the net income from his crops, after paying for his expenses."

The Dewan further pointed out that in the Travancore State, out of a total annual revenue of Rs. six and a quarter crores, only a sum of Rs. 50 lakhs is derived from Land Revenus.

"Under the new proposals," concluded the Dewan, "the small land-holders will have to pay only a nominal amount as basic tax for their holdings."

LADIES IN JUDICIAL DEPARTMENT

For the second time, a lady Advocate has been chosen for appointment in the Judicial Department of the State. She is Miss Aley Zachariah, B.A., M.L., Advocate, Trivandrum. She has been appointed acting third-grade District Munsif and is posted as temporary District Munsif, Neyyatinkara in South Travancore.

The first lady to be appointed to an office in the Judicial Department was Mrs. Anna Handy. She is now second and Additional Sessions Judge at Quilon.

Jodhpur

VILLAGE PANCHAYATS IN JODHPUR

The Government of Jodhpur have sanctioned a sum in the neighbourhood of Rs. 25,000 to be distributed among the village Panchayats at the rate of Rs. 100 per Panchayat irrespective of the consideration whether the Panchayat is situated in the Khalsa or the Jagir area. Panchayats have also been permitted to introduce taxation, both in Khalsa and Jagir areas, if they so desire. The Khurda and Jhumpi tax, which is something like a house-tax levied in the Khalsa area and which was so far credited to the Land Revenue Department, has been directed to be made over to the Panchayats. It is hoped that these measures will considerably strengthen the financial position of the Panchayats in Marwar, and give them the necessary facilities for their further progress.

As regards the Jagir area in particular, the Government has appointed a committee, with Rao Bahadur Rao Raja Narpat Singhji as Chairman and the Director of Local Bodies as Secretary, to examine the general question of taxation in Jagir areas and to explore ways and means of financing post-war development schemes of education, medical relief and local self-government in Jagir areas.

Cochin

COCHIN BUDGET

The Cochin Government' Budget for the coming Malayalam year 1121 (Aug. 17, 1945 to Aug. 16, 1946), is based on an anticipated revenue of Rs. 294 25 lakhs, which is Rs. 41·25 lakhs more than the revised estimate for the current year, the expenditure being estimated at Rs. 282 48 lakhs, representing an increase of Rs. 34·64 lakhs over the current year's revised estimate.

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INDIANS OVERSEAS

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Malaya

ARRESTS OF MALAY INDIANS

Sir Alladi Krishnaswamy Iyer, President of the Malaya and I. N. A. Defence Committee of South India, in an interview, explained the objects of the Committee. The main objects of this Committee are:

(1) "To render such legal assistance as it can afford provided, of course, the necessary facilities are accorded by the Government of India for passage and for stay in Malaya in the disturbed conditions obtaining there at present."

(2) "To press upon the Viceroy and the Government of India the need for a careful examination of the cases of the prosecutions in Malaya so that unnecessary prosecutions might be withdrawn:

(3) "To impress upon the Viceroy and the Government of India the need for their undertaking the expenses for the defence in proper cases; and

(4) "To request the Government of India to give full and detailed information in regard to the state of affairs in Malaya as also the nature and kind of offences for which Indian civil and military personnel are being prosecuted in Malaya."

"The Committee will be in a position to issue a further statement in regard to its future programme and work only after getting a reply from the Government of India and after gauging the response which it receives from the members of the bar and the public," he added.

S. Africa

LATE SUFI AHMED MIA

We regret to learn that death has occurred of Sufi Ahmed Mia, aged 64, one of the best-known members of the Indian community in South Africa. He is the author of ten books on mysticism and introduced Indian medicine in that country to which he went in 1915. He was educated in Delhi.

Malacca

PLIGHT OF INDIANS IN MALACCA

About 15,000 destitute Indian labourers in Malacca alone are undernourished and and need urgently clothing and food, according to a telegram sent by the Malacca Indian Association to the Congress President. The Association prays the Congress President to send representatives to study the conditions in Malacca and help these destitute labourers urgently with clothes and food.

Ceylon

INDIANS IN CEYLON

The Council of the Imperial Indian Citizenship Association has requested the Government of India to furnish the Council with information regarding the position of Indians in Ceylon *vis-a-vis* the newly proposed constitutional reforms for Ceylon.

In the opinion of the Council, the Soulbury Commission has entirely ignored the case of Indians in Ceylon, as it does not recommend any measure to secure full citizenship rights for one million Indians in Ceylon.

Siam

MR. ANEY'S MISSION TO SIAM

Mr. M. S. Aney, Government of India's Representative in Ceylon, is going on a special mission to Siam to enquire into the condition of Indians in that country and also to look into the cases of persons alleged to have collaborated with Japan. Mr. Aney is accompanied by Mr. Dayat, Under-Secretary to the External Affairs Department, and they are already in Kandy awaiting passage to Bangkok. It is understood there were nearly a lakh of Indians in Siam during the war belonging to the I.N.A. and the Indian Independence League, and including internees and other civilians.

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Questions of Importance

PARLIAMENTARY DELEGATION TO INDIA

A British parliamentary delegation is to leave for India as soon as possible to meet leading Indian political personalities and learn their own views at first hand. Announcing this in the House of Lords, the Secretary for India, Lord Pethick-Lawrence, said: "I desire to make it plain that His Majesty's Government regard the setting up of a constitution-making body by which Indians will decide their own future as a matter of the greatest urgency."

The India Secretary stated that the object of the parliamentary deputation would be "to convey in person the general wish and desire of the people of this country, that India should specially attain her full and rightful position as an independent partner State in the British Commonwealth and the desire of Parliament to do everything within our power to promote speedy attainment of that objective."

Lord Pethick-Lawrence referring to the "difficult transition times" stated that "the Government of India cannot divest itself of the responsibility which rests upon it, and upon all Provincial Governments, of preserving law and order and of resisting any attempt to resolve the constitutional issue by force."

"Realisation of full self-government," he added, "can only come by orderly and peaceful transfer of control of the machinery of State to purely Indian authority."

Professor Harold Laski, Chairman of the British Labour Party, said at a public dinner in New York:

I accept as an acid test of the *bona fides* of the Labour Government of Great Britain that it shall not merely declare its desire to see a free and self-governing India, but that it shall organise conditions necessary to the fulfilment of its desire.

SIR A. R. MUDALIAR ON WHAT INDIA STANDS FOR

Sir A. Ramaswami Mudaliar, Leader of the Indian Delegation to the Preparatory Commission of the United Nations Organisation, in an interview to Ronald G. Bedford, *Reuter's* special correspondent in London, said on November 24:

I speak not in the name of the Government of India but in the name of India when I say that the people of my country have never been happy about the use of the Atomic Bomb by the Allies. . . . .

I say this after listening to the Prime Minister's speech in the House of Commons recently on his talks regarding the Atomic Bomb with President Truman and the Canadian Prime Minister, Mr. Mackenzie King—that, while opinion has been divided here on the question of the Allied use of the Atomic Bomb, there was hardly anyone in India who felt its use was justified. Throughout the war which had just ended, opinion was constantly expressed that the methods adopted by the Axis Powers of of bombing open cities, of indiscriminate killing of civilian women and children and the use of rocket weapons which had no particular military targets were wrong and indefensible.

The use of the Atomic Bomb, therefore, could never be defended if it is admitted that these criticisms were just because the Atomic Bomb did on a more dreadful scale what indiscriminate bombing and rockets were intended to do.

It will be the intention of India at the United Nations Organisation to try to recapture the spirit which prevailed among nations at San Francisco.

India wants to see Atomic energy developed for the benefit of mankind instead of for its destruction. It is true that such a development would help in a great measure to raise the standard of life in India, but India does not view this thing selfishly. We want to see Atomic energy made available to all peoples of the world in order that our standards of life may be improved at the same times as theirs is raised.

Atomic energy is only one phase of the great era of scientific development. We are at the threshold of new wonders and India would like to see all scientific discoveries turned into peaceful channels and used for the benefit of all the world.

India has a great role to play in the near future for her centuries of culture and her outlook on life have equipped her to lead nations of the world into an era of peace and prosperity.

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Utterances of the Day

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SIR RADHAKRISHNAN ON MORAL VALUES

Sir S. Radhakrishnan addressing the P.E.N. Conference at Jaipur on October 22, on the Moral Varities of Literature, said that human beings were at the stage of intellectual consciousness and human life on earth could not be regarded as the crown of evolution.

Men must become men of vision. There is a solitary side of human life, dreams, the realm of imagination and the soul. Literature is what man does in his solitariness. Today's literature is on the intellectul level only. Literature subordinated to military glory. Men are converting themselves into machinery. When Hitler is defeated, perhaps dead, his philosophy is undefeated. Are we not still clinging to the old policies which will make world not a home of the human species but their graveyard? Great life nature produces a feeling of *Brahmanand Sahodara*. Unless you yourself are a great seer you cannot produce great literature. Valmiki says: 'He is a seer who has passed through much suffering which has not made the heart dry.' You must grasp the internal significance of the universe itself.

Sir S. Radhakrishnan, continuing, said:

Moral values of literature are incidental. We are not writing treatises on ethics. You convey truth and thereby you transform men. There is one authentic voice that is the voice of compassion, which is good and beautiful.

There is a heavy responsibility which rests on the intellectuals of the world, added Sir S. Radakrishnan.

They have betrayed their mission. They boosted bad men and supported groups instead of humanity as a whole.

If ever there was a conflict between cosier environment and individual self, Mahatma Gandhi's path of civil disobedience should be adopted, it is the duty of intellectuals to stand for the highest ideals. Buddha, Socrates, Christ and Gandhi are the great examples.

MRS. PANDIT'S WARNING

At Springfield, (Ohio) MRS. Vijayalaxmi Pandit stated "I have little faith in statesmen to bring about world security. I believe common peoples, are the ones who will make an entire world structure for peace if they get their thinking straight on major matters in all countries of the world.

"If, however, the world remains composed of possessor nations and nations possessed," Mrs. Pandit added, "there will be war after war until peoples of the earth destroy themselves.

"I said at San Francisco that a challenge of the next war would come quicker than anyone suppose, and would come from Asia, and has come, for there is war going on in Asia now betraying the principles for which men and women of Allied armies died. We cannot forgive the British not because they exploited our country (India), not because they denied us the rights belonging to human beings, but because they have crushed the soul of the Indian people.

"The situation in India is grave. India is in revolt, and if there is war, it will be a race war. However, there need be no war if the victorious nations share what they are interested in and employ principles, and not political expediency in their thinking.

DR. LATIF ON THE LEAGUE'S CLAIM

Addressing the Madras Institute of Public Administration on November 9, at the University Buildings, on the subject of "The constitutional status of Pakistan, internal and external", Dr. Syed Abdul Latif examined the latest ideas of Pakistan as envisaged by the Muslim League, and pointed out that the claim of the League could not be sustained.

Dr. Latif was emphatically of opinion that the picture of the independent sovereign Pakistan, which, the League leaders had raised before the minds of the Muslim masses at this critical hour was not a picture of either an Islamic State enforcing Shariat Law or an Independent State or a full Dominion in any accepted sense of the term.

Dr. Latif appealed to the League leaders to pause and reflect. The British trend of mind was distinctly against any absolute partition of the country. It was up to the Muslim League to seriously consider whether it was not desirable to give up its intransigence and reconcile itself to the union of sovereign states for India each state enjoying full internal sovereignty or full autonomy and jointly looking after subjects common to the entire country.

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Political

CONGRESS ELECTION MANIFESTO

The highlights of the Congress Election manifesto are:

(1) The Congress stands for equal rights and opportunities for every citizen of India.

(2) It stands for the unity of all communities and religious groups and for tolerance and goodwill between them.

(3) It stands for full opportunities for people as a whole to grow and develop according to their own wishes and genius.

(4) It stands for freedom of each group and territorial area to develop its own life and culture within the larger framework.

(5) It stands for the re-grouping of Provinces on a linguistic and cultural basis.

(6) It stands for rights of all those suffering from social tyranny and injustice, and for the removal for them of all barriers to equality.

(7) The Congress envisages a free democratic State with fundamental rights and liberties of all its citizens guaranteed in its constitution.

(8) The Congress stands for a Federal constitution with a great deal of autonomy for its constituent units.

(9) The Congress will tackle the most urgent and vital problem of India, namely, the removal of the curse of poverty and raising of the standard of life of the masses.

(10) The Congress stands for modernisation of industry and agriculture and social control of all sources of wealth, methods of production and distribution so that India may grow into a co-operative commonwealth.

(11) In international affairs, the Congress stands for the establishment of a Federation of free nations.

(12) The Congress will champion the cause of the freedom of all subject nations and elimination of Imperialism everywhere.

RADICAL DEMOCRATIC PARTY

The Radical Democratic Party was severely criticised by Dr. Rajendra Prasad at an election meeting in Shahabad district.

"The whole of India knows the history of the party", said Dr. Prasad. "In 1942 when the people in our country were facing bullets, were being looted and burnt, they sided with the Government and even helped them to suppress the movement. Not only that, they were against the release of the Congress Working Committee Members. They not only propagated against India and Indian interests in this country but in foreign lands. There can be no greater betrayal of the motherland."

THE JUSTICE PARTY

The urge for freedom has become so universal that erstwhile reactionary parties line up with the Congress in their demand for independence.

Addressing a gathering at the Victoria Public Hall, Madras, on November 19, Mr. P. Balasubramania Mudaliar, a candidate seeking election to the Central Legislative Assembly, emphasised that he stood firmly for the termination of Bristish rule in India as soon as practicable. Though the Congress party urged that the I.N.A. trial should be postponed until after the formation of a national Government, he wanted the release of all I.N.A. men, and that they be treated as the Burmans were treated.

Sir P. T. Rajan, Leader of the S. I. L. F. (Justice Party) speaking at the Gokhale Hall, accorded official party support to the pledges, including that on "Quit India", given by Mr. P. Balasubramania Mudaliar.

Sir P. T. Rajan said that the Justice Party stood for the independence of India quite as much as the Congress did, and added that he had declared on many occasions in the past that, if Englishmen did not quit India of their own accord, they (the Indians) should "kick them out". "I could have been hauled up for saying this, under the Defence of India Rules," observed Sir P. T. Rajan: it is not my fault if I was not."

Soon after the results of the Elections were known Mr. P. Balasubramania Mudaliar, advised the leader of Justice Party to wind up the party and added that his policy hereafter would be not to fight for Non-Brahmins as against Brahmins but to fight for merit and talent wherever it was found.

"I am therefore advising the leader of the Justice Party" he said, "to wind up the Justice Party inasmuch as non-Brahmins do not any longer want the Justice Party."

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Educational

SIR C. P. ON PATNA UNIVERSITY CONVOCATION

Interviewed regarding the attitude of the students of the Patna University to the recent Convocation, Sir C. P. Ramaswami Aiyar said: "Though the students of the Patna University had originally decided to boycott the Convocation in the same manner as in the case of the Allahabad, Agra and Nagpur, the Secretary of the Patna Congress Committee intervened in the matter and advised the students not to boycott the Convocation. The Vice-Chancellor also very wisely took the responsibility for dealing with the proceedings of the Convocation without calling police assistance trusting to the good sense of the students. These two circumstances resulted in calming the atmosphere and, as reported by the A. P. I. from Patna, 75 per cent, of the students attended and even the other 25 per cent, came and joined the Convocation after the proceedings commenced. There was absolutely no interruption or disturbance during the conferment of degrees or during the Convocation address."

AGRA UNIVERSITY CONVOCATION

The Agra University Convocation, was on November 24, declared closed without the convocation address being delivered.

As the convocation procession headed by the Registrar, members of the Senate and other officials of the University entered the pandal, students started shouting I. N. A. slogans: "Jai Hind", "Delhi Chalo", "I. N. A. Zindabad", etc., When the Vice-Chancellor, Mr. J. C. Chatterjee, got up to introduce Sir Maurice Gwyer and requested him to deliver the Convocation address, students began shouting "Maurice Gwyer Murdabad."

The Vice-Chancellor made repeated appeals to the students to maintain discipline and to honour the dignity and hospitality of the University. But as the situation did not improve, he declared the convocation closed.

MILITARY COLLEGES FOR S. INDIA

After distributing prizes at the King George's Royal Indian Military College, Jhelum, on November 20, the Commander-in-Chief in India, General Sir Claude Auchinleck, addressing the students said: "We are going to start three new colleges as good as this in the south of India and later three more elsewhere".

Emphasising the need for complete unity, General Auchinleck declared: "I do not want these new colleges to take boys merely from the part of the country in which they are situated. There is only one army in India and whether we be Hindus, Muslims, Sikhs or Christians, we are all serving one country. You muat all learn to meet and mix with one another. Self must come last, the team first."

The Commander-in-Chief also referred to India's future military academy and added: "I hope many of you here to-day will attend the academy".

A SANSKRIT UNIVERSITY

A proposal for the establishment of a Sanskrit University with Sanskrit as the medium of instruction. was referred to by Babu Sampurnanand, former Education Minister of the United Provinces, in his presidential address to the All-India Sanskrit Library Conference at Agra on November 10.

Sanskrit, said Babu Sampurnanand, was entitled to protection from all those who were interested in Indian culture, regardless of religion. It was not merely the language of the Vedas, but the symbol and storehouse of Indian culture. "The Indian Muslims are the descendants of Aryan ancestors. In Painting, Sculpture, Architecture and Music, they follow strictly Aryan traditions. With the teachings of Buddha, Indian culture crossed the seas and conquered distant countries like Siam, Java and Japan. The religion, art and literature of those countries amply testify to Indian influence.

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Legal

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BAN ON I. N. A. DEMONSTRATIONS

Condemning the ban imposed on public meetings and demonstrations in various parts of the country to protest against the I.N.A. trials, Mr. T. R. Venkatarama Sastri, in a communication, says:

"The I.N.A. trials are held far away in the north. Meetings are held in different places to express popular disapprobation of those trials. No local matter is involved in any of these places. What necessity is there to issue orders under Section 144, Cr.P.C.? It is these orders that convert it into a matter for local conflicts. And then, it becomes a matter of perstige for the Government to maintain them against all protest that the orders constitute a restriction of the right of the people to meet and express their opinion on a public matter. How is public opinion to be expressed except in a public meeting? When these orders, *prima facie*, unnecessary, are passed, it is no matter for surprise that men of ardent temperament are moved on occasions to defy such orders as a matter of public duty.

"In these cases, who are responsible for the disorders—those that issue these orders, or those who desire to meet and express their disapprobation of the trials? And having issued these orders, shootings and killings follow and the authorities have to throw the blame on goondas and provoking agents. But for the prohibitory orders, meetings will go off quietly, merely registering their protest against the trials. It is for authorities not local but far away, to attach as little or as much importance to the opinions so expressed by the people.

"It would seem as if the authorities everywhere considered it treason for anyone to express in meetings disapprobation of these I.N.A. trials."

COMMUTATION OF DEATH SENTENCE

The death sentence passed by a Court Martial about four months ago in connection with Indian National Army activities on four persons who are now in Bengal jails have been commuted, the *Amrita Bazar Patrika* understands. The four persons are: Sardar Amar Singh Gil, Mr. Jyotish Bose. Mr. Haridas Mitra and Mr. Pabitra Roy.

It is understood that Gandhiji has been in communication with the Viceroy for some time past, adds the paper, and it is mainly through his efforts that the commutation of the death sentences has been effected.

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DEATH SENTENCE FOR JOHN AMERY

John Amery, son of the former Secretary of State for India, who was alleged to have been broadcasting over the German Radio during the war, was sentenced to death at London's Central Criminal Court on November 28.

The Judge in his judgment said:

"I have read the depositions in this case and I am satisfied that in what you did you did it intentionally and deliberately and after you had received warning from more than one of your fellow countrymen that the course you were pursuing amounted to high treason. You stand a self-confessed traitor of your King and country and you have forefeited your right to live."

After the sentence of death had been passed, Amery bowed to the Judge and walked down to the cells without any sign of emotion.

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POLITICALS IN JAIL

According to figures available 6,127 people were undergoing imprisonment on September 1, in connection with the Congress movement. The figure compares with 22,000 who were in prison in the middle of 1943.

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Insurance

MRS. DESAI'S PLEA AT COPENHAGEN

Mr. Dinkar Desai, on behalf of Indian seamen, urged at a meeting of the Social Insurance Committee of the Maritime Preparatory Technical Conference at Copenhagen that proper provision should be made in drafting international regulations to the effect that special schemes of social insurance for seamen should immediately be introduced irrespective of the fact whether such schemes are in existence or not for industrial workers, in general in a particular country.

Mr. Desai's suggestion was accepted by 12 to 6 votes.

British ship-owners, speaking against the proposal, stated that it was not practicable to have a special scheme of social insurance for Indian seamen. They advanced the argument that Indian seamen were not wholetime workers and took to agriculture as their occupation when they could not go to the sea.

Mr. Desai, in a spirited reply, refuted the arguments brought forward by the British ship-owners. He stated that Indian seamen looked to maritime employment exclusively as their occupation handed down from father to son.

It is to be greatly regretted that the representative of the Government of India did not vote but remained neutral, while the representative of the British Government voted for Mr. Desai's proposal.

FAIR DEAL FOR INDIAN INSURANCE

Commenting on the status of Indian Insurance Companies, Mr. B. M. Birla, Chairman, Ruby General Insurance Co., Ltd., presiding at the 9th General Meeting held recently, observed:

"The voice of Indian Companies so far has been very feeble in the Insurance Associations which are dominated by foreign interests. The time has come when the representatives of the Indian Companies should have greater voice in the various Committees. The various Indian Insurance Associations should be strengthened and should further the cause of Indian Insurance vigorously."

Referring to the progress of the Company, he said:

"Despite the war situation characterized by stringent control resulting in depletion of stocks, etc, with a consequent decrease of premium, our accounts disclose a very successful year of trading. The Company has now attained a position of great stability derived from a substantial volume of business distributed throughout the country which bespeaks of the confidence inspired by its method of working.

SOCIAL INSURANCE FOR INDIAN SEAMEN

The hope that the problem of adapting social insurance to the particular needs of Indian seamen would be successfully solved with the help of Prof. Adarkar was expressed in an interview by Dr. Laura Bodmer of the I. L. O. at Simla at the request of the Government of India to assist in the preparation of a social insurance scheme for Indian seamen.

Details of the scheme, which were under consideration, she added, might cover unemployment, injury and sickness as well as old age and death not due to accident.

Giving an insight into the conditions under which seamen at present lived and worked, she recalled her recent tour of the ports of Bombay and Calcutta and said she realised how much the problem of social insurance was complicated by prolonged unemployment of seamen, many of whom lived in miserable conditions and in debt by having borrowed money they required for their maintenance while awaiting employment. The success of social security scheme for seafarers, she felt, would depend to an appreciable extent on a satisfactory system of recruitment.

The seamen's trade unions were anxious to see the indroduction of the social insurance scheme and assist in its implementation.

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Trade and Finance

FINANCIAL AID TO PROVINCES

A new decision with regard to the starting of post-war developmental programmes by Central and Provincial Governments has been taken, it is understood, as a result of the tour of the Provinces recently made by the Finance Member Sir Archibald Rowlands. The original plan to begin these projects in 1947 has been changed and it is now decided that Central Government should go ahead with selected schemes immediately.

In the selection of schemes for commencement in the current year and the next, special emphasis has been laid on those which add to the national income and at the same time create the maximum employment. In order to encourage the Provincial Governments to embark on the new policy, it is understood that the Government of India have not only offered the fullest assistance by way of loan required for self-financing projects like irrigation and Hydro-electric schemes, but also to reimburse Provincial Governments, if desired, to the full extent of the expenditure incurred on other approved schemes, for instance agricultural development, minor irrigation communications, forest, soil erosion, etc., in 1945-46 and 1946-47. These reimbursements to Provinces will be advance payments which will not be removable but will be set off against central grants to Provinces for their five-year plans.

It is pointed out that the Central surpluses out of which central grants to Provinces were expected to be made are not yet in sight. The inauguration of this new policy is the result of the unexpectedly sudden termination of the war and the recognition that the active prosecution of measures necessary for maintaining and developing the economic condition of the people should not be frustrated by narrow and out of the date financial considerations.

EXPORTS, IMPORTS AND TRADE BALANCE

Exports of Indian merchandise increased from Rs. 163 crores in 1938-39 to Rs. 204 crores in 1939-40. Thereafter there was a decline to Rs. 187 crores in 1940-41, again an improvement to Rs. 238 crores in 1941-42 and again a decline to Rs. 188 crores in 1942-43. There was, however, a progressive increase in the last two years of the war, the value improving to Rs. 199 crores in 1943-44 and to Rs. 211 crores in 1944-45.

Imports of foreign merchandise also improved in the first year of the war, increasing from Rs. 152 crores in 1938-39 to Rs. 165 crores in 1939-40. There was a decline to Rs. 157 crores in the following year, an improvement to Rs. 173 crores in 1941-42 and again a decline to Rs. 110 crores in 1942-43. As in the case of exports, here too there was a progressive recovery in the last two years of the war, the value of imports rising to Rs. 118 crores in 1943-44 and to Rs. 201 crores in 1944-45, the peak figure for the war period.

The balance of trade in merchandise (private) in favour of India, after rising from Rs. 17 crores in 1938-39 to Rs. 48 crores in 1939-40, declined to Rs. 42 crores in 1940-41. There was a phenomenal increase in the succeeding three years, the figures being Rs. 80 crores, Rs. 85 crores and Rs. 92 crores in 1941-42, 1942-43 and 1943-44, respectively. In the last year of the war, however the favourable balance registered a precipitous drop to Rs. 27 crores, owing to a phenomenal increase in the value of imports alongside only a moderate increase in that of exports.

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Women's Page

LAKSHMI'S STORY

The most feared woman in Burma—that is the description given to Captain Lakshmi by Alfred Wagg, correspondent of the *Chicago Tribune*, who narrates an interview he had with her, in the *National Call*.

The most feared woman in Burma is an Indian. At 31 she is attractive to the point of rare beauty for a leader who has for her one purpose, starting a revolution. She lives for the day when she may proclaim with her friends the accomplishment of India's freedom. She believes it will only come through open revolt. This is her crusade in which she is admirably honest and sincere whether you agree with her principle or not.

No other person in Burma can honestly say that they speak for Indians on Burma soil more than Dr. Lakshmi Swaminadhan. She is their firebrand, their stimulus to want and strive for Indian independence even away from home while guests on foreign soil. As Lieut-Colonel Lakshmi, she was the Commander of Rani of Jhansi Regiment of the Indian National Army until they were sent to Malaya in April 1945 when Colonel Lakshmi offered her medical experience to the Japanese army. . . .

The most conspicuous thing I noticed in her rather barely furnished room was a large two-and-a-half-foot colour portrait of Mahatma Gandhi, hanging side by side with another of the poet Rabindranath Tagore. Apart from possessing abundant charm, the outstanding impression left in my mind by this charming young Indian girl was that she had in her qualities of leadership which India needs in her present struggle if properly directed.

TRAINING OF WOMEN WORKERS

The scheme of a 'Kasturba Village' is being evolved out of the various suggestions received by the trustees of the Kasturba Memorial Fund, it is learnt. The site of the village will be near a railway line and will cover about two hundred acres of land. It will be centrally situated and will contain institutions for the training of women workers for the villages.

The scheme is estimated to cost about Rs. 1,500,000 and its running expense will amount to about two lakhs every year. Provision is made for the training of about 300 women workers in (1) medicine and surgery, (2) village industries and crafts and (3) basic education. In the medical department, Ayurvedic and Unani systems of medicine and Naturopathy will also be taught. There will be a two-year course of instruction, which is expected to start from June or July next if lands and other materials are purchased within two months.

EMPLOYING WOMEN IN COAL MINES

Re-imposition of the ban on the employment of women underground in coal mines from February 1, 1946, has been decided on by the Government of India, says a Press Note.

This step is in accordance with the declared policy of the Government that as soon as the emergency was over, the employment of women underground would be stopped. It will also restore the position in respect of the International Labour Convention that was ratified by India in 1938.

The employment of women underground in mines was reluctantly agreed to by the Government in 1943 in order to meet the requirements of the war. The position has been reviewed from time to time and the Government now feel that the cessation of hostilities justifies the abrogation of a war-time measure even though the position of coal still remains difficult. They have therefore, decided to re-impose the ban with effect from February 1, 1946, thus giving the mining industry some notice to make necessary adjustments.

MRS. AMMU SWAMINATHAN

Mrs. Ammu Swaminathan, the Congress candidate, was elected to the Central Legislative Assembly from the Madras City Non-Muhammadan constituency with 10,883 votes as against 2,154 votes polled by Mr. P. Balasubramanya Mudaliar, the Justice candidate.

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Literary

SIR FRANCIS LOW ON INDIAN PRESS

Sir Francis Low, Editor of the *Times of India* and Chairman-elect of the India Section of the Empire Press Union, addressing the London Association of British Empire newspapers said that the Indian Press had shown the country a remarkable example of unity in defending its rights against the pretensions and encroachments of the bureaucracy. Its two organisations, namely, the Indian and Eastern Newspaper Society and the All-India Editors' Conference, embraced journals and journalists of every caste, creed and political outlook, who worked together harmoniously and effectively in their common interest.

RUSSIAN TRANSLATION OF MAHABHARATA

The Mahabharata is to be translated into Russian by the Institute of Oriental Studies of the Soviet Academy of Sciences. Full translation of this work, a small fragment of which was first published in Russian in 1787, is announced by the Soviet News Agency, Tass.

BAN ON BHARATI SONGS LIFTED

The Government of Madras have informed the District and other local bodies, including Municipal Councils, that there is no objection to the use of the book "Deseeya Geetangal" in schools. "Deseeya Geetangal" contains selections from Poet Subramania Bharathi's national songs.

THE "NATIONAL HERALD"

The *National Herald* resumed publication on Friday, November 30, 1945. The first issue appeared with a suitable message from Pandit Nehru. We welcome the appearance of this stalwart paper, with Mr. K. Rama Rao, its tried Editor at its helm again.

BOOKS OF NEHRU AND RAJAJI

Pandit Jawaharlal Nehru's "Letters From A Father To His Daughter" (English) and Rajaji's "Thavarankalin Illaram" (Tamil) have been approved by the Madras Text Book Committee as books suitable for use (non-detailed study) in elementary schools for Standards I to VIII.

Personal

LALA RAM SARAN DAS

The death of the Hon. Rai Bahadur Lala Ram Saran Das, Leader of the Opposition in the Council of State, at the age of 69, has removed one of the most prominent zemindars and industrialists of the Punjab. He was a Director of the Imperial Bank of India and the Chairman of the Punjab Branch of the Indian Institute of Bankers. He visited London in 1933 as a delegate to the Reserve Bank Committee. He was President of the Sanatana Dharma College Managing Committee. He was returned unopposed to the Council of State from the Punjab Non-Mahomedan Constituency in 1936.

DEATH OF PROF. P. P. S. SASTRI

We regret to record the death of Prof. P. P. Subramania Sastri, Professor of Sanskrit, Presidency College, at the age of 51.

Mr. Subramania Sastri was an erudite Sanskrit scholar and had his early training under the late Professor Rangacharya and the late Mahamahopadhyaya Kuppuswami Sastri. He took a keen interest in the development of Sanskrit studies in the province. Among his works may be mentioned his translation of the Ramayana for Mr. Natesan's classics.

NEW GOVERNOR OF MADRAS

His Majesty the King has been pleased to approve that Lieut-General Sir Archibald Edward Nye, K.B.E., C.B. M.C., be appointed to be Governor of Madras in succession to His Excellency Sir Arthur Hope, G.C.I.E., M.C., whose extended term of office expires on March 12 next, says a *communique*.

General Nye was born on April 23, 1895. During his career, he was Commander of the Nowshara Brigade in 1939, and Director of Staff Duties, 1940. Since 1941, Gen. Nye has been Vice-Chief of the Imperial General Staff.

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Medical

NEW DRUG TO FIGHT TYPHOID

Professor Nikolai Krassinikov, forty-seven, head of the Microbiological Institute Academy of Sciences claimed the development of a new drug "Aspergillin" somewhat similar to penicillin but superior in many respects. The famous Soviet biologist told the United Press of America that aspergillin will be found to be exremely successful in the treatment of diphtheria when present experiments were concluded and Krassinikov believes aspergillin will find an antidote against all bacteria causing intestinal inflammation such as typhoid.

According to Krassinikov aspergillin is obtained from a fungus called "Aspergillus Niger" but unlike penicillin which grows in organic matter aspergillin may be developed in a medium which is more practical. Aspergillin can also be applied in liquid forms to wounds immediately after surgical operations.

NEW ANTI-MALARIAL DRUG

The discovery of an entirely new and revolutionary anti-malarial drug was announced recently by Lord Leverhume at the annual meeting of the Liverpool School of Tropical Medicine.

The new drug discovered by the Imperial Chemical Industries Research team will be distributed as Paldrine. It is a much simpler compound than any anti-malarial drug previously known and ten times more powerful in action than quinine. More than 100 cases have been successfully treated with Paldrine at the Liverpool School of Tropical Medicine and the drug has proved less toxic than quinine or other new drugs.

NOBEL PRIZE TO PENICILLIN DISCOVERERS

The Nobel Prize for Medicine has been awarded to Sir Alexander Fleming of London University, and Dr. Ernest Boris Chaim and Sir Howard Walter Florey of Oxford University in recognition of the discovery of penicillin.

Health

TRAINED NURSES' ASSOCIATION

"I have no doubt that, given suitable accommodation and satisfactory conditions of service, educated Indian women will be forthcoming in sufficient numbers to staff our existing hospitals," said Sir Jogendra Singh, Member in charge of the Department of Health, at the opening of the 34th Conference of the Trained Nurses' Association of India, at Delhi, on November 20.

Referring to the position of nursing in India, Sir Jogendra Singh said that the development of the nursing and other auxiliary services had not kept pace with that of the medical services.

There were roughly 51,000 hospital beds in the larger hospitals of the country. If these hospitals were staffed according to the standard generally reached in Western countries, there would be one nurse to about three beds.

For 51,000 beds there would be 17,000 nurses. The actual number was 7,000 of whom only about one-half were trained. In the small hospitals, the position was still worse; there was roughly one trained nurse for 20 beds.

VITAMIN 'A' FOR LONGEVITY

Increasing vitamin A consumption is good for young and old, it appears from studies of rats by two Columbia doctors, Sherman and Campbell, according to an American report.

Liberal intakes of this vitamin, found in such foods as butter, egg, yolk, carrots and green leafy vegetables, tends to postpone aging and increase length of life, Dr. Sherman and colleagues have previously reported.

Now they find that the offspring in rat families on the liberal vitamin A intake grow somewhat more rapidly and with less individual variability. This indicates, the scientists point out, that liberal vitamin A intake has both a favourable and a stabilizing influence on growth.

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PROBLEM OF STERLING BALANCES

The City of London directly interested and formed an "unofficial preliminary committee" to draw up a formula for the liquidation of India's sterling balances. These quarters emphasised that this unofficial body so far has no connection with the Exchequer.

Mr. D. P. Kaura, Indian financier and Managing Director of India International Finance Company, Limited, was mentioned in this connection.

Mr. Kaura sailed for Bombay on November 12 aboard the Swedish ship Drottingholm, which is scheduled to arrive in India in December. It is understood that during the months he will spend in India Mr. Kaura will explain the unofficial committee's view-point and canvass the opinion of its counter-parts in India.

BANK SHARES

The demand for Bank shares, says *Mysindia*, has pushed up the price of Central Bank shares to the neighbourhood of Rs. 100—four times their paid-up value, affording a yield of 3 per cent. tax free. The Bank of Baroda shares have moved up to Rs. 165. The United Commercial Banks have continued to be in demand at advancing prices rising above a premium level of Rs. 42 per share. Jaipur Banks show a renewed interest at Rs. 69. The Travancore Bank shares are in demand at a premium of Rs. 4-8-0.

DISCOVERY OF ANCIENT COINS

For the first time in the history of the State, the existence of punch-marked coins in Travancore has been brought to light by the archaeological discovery of a hoard of 188 silver coins unearthed in Akalakunnam Pakuty, Kottayam Taluk. The coins are believed to belong to the 4th and 3rd centuries B.C. when the great Mauriyan Empire was at the height of its power and prestige.

NEW RAILWAY CONSTRUCTION

A total of 2,800 miles of new railway lines are to be constructed at an estimated cost of Rs. 60 crores during the next seven years, it is officially stated.

The total mileage of the schemes, which will be investigated, amounts to about 5,000. The existing railway mileage in India is about 41,000.

The projects for investigation include new construction, the restoration of dismantled lines, and some conversions from one gauge to another.

The proposals are provisional and subject to reconsideration when the results of up-to-date engineering and traffic surveys are available and in some cases after further correlation with steamer services and existing, or projected roads.

Among the more important projects under contemplation are the Bombay-Sind broad gauge connection and the linking of the north and south metre gauge systems.

MANUFACTURE OF LOCOMOTIVES

Mr. John G. Stolper, Chief Engineer, Tata Locomotive Works, told a meeting of the Rotary Club of Calcutta early last month, that India would be self-sufficient in regard to locomotives in five or six years when the three proposed plants were installed.

Mr. Stolper expressed the opinion that locomotives made in India would be cheaper than those imported.

G.I.P. PROGRAMME

The Railway Board has sanctioned the undertaking of two major projects on the G.I.P. Railway, estimated to cost Rs. 190 lakhs within three years. The work on these projects will commence during the current financial year and will necessitate the employment of 3,000 skilled and 8,000 unskilled.

1,000 RAILWAY WAGONS IMPORTED

It is understood that over 1,000 broad gauge wagons have arrived in India from the United States and Canada. These wagons are now being assembled at Hyderabad (Sind).

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Art and Drama

NATIONAL ART EXHIBITION

"Art, if it does not spring up from the strength of our nation, is a lifeless art. If it has no connection with the problems and realities of life, it is useless and dead like the pictures of women in the Ajanta caves", said Pandit Jawaharlal Nehru, inaugurating the National Art Exhibition at Lucknow on November 17.

Pandit Nehru observed that the artist with a living mind could produce art full of life. An artist with a dead mind could produce only lifeless art. Art which could not grapple and face the great problems of our age could not be helpful in our life. The main function of art was not only to please the eye, but to guide man in the struggle for existence.

Pandit Nehru bitterly criticised the present aystem of teaching art in schools. He remarked amidst laughter: "I have seen my pictures hanging on the walls in schools. If my face were so ugly as depicted in some of those pictures, I would have committed suicide."

Pandit. Nehru, dealing with the art of living, said that the people were living in the most wretched conditions. They had been brought up in an atmosphere in which aestheticism was unknown. Leaving aside the question of the poor labourers, the middle class and the upper middle class were living a most contemptible life.

The taluqdars of Lucknow did not escape Pandit Nehru's sharp criticism whose houses, he said, made him feel most disgusted. These people, he felt, had a knack of doing things wrongly which could be done in a right way.

GUPTA ART

In the Gupta period metal work reached a high degree of proficiency. The colossal copper image of Buddha now in the Birmingham Museum and Art gallery belongs to the Fifth Century A.D. It was found in Sultan Ganj (Bihar) and weighs a ton.

Sport

GOLDEN JUBILEE OF COL. C. K. NAYUDU

An influential committee with Justice W. R. Puranik as the Chairman has been set up to celebrate the golden jubilee of Col. C. K. Nayudu.

Nagpur, which is Nayudu's home town, is preparing to celebrate the jubilee in a fitting manner. A festival cricket match is being arranged in the fourth week of January. Cricketeers of all-India repute have been invited to participate in the festival.

The proceeds of this match, together with donations which are expected to pour in from friends and admirers of Col. Nayudu in India and outside, will be presented to him as a purse.

It is also proposed to publish a souvenir on the occasion of the jubilee.

OLYMPIC STADIUM AT BANGALORE

In connection with the All-India Olympics to be held at Bangalore in February next, rapid arrangements are being made for the construction of the Stadium.

The centre of the Stadium will be occupied by a turfed oval (to serve as hockey and football fields), which will be surrounded by a cinder track (30 feet wide) for running. In its turn the cinder track will be surrounded by a 20 feet wide track with bitumen surface for cycle racing. The latter track will be steeply banked at the turns in accordance with racing practice.

The galleries around the Stadium (for which the earthwork has been completed) will, for the present, be built only on a temporary basis, for two reasons. The work has to be completed in time for the Olympic Meet in February.

AUSTRALIANS IN MADRAS

The Australian Services Cricket team beat South Zone by six wickets in the three-day match at Chepauk. This is the Tourists' first win in India. Of the eight matches they have played so far, only two were decisive, the first being at Calcutta where the East Zone beat them by two wickets.

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THE ATOMIC BOMB SECRET

President Truman has declared unequivocally that the secret of the atomic bomb will not be shared with additional nations. He told an unheralded Press Conference that the secret is known to industry, since other nations have access to scientific knowledge that led to its development.

President Truman asserted that Great Britain and Canada share the industrial 'know how' and while he has not discussed his decision with them, he said he was certain they will agree that its secret shall not be shared.

Mr. Truman said he considered that the Council of Foreign Ministers in London was in no way a failure. He added there was no clash of American interest with Russia, and that Russia had been as badly misrepresented in the United States as America had been in Russia.

Mr. Truman said Great Britain spent 100,000,000 dollars on the development of atomic energy before it turned its work over to the U. S. which spent 2,000,000,000 dollars before the bomb was perfected.

Mr. Truman said flatly that none of the United States' Allies had asked for the secret of the atomic bomb.

NEW X-RAY MACHINE

Scientists at the General Electric Research Laboratory, U. S., have now a new huge machine for exploration of the basic secrets of nature. The machine produces X-rays of 100 million volts and bombards and splits atoms in streams of electrons of the same intensity.

Through its operations, the 130-ton machine, known as the "Betatron," permits science to enter the new field of atomic research.

SIR C. V. RAMAN

Prof. Sir C. V. Raman of the Indian Institute of Science, Bangalore, has been declared duly elected as the President of the Faculty of Science of the Andhra University; he will hold office for a period of three years with effect from September 18, 1945.

VISUAL EDUCATION IN INDIA

The view that in a country like India where literacy was not up to the required standard, visual education along the most modern lines could alone bring about enlightenment among the masses was expressed by Pir Illahi Bakhsh, Education Minister of Sind, while inaugurating the educational film shows scheme in Karachi.

The Minister said that he was convinced of the utility of such shows and at present he was considering ways and means to find out a workable scheme whereby visual education could be imparted to students and the general public of the province.

The Minister felt that a vast majority of students and rural population would benefit by visual information if it was conveyed in an effective manner. Under the scheme, it would be possible to present to the public pictures on India's industrial development, arts and crafts, health and hygiene and agricultural problems.

NEW SOUND EFFECT FOR TALKIES

Hollywood's latest technical development will improve sound effects. Instead of the sound always coming from the loudspeaker behind the centre of the screen, the new aim is to make the sound come from the apparent source of the disturbance. When two people are talking from opposite sides of the screen, their voices will come alternately from one side and then the other.

At first the sound improvement may not be very noticeable, but once audience got used to it, they would immediately notice its absence in old-fashioned cinemas, say the experts. It is a most complicated technical advance as the sound has to be routed through a number of circuits so that it may be switched from one to another. All that remains now is for the sound engineers to perfect the details of their broad plans.

FILM OF BURMA VICTORY

The Burma Victory, an official film of Burma campaign by the Ministry of Information, he presented shortly at Warner Theatre, Leicester Square, London.

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Automobiles

IMPORTED CARS FOR INDIA

New British and American motor cars will be available to the Indian public early next year.

Indicating this possibility, Sir Sultan Chinoy, who recently toured America and England, said that he expected American cars to arrive in India about the end of December. After they are assembled, they should be available for distribution in February, 1946.

English cars, Sir Sultan thought, could be expected earlier. But the question of deliveries and distribution rested with the Government of India, at least for a short while.

Asked if cars would be cheaper than in pre-war days, Sir Sultan said that so far as he could gather during his recent tour of America and Britain, the prices of American cars would be 30 per cent. more than the pre-war level and British cars would be 50 to 60 per cent. higher.

NEW BUS COMPANIES FOR MADRAS

Final touches, it is believed, are being given to the scheme for the formation of bus companies in which shares are to be taken by the Government, railway companies and existing bus operators under the rail-road co-ordination scheme.

The whole proposal has been sent up, it is stated, to the Railway Board for scrutiny and approval before the Government of India sets its seal thereto. There will be, it is understood, 7 or 8 such companies in the Presidency.

PRICES OF AMERICAN CARS

The Office of War Information has authorised the Ford Motor Company and the Studebaker Car Corporation to charge more for their new cars than they did in 1942 but at the same time has given the assurance that the basic retail prices of all new cars will average about the same as in 1942 without including taxes and special accessories. Retail prices of Ford cars will be about 10 per cent. more than in 1942, Studebaker 9 per cent. and Chrysler one per cent.

Aviation

DEVELOPMENT OF CIVIL AVIATION

Bombay will become a major air port in the near future, according to aeronautic circles. This is the direct result of the war and the new developments in civil aviation.

It is learnt that the Government of India have elaborate plans for developing Bombay as the biggest air port in India. While the trans-continental air route will still continue to pass through Karachi and Calcutta, Bombay will become the chief air port of entry for long-range aircraft from Europe and Africa.

There is already a proposal for an additional route between England and Australia passing through Bombay, South India and Ceylon.

Post-war aviation plans of the Government of India include a scheme for building "an extensive system of internal air lines which with Government-built and operated air ports will be run by private enterprise." There is also a proposal to have new air routes opened to the Middle East points, Burma, Malaya, Siam and North China.

HINDUSTAN AIRCRAFT FACTORY

It is now learnt that the transfer of the management of the Hindustan Aircraft Factory from the United States Army Air Force to the Supply Department of the Government of India, which is effective on and after December 15, is a temporary makeshift arrangement during which period the factory will principally serve the needs of the Royal Air Force.

The question naturally arises what will be the future of the factory which employs over 13,000 people and is reputed to be the biggest factory of its kind in India. The Associated Press of India learns that the Mysore Government which holds a third share in the factory is keen on converting it into a regular factory for the manufacture of planes in India and have already moved in the matter and appear also to have enlisted the support of the India Government.

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STEEL INDUSTRY

The Government of India are basing their plans of industrial development on the possibility of doubling India's steel production from roughly 1-1/2 million to 3 million tons. Although war demands are rapidly ceasing and the steel industry the world over is switching over to peace-time civilian requirements, the outlook for the steel industry is reasonably good for the next three to five years. There is no prospect, in the near future, of a slump in the steel market.

These were the highlights of an interview given by Dr. John Matthai, a Director of Tata's to the A.P.I. Dr. Matthai said: "With the cessation of war demands for steel, I expect new demands will arise from two sources which will help to sustain the world market. These are, first, the normal demands for steel which have been in abeyance during the last six years because of the war and secondly, new demands for steel for the implementation of various reconstruction plans and industrial projects in many countries of the world.

"I do not expect that in the next three to five years there is likely to be anything in the nature of a real slump in the steel market, although there may be a decline in prices during the time-lag which will intervene between the end of war production and the inflow of peace-time demands."

TARIFF BOARD SET UP

A Tariff Board has been constituted to enquire into claims from war-time industries for protection or assistance. New conditions are laid down for the grant of protection or assistance and these are described as more liberal than existing ones under the policy of discriminating protection. The Board is to consist of Sir R. K. Shanmukham Chetti (President), Mr. C. C. Desai and Prof. H. L. Dey. The name of one more member will be announced shortly.

INDIAN DELEGATION TO FOOD CONFERENCE

Sir T. Vijayaraghavachariar, Mr. Rajwade and Mr. Radhaman, members of the Indian delegation to the United Nations' Food and Agricultural Organisation Conference, have left for the United Kingdom and from there they proceed to Washington.

Sir T. V. Achariar told the Associated Press of India that the Indian delegation have prepared a memorandum for full investigation of food and agriculture problems of this country with particular reference to the extension of cultivation of food crops.

AGRICULTURE IN WAR-TIME BRITAIN

Since the Army of the land was called to action on September 3, 1939, says the *Land at War*, 300,000 farming "strong points in the battle against hunger were armed, equipped and manned"; 6,500,000 new acres have been ploughed up; 117,000 women have replaced 98,000 skilled farm hands, who were called to the Services; milch cows increased by 300,000; other cattle by 400,000. But sheep, pigs and poultry went down by one million.

Many crops were doubled; thus wheat 3,449,000 tons, an increase of 109 per cent.; barley 1,641,000 tons, 115 per cent. increase; potatoes 9,622,000 tons, 102 per cent. increase. Sugar-beet, vegetable and fruit production went up to 34 to 58 per cent.

POST-GRADUATE TRAINING IN AGRICULTURE

In view of the important role which agricultural research will play in the post-war scheme of development, the Government of India has decided to expand the existing facilities for post-graduate training at the Imperial Agricultural Research Institute, New Delhi, says a Press Note.

CATTLE IN INDIA

A third of the world's cattle is in India but 70 per cent. of the cows give no milk.

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Labour

BETTER WAGES FOR RAILWAY LABOUR

Prof. Humayun Kabir, M L.A., and President of the Bengal and Assam Railway Employees' Association in a cable to the British Premier, with copies to Mr. G. A. Issacs, Mr. Ernest Bevin, Mr. Pethick-Lawrence, Mr. Arthur Greenwood, Sir Stafford Cripps, Mr. A. Bevan, and Mr. E. Shinwell, says:

"Organised Indian labour demands a change of outlook from the British Government towards India. Condition of labour in India is unspeakable and the standard of wages is miserably low and unwarranted by the existing economic condition. Net profit on railways during the session 1943-44 was approximately 60 million sterling. Lowest wage of a railway worker is hardly 5 shillings a week. Even with dearness allowance the lowest wage did not exceed 8 shillings.

"The Association proposes that the minimum weekly wages should be 15 shillings for unskilled labour, 18 shillings for the semi-skilled and 22 shillings for a skilled labour and the miniterial staff. Repeated representations for increase of wages have been refused on the plea of war-time difficulties despite the fact that wages were increased by 50 per cent. in Britain during the same period."

IMPROVING FACTORY WORKERS' LOT

The Labour Department of the Government of India has recently set up a new organisation to advise the Provincial Governments on improvement of working conditions in factories.

The Chief Adviser, Factories, is the head of this organisation which will not only give technical advice on the design and lay-out of factories on standards of housing and suitable working conditions to assure efficiency of production and welfare of workers but also arrange for the training of workers in safety measures and welfare methods adopted in progressive countries. The establishment of an industrial museum on the lines of the one in the U.K. is also contemplated.

General

I.N.A. OFFICERS

The columnist of the *National Call* of Delhi writes:

A foreign lady correspondent sitting next to me spontaneously remarked, "What fine youngmen! They are the very picture of youth and how awfully handsome," as the three accused turned round to take their seats and the press had a full view of them. All three are of medium height and of medium build. All three have a rich growth of jet black hair. Capt. Shah Nawaz has fine chiselled features, a distinctly Greek nose and Semitic lower jaw. Capt. Sehgal is rather round-faced with a distinctly Aryan cut and deep alert eyes. Capt. Dhillon, though sparsely built, has heavy eye-brows, large dark smiling eyes and a distinctly Roman nose. Physically they represented the best in the Muslim, Hindu and Sikh blood.

C. R. FOR LEGISLATURE

That he would welcome Mr. C. Rajagopalachari coming back to the Legislature, because he knew that Mr. Rajagopalachari was head and shoulders above all Congressmen in the province in ability, integrity and sincerity is the view expressed by Sardar Patel, in his reply to a letter from Mr. K. S. Sivaguruswami, a Congress worker of the district and Secretary, Nanjundapuram Congress Committee.

DIAMOND JUBILEE OF NATIONAL CONGRESS

The Diamond Jubilee of the Indian National Congress, which falls on December 28, this year, will be celebrated next year. The majority of the members of the Congress Working Committee to whom this question was referred recently favoured a postponement of the celebrations to next year, because other important questions faced the country at present.

SIR A. R. MUDALIAR TO HEAD A COMMITTEE

Sir A. Ramaswami Mudaliar, head of the Indian delegation, was unanimously elected Chairman of Committee III of the Preparatory Commission of the United Nations Organisation now sitting in London.

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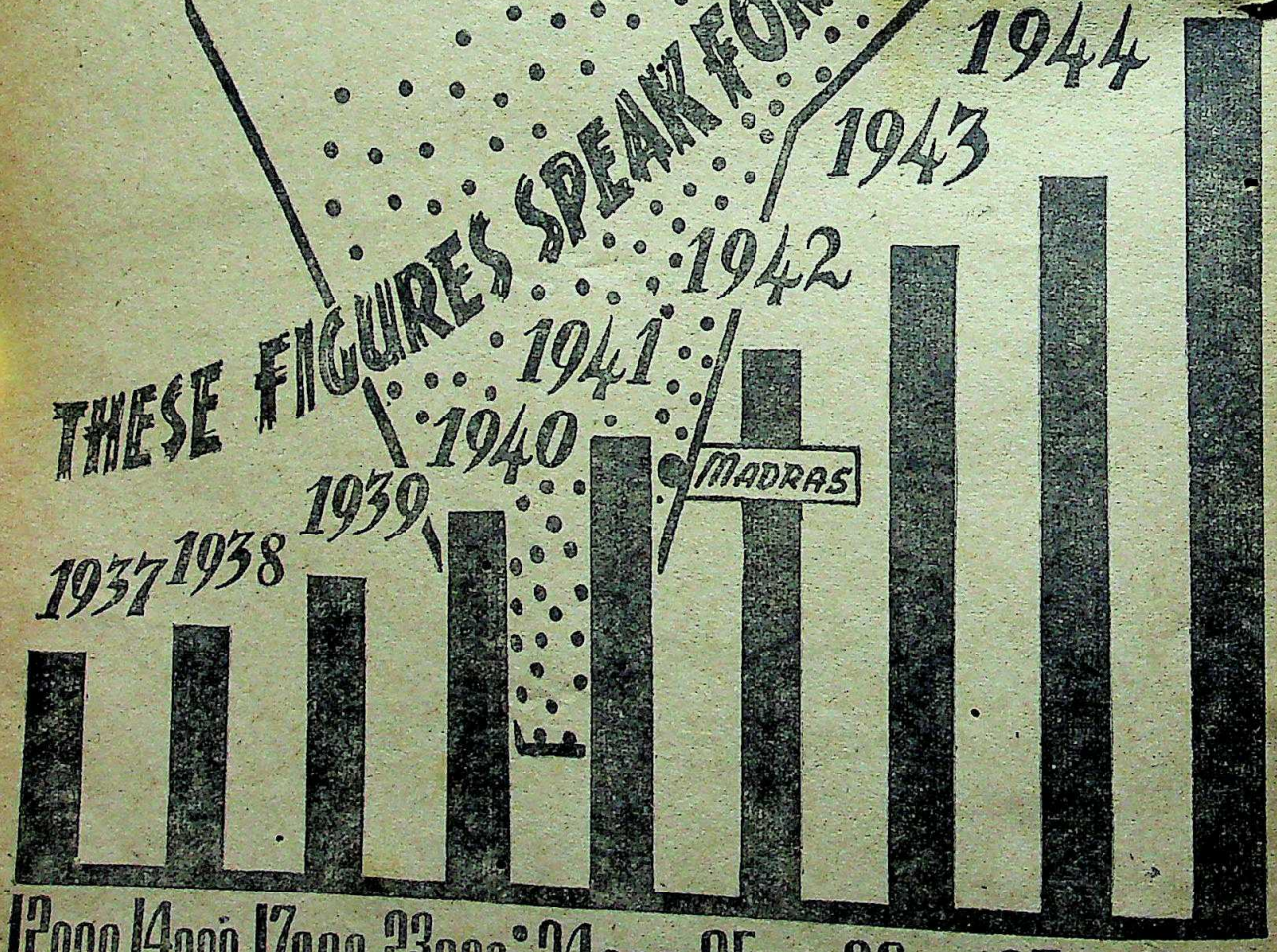
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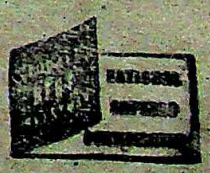
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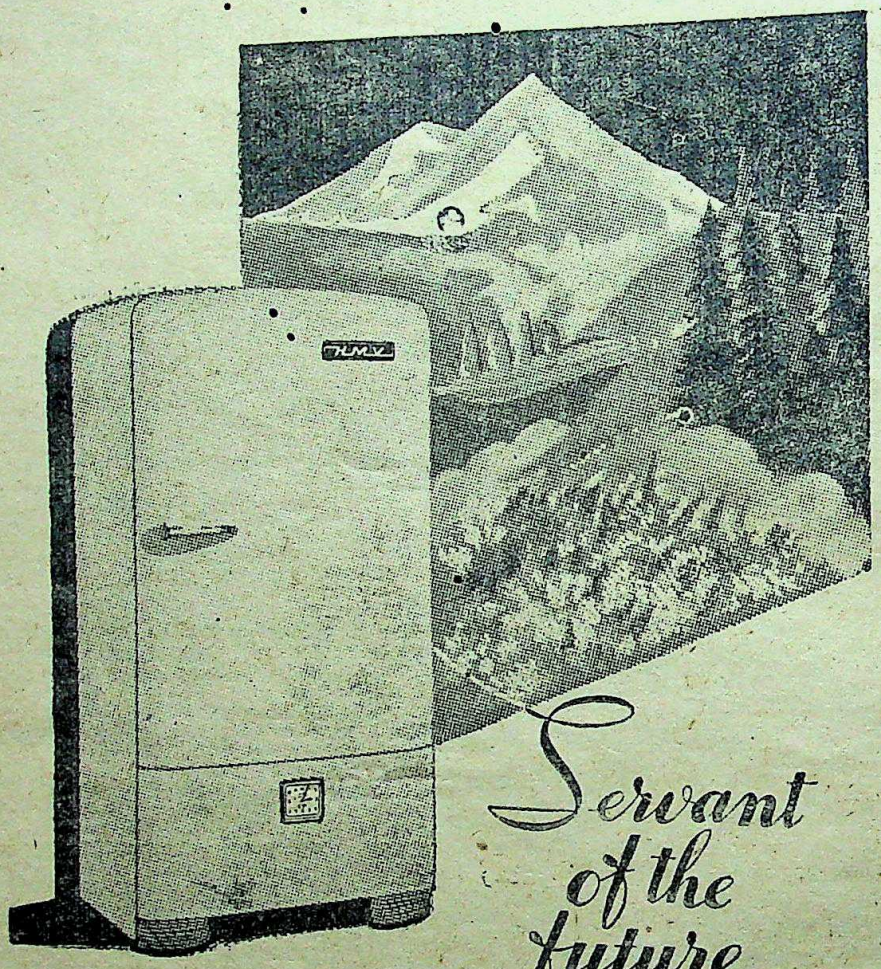
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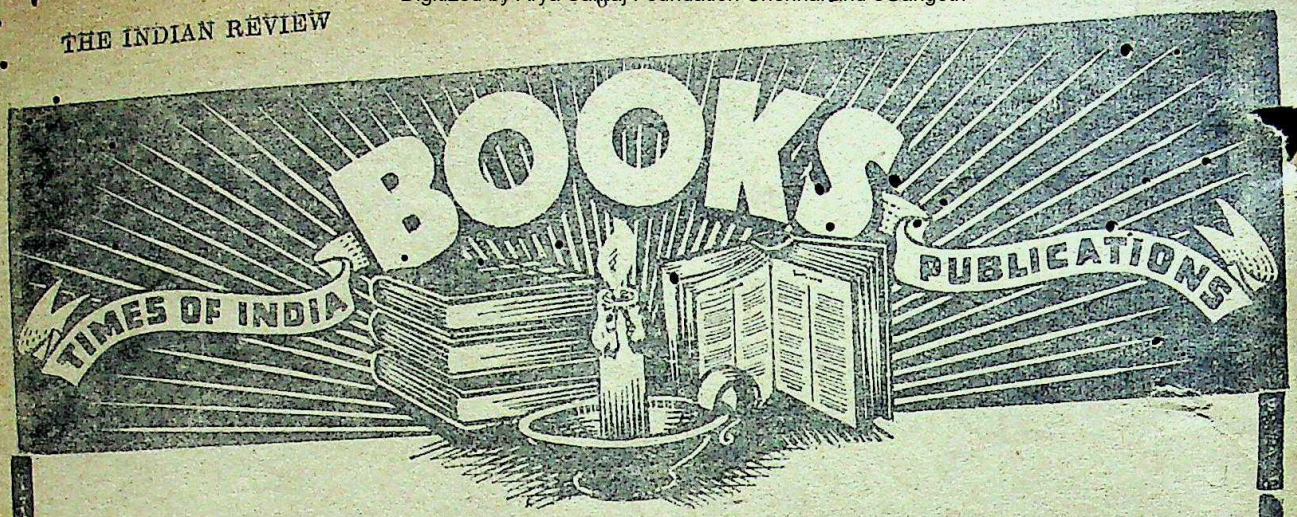
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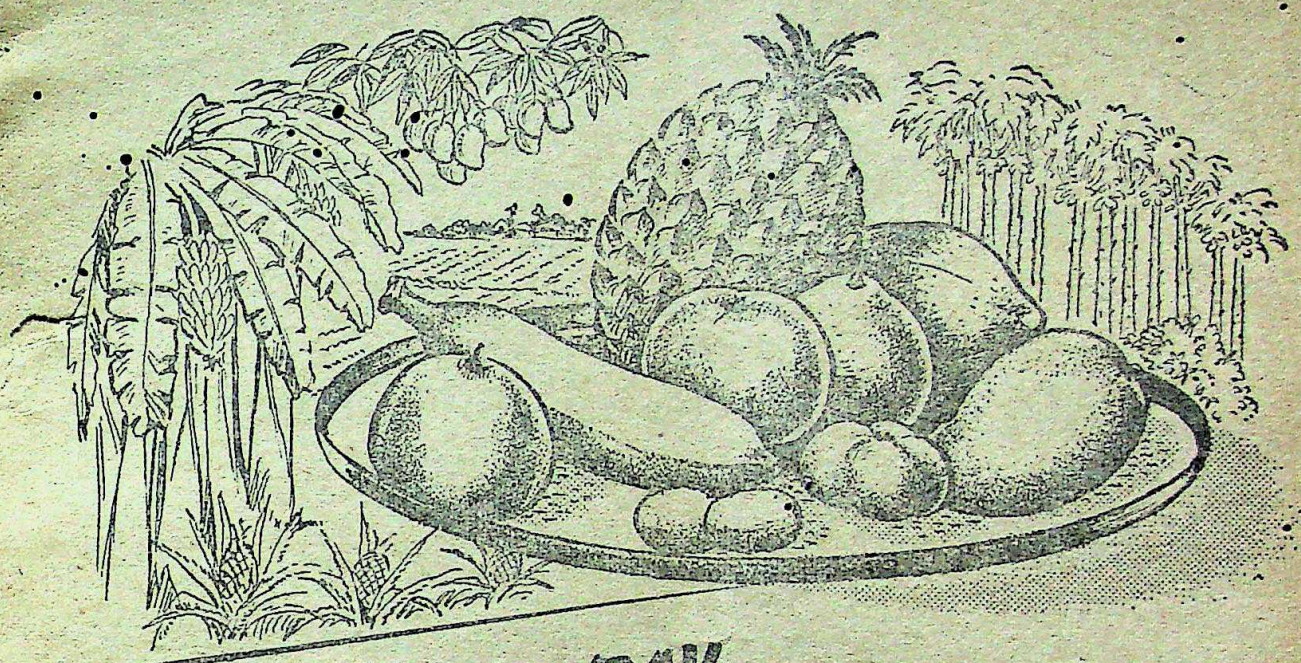
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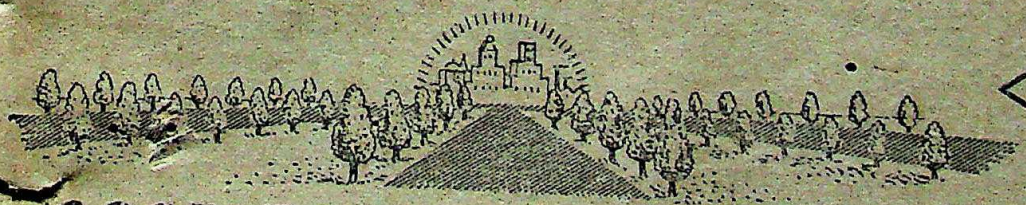


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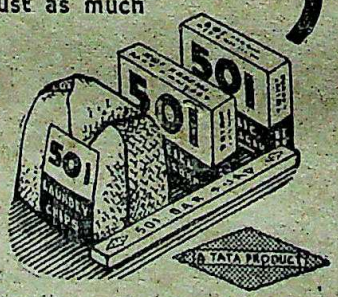
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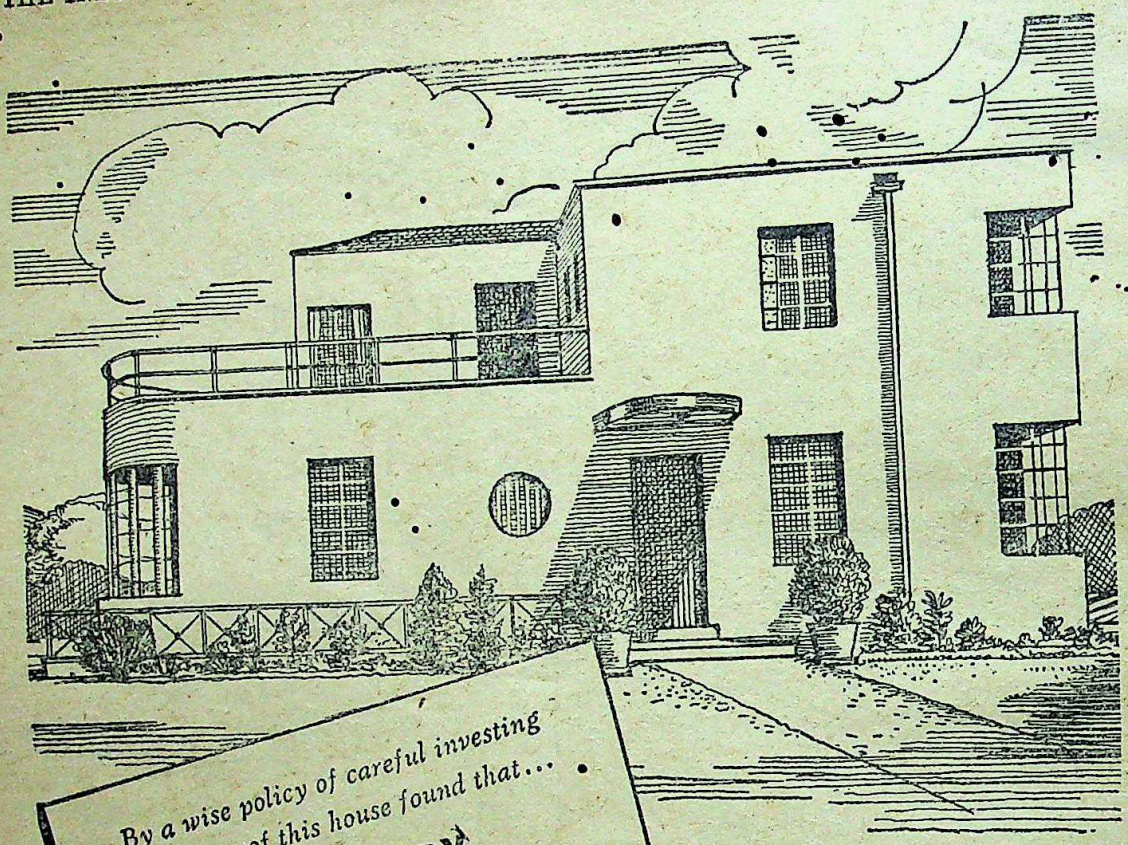
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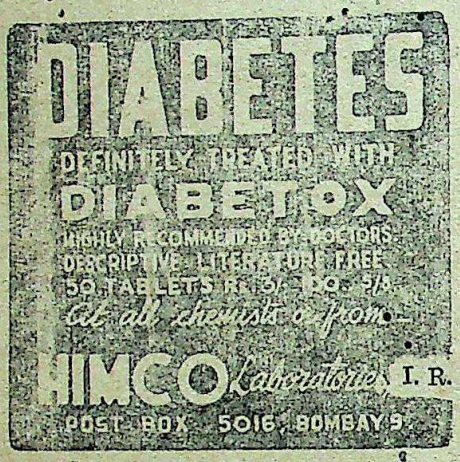
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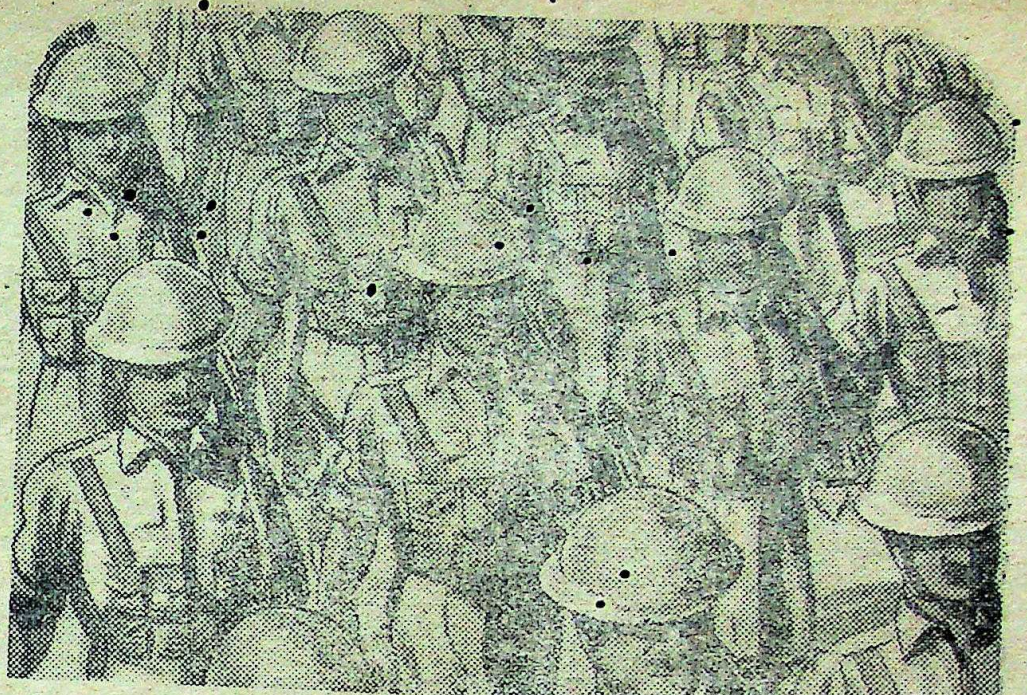
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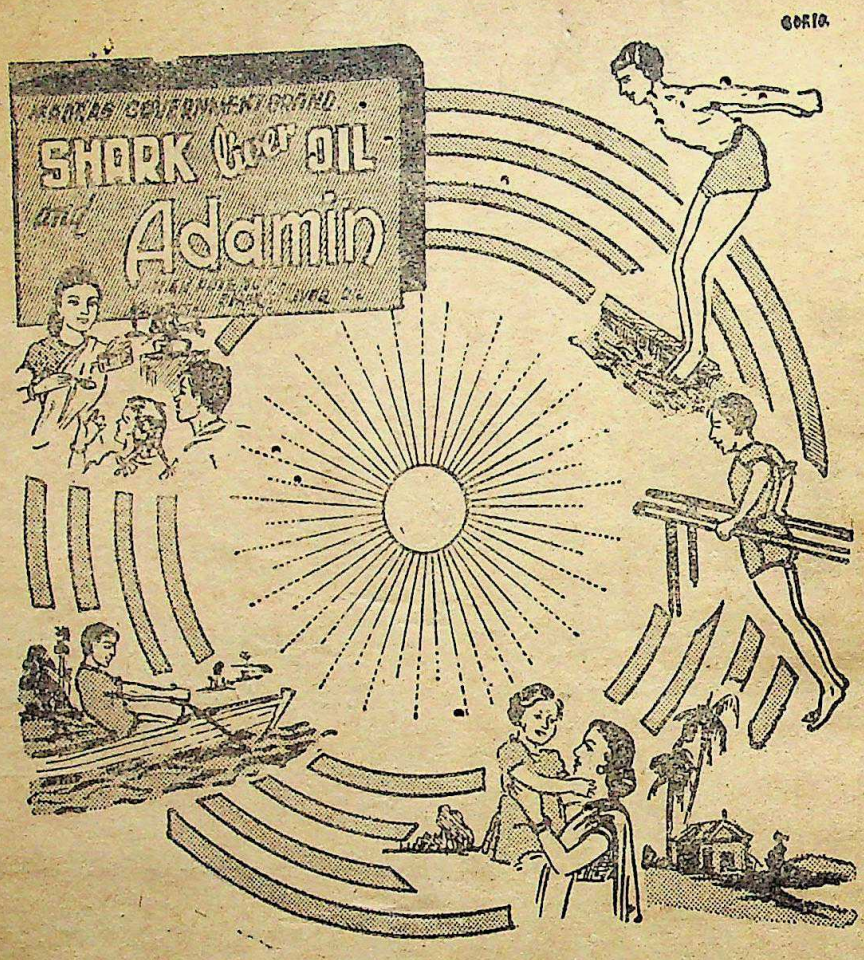
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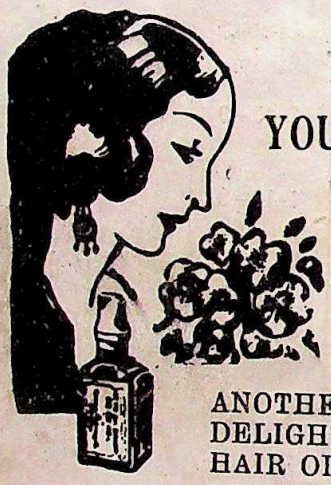
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